

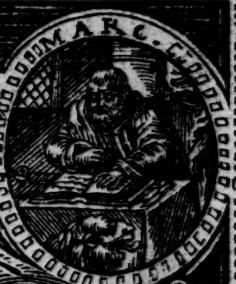
LEVI.

SIMEON. ORUBEN

PETER. ANDREW.

JAMES.

JUDAH.



JOHN.

DAN.

PHILIP.

NEPHTHALI.

BARTHOLO.

GAD.

MATHEW.

ASHER.

THOMAS.

ISACAR.

JAMES.

ZABULON.

SIMON.

THE
BIBLE,
THAT IS,
THE HOLY SCRIPTURES
contained in the Old and New
TESTAMENT.

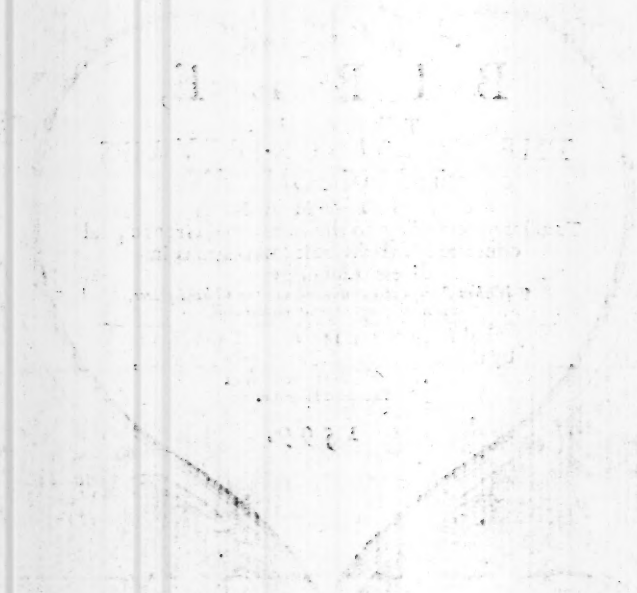
Translated according to the Hebrew and Greeke, and
conferred with the best Translations in
divers Languages.

*With most profitable Annotations upon all hard places,
and other things of great importance.*

IMPRINTED AT LONDON
by the Deputies of Christopher Barker,
Printer to the Queenes most
Excellent Majestie.

1599.

19



T H E B I B L E,

T H A T I S,

The holy Scriptures conteined

in the Olde and new Testament,

T R A N S L A T E D A C C O R D I N G

to the Ebrew and Greeke, and conferred with the
best translations in divers languages.

With most profitable Annotations upon all the hard
places, and other things of great importance.

FEARE YEE NOT STAND STILL, AND
behold the saluation of the Lord, which hee will
shew to you this day, Exod. 14. 13.

But the Lord delivereth him

Great are the troubles of the righteous :



Fort of them all. Psalme 34. 19.

THE LORD SHALL FIGHT FOR YOU.
Therefore hold you your peace. Exod. 14. 14.

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1 5 9 9.

Cum privilegio.

THE HOLY SCRIPTURES CONTAINED

IMPRINTED AT LONDON

1753

To the Christian Reader.



Besides the manifold and continuall benefits which Almighty God bestowed upon us, both corporall and spirituall, we are especially bound (deare brethren) to give him thanks without ceasing for his great grace and unspeakable mercies, in that it hath pleased him to call us unto this marvailous light of his Gospel, & mercifully to regard us after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the living God to damme and dead idoles, and that after so cruell murder of Gods Saints, and alas, hath bene among us, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but received againe to grace with most evident signes and tokens of Gods especiall love and favour. To the intent therefore that we may not be unmindfull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it becometh us so to walke in his feare and love, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdome of heaven, our comfort in affliction, our shield and sword against Satan, the scoole of all wisdome, the glasse wherein we may behold Gods face, the testimonie of his favour, and the only foode and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that divers heretofore have indeuoured to archieve, yet considering the infancie of those times, and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now revealed, the trahillations required greatly to be perused and reformed. Not that we vendicate any thing to our selves above the least of our brethren (for God knoweth with what feare and trembling we have bene for the peace of two yeeres, and more day and night occupied herein) but being earnestly desired, and by divers, who learning and godlines we reverence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefits and favour of God toward his Church (though the time then was dangerous, and the persecution sharpe and furious) we submitted our selves at length to their godly judgements, and seeing the great opportunitie and occasions, which God presented unto us in his Church, by reason of so many godly and learned men, and such diversities of translations in divers tongues, we undertooke this great and wonderfull worke (with all reverence, as in the presence of God, as in treating the word of God, whereunto we thinke our selves insufficient) which now God according to his divine providence and mercie hath directed to a most prosperous end. And this we may with good conscience protest, that we have in every point and worde, according to the measure of that knowledge which it pleased Almighty God to give us, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnes, that we have by all meanes endeuoured to set forth the puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie.

Now as we have chiefly observed the sense, and laboured alwayes to restore it to integritie: so have we most reverently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the lively phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes we have in many places reserved the Ebrew phrase, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious have any occasion of just cavillation, seeing some translations read after one sort, and some after another, where as all may serve to good purpose and edification, we have in the margin noted that diversitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke **¶**. Again, whereas the Ebrewe speech seemed hardlye to anger with ours: we have noted it in the margin after this sort **†**, using that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing and first original, whereof they have their signification, yet in the usuall names little is changed for feare of troubling the simple readers. Moreover, whereas the necessity of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be understood of them that are not well practised therein) wee have put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the devision of the verses, we have followed the Ebrew examples, which have so even from the beginning distinguished them. Which things as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde our both by the best Concordances, and also by the quotations which we have diligently herein perused and seth forth by this *****. Besides this, the principall matters are noted and distinguished by this marke **¶**. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we have set over the head of every page some notable word of sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to understand the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we have also indeuoured both by the diligent reading of the best commentaries, and also by the conference with godly and learned brethren, to gather brieve annotations upon all the hard places, aswell for the understanding of such words as are obscure, and for the declaration of the text, as for the application of the same as may most appertain to Gods glory and the edification of his Church. Further more whereas certaine places in the booke of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we have to set them forth with figures and notes for the full declaration thereof, that they which cannot by judgement, being holpen by the annotations noted by the letters **a, b, c, &c.** attain thereunto, yet by the perspective and as it were by the eye, may sufficiently knowe the true meaning, of all such places, whereunto also we have added certaine Mappes of Cosmographie, which necessarily serve for the perfect understanding and memorie of divers places and countreyes, partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lack which might be brought by labours for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables: the one serving for the interpretation of the Ebrew names: and the other containing all the chiefe principall matters of the whole Bible; so that nothing (as we trust) that any could justly desire, is omitted. Therefore, as brethren that are partakers of the same hope and salvation with us, we beseech you, that this rich pearly and inestimable treasure may not be offered in vain, but as sent from God to the people of God, for the increase of his kingdome, for comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise up for this purpose, so you would willingly receive the word of God, earnestly studie it, and in all you life practise it, that ye may now appeare indeeds to be the people of God, not walking any more according to this world, but in the fruites of the spirit, that God in us may be fully glorified, through CHRIST JESUS our Lord, who liveth and reigneth for ever, Amen.

Of the incomparable treasure of the holy
Scriptures, with a prayer for the true
use of the same.

Esai. 12. 3. & 49. 10. **H**ere is the spring where waters flowe,
Rom. 21. 16. and 22. 17. to quench our heate of sinne :
Jerem. 33. 15. Here is de tree where truth doth grow,
Psal. 119. 160. to leade our lives therein ;
Reve. 2. 7. and 22. 2. Here is de judge that stints the strife,
Psal. 119. 142. 144. when mens devices faile :
Iohn 6. 35. Here is the bread that feedes the life,
Luke 2. 10. that death cannot assaile.
Ephes. 6. 16. The tidings of salvation deare,
Matth. 7. 6. comes to our eares from hence :
2. Pet. 2. 22. The fortresse of our faith is here,
Matth. 6. 22. and shielde of our defence.
Psal. 119. 27. 73. Then be not like the hogge that hath
Iude 20. a pearle at his desire,
Psal. 119. 11. And takes more pleasure in the trough
Ioshua 1. 8. and wallowing in the mire.
Psal. 1. 1. 2. Reade not this booke in any case,
Psal. 94. 12. 13. but with a single eye :
Reade not but first desire Gods grace,
to understand thereby.
Pray still in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou in all thy life,
what so to thee befallles.
Yea, double happie shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed us the
rich and precious jewell of thy holy word, assist us with thy spirit, that it
may be written in our hearts to our everlasting comfort, to reform us, to renew
us according to thine owne Image, to build us up, and edifie us into the perfect
building of thy Christ, sanctifying and encreasing in us all heavenly vertues.
Graunt this, O heavenly Father, for Iesus Christs sake. Amen.

How to take profite in reading of the Holy Scriptures.

1. Earnestly and usually pray unto God that he will vouchsafe to
 - Teach the way of his statutes.
 - Give understanding.
 - Direct in the path of his commandments.
 - At the least twice every day this exercise be kept.
2. Diligently, keep such order of reading the Scriptures and prayer as may stand with his calling and state of life: So that
 - The time once appointed herennto after a good entrie, be not otherwise employed.
 - Superstition be avoyded.
 - At one other time that be done, which is left undone at any time.
 - Teach, that wee may learne trueth.
 - Improve, that we may be kept from error.
 - Correct, that we may be driven from vice.
 - Instruct, that we may be setled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankind by
 - 1. Creation;
 - 2. fall and sinne.
 - 3. regeneration in Christ.
 - The Church and the government thereof,
 - Before Christ.
 - Since Christ.
 - The word of God written in the Testament.
 - Old.
 - New.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The end and general judgement of the
 - Good.
 - Wicked.
3. Understand to what end and purpose the Scriptures serve, which were written, to
 - Religion and the right worshipping of God as
 - Magistrates
 - Good.
 - Evill.
 - Common-wealthes and government of people, by
 - Peace and warre.
 - Prosperitie and plagues.
 - Quiet.
 - Disordered.
 - Families and things that belong to household, in which are
 - Husbands. Godly blessed.
 - Wives.
 - Parents.
 - Children.
 - Masters.
 - Servants.
 - Ungodly plagued.
 - The private doings of every man in
 - Wisdom and follie.
 - Love and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrow.
 - Speech and silence.
 - Pride and humilitie.
 - Covetousnesse and liberalitie.
 - The common life of all men, as
 - Riches, povertie, Nobilitie.
 - Favour.
 - Labour and idlenesse.
 - Refuge all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creede.
 - First and second table of Gods commandments.
4. Remember that Scriptures containe matter concerning
 - 1. Coherence of the text, how it hanged together.
 - 2. Course of times and ages, with such things as belong unto them.
 - 3. Maner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with another, whereby that which seemed dark in one, is made easie in another.
5. Marke and consider the
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts 8. vers. 30. 31. &c.
 - Hearre preaching and so prove by the Scriptures that which is taught. Acts 17. vers. 11.
6. Take opportunitie to

Who so ever mindeth to take profite by reading Scriptures, must

T. GRASHOP.

The names and order of all the Bookes of the Olde
and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Proverbs Chapters	31
Exodus	40	Ecclesiastes	12
Leviticus	27	The Song of Salomon	8
Nombers	36	Isaiah	66
Deuteronomie	34	Jeremiah	52
Iofua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hofea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh,		Nahum	5
Apocrypha.		Habakkuk	3
Ezra	10	Zephaniah	3
Nehemiah	13	Haggai	2
Ester	10	Zechariah	14
Job	42	Malachi	4
Pfalmes	150		

The bookes called Apocrypha.

1. Efdras	9	Baruch with the Epistle of	
2. Efdras	16	Jeremiah	6
Tobit	14	The song of the 3 children.	
Iudeth	16	The storie of Susanna.	
The rest of Esther	6	The idole Bel & the Dragon.	
Wisedome	19	1. Maccabees	16
Ecclesiasticus	51	2. Maccabees	15

The bookes of the new Testament.

Matthewe	28	Ephesians	6	The Epistle of	
Marke	16	Philippians	4	James	5
Luke	24	Colossians	4	1. Peter	5
Iohn	21	1. Theſſalonians	5	2. Peter	3
The Actes	28	2. Theſſalonians	3	1. Iohn	5
The Epistle to the		1. Timotheus	6	2. Iohn	1
Romanes	16	2. Timotheus	4	3. Iohn	1
1. Corinthians	16	Titus	3	Iude.	1
2. Corinthians	13	Philemon	1	Revelation	22
Galatians	6	To the Hebrews	13	The	

THE FIRST BOOKE OF MOSES, Called GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein were created by God, and thus man being placed in this great Tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked ungodly of Gods must excellent benefits remained still in their wickedness, and so falling most horribly from him to him, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he sheweth us by the examples of Abraham, Isaac, Jacob, and the rest of the Patriarkes, that his mercies never faile them whom he chooseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he even assisteth them, sendeth comfort and delivereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau and others, which were noble in mans judgement, that this Church depended not on the estimation and nobilitie of the world: and also by the fewness of them, which have at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God evermore praised.

CHAP. I.

1 God created the heaven and the earth. 2 The light and the darkness. 3 The firmament. 4 He separated the water from the earth: 5 He created the sunne, the moone, and the starres. 6 He created the fish, birds, beasts. 7 He created man, and giveth him rule over all creatures. 8 And provideth nourishment for man and beast.

IN the beginning * God created the heaven and the earth.

2 And the earth was ^b without forme and void, and ^c darknesse was upon the ^d deepe, and the Spirit of God ^e mooved upon the ^f waters.

3 Then God said, * Let there be light: And there was ^g light.

4 And God saw the light that it was good, and God separated ^h the light from the darknesse.

5 And God called the Light Day, and the darknesse he called Night. ⁱ So the evening and the morning were the first day.

6 ¶ Again God said, * Let there be ^j a firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were ^k under the firmament, from the waters which were ^l above the firmament: and it was so.

8 And God called the firmament, ^m Heaven.

¶ So the evening and the morning were the second day.

9 ¶ God said againe, Let ⁿ the waters under

the heaven be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, ^o Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe upon the earth: and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde, also the tree that beareth fruit, which hath his seed in it self according to his kinde: and God ^p saw that it was good.

13 ¶ So the evening and the morning were the third day.

14 ¶ And God said, * Let there be ^q lights in the firmament of the heaven, to ^r separate the day from the night, and let them be for ^s signes, and for seasons, and for dayes and yeares.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 God then made two great ^t lights: the greater light to ^u rule the day, and the lesser light to rule the night: he made also the starres.

17 And God set them in the firmament of the heaven, to shine upon the earth.

18 And to ^v rule in the day, and in the night, and to separate the light from the darknesse: and God saw that it was good.

19 ¶ So the evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every ^w creeping thing that

the Moone is less then the planet Saturnus.

¶ To give it sufficient light, as

instruments appointed for the same, to serve to mans use

¶ The fourth day.

¶ As fish and wormes which slide, swimme, or creepe.

¶ As the Moone is less then the planet Saturnus.

¶ To give it sufficient light, as

instruments appointed for the same, to serve to mans use

¶ The fourth day.

¶ As fish and wormes which slide, swimme, or creepe.

* This word signifieth the beginning and generation of the creatures.

h So that we see it is the only power of Gods word that maketh the earth fruitful, which else naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serve to his glory, and to the profit of man: but for those they were created, yea to the elect, by Christ they are restored, and serve to their wealth.

¶ The third day.

¶ Psal. 136. 7.

Deut. 4. 19.

k By the lights he meaneth the Sunne, the Moone, and the starres.

l Which is the artificiall day, from the Sun rising, to the going downe.

m Of things appertaining to natural and political orders and seasons.

n To wit, the Sunne and the Moone, and here hee speaketh, as man judgeth by his eye: for the

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k By the lights he meaneth the Sunne, the Moone, and the starres.

l Which is the artificiall day, from the Sun rising, to the going downe.

m Of things appertaining to natural and political orders and seasons.

n To wit, the Sunne and the Moone, and here hee speaketh, as man judgeth by his eye: for the

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The creation of man.

Genesis.

The creation of woman.

† Ebr. the soule of life.
† Ebr. face of the firmament.

q The fish and foules had both one beginning, wherein we see that nature giveth place to Gods will, forasmuch as the one sort is made to lie about in the ayre, and the other to swimme beneath in the water.

r That is, by the verue of his word he gave power to his creatures to ingender.

† The fifth day.
† Ebr. soule of life.

* Chap. 5, 1. and 9, 6.
1. Cor. 11, 7.

Col. 3, 10.
f God commanded the water and the earth to bring forth other creatures: but of man he saith, Let us make: signifying, that God taketh counsell with his wisdom and verue, purposing to make an excellent worke above all the rest of his creation.

† This image and likeness of God in man is expounded, Ephes. 4, 24. where it is written that man was created after God for righteousness and true holiness, meaning by these two words, all perfection, as wisdom, truth, innocencie, power, &c.
* Wisd. 13.
Eccles. 17, 1.
* Math. 19, 4.

u The propagation of man is the blessing of God, Psal. 128. * Chap. 8, 17. and 9, 1.
x Gods great liberalitie to man, taketh away all excuse of his ingratitude. * Chap. 9, 3.
* Exod. 31, 17. Eccles. 39, 16. Marke 7, 37.

CHAP. II.

r God reſteth the ſeventh day, and ſanctifieth it. 25 He ſetteth man in the garden. 22 He createth the woman. 24 Mariage is ordained.

a That is, the innumerable abundance of creatures in heaven and earth.

* Exod. 30, 11. and 31, 17.
Deut. 5, 14.
Hebr. 4, 4.

b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodness toward him.

† Or, the originall and beginning.

† Or, tree, as chap. 2, 15.

hath † life: and let the soule see upon the earth in the † open firmament of the heaven.

21 Then God created the great whales, and every thing living and moving, which the q waters brought forth in abundance according to their kinde, and every feathered soule according to his kind: and God saw that it was good.

22 Then God r blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let the soule multiply in the earth.

23 † So the evening and the morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the † living thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and every creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God said, * † Let us make man in our † image according to our likeness, and let them rule over the fish of the sea, and over the foule of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth and mooveth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them, * male and female.

28 And God u blessed them, and God said to them, * Bring forth fruit, and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the foule of the heaven, and over every beast that mooveth upon the earth.

29 And God said, Behold, I have given unto you x every herbe bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing feede, * that shall be to you for meate.

30 Likewise to every beast of the earth, and to every soule of the heaven, and to every thing that mooveth upon the earth, which hath life in it selfe, every greene herbe shall be for meate, and it was so.

31 * And God saw all that he had made, and loe, it was very good. † So the evening and the morning were the sixth day.

was in the earth, and every herbe of the field, before it grew, for the Lord God had not caused it to † raine upon the earth, neither was there a man to till the ground.

6 But a mist went up from the earth, and watered all the earth.

7 ¶ The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, * and the man was a living soule.

8 And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made.

9 (For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meate: the † tree of life also in the mids of the garden, † and the tree of knowledge of good and of evil.)

10 And out of Eden went a river to water the garden, and from thence it was divided, and became into foure heads.

11 The name of one is Pishon: the same compasseth the whole land i of Havilah, where is gold.

12 And the gold of that land is good: there is † Bdelium, and the Onyx-stone.

13 And the name of the second river is Gihon: the same compasseth the whole land of † Cush:

14 And the name of the third river is † Hiddekel: this goeth toward the East-side of † Athur: and the fourth river is † Parah)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that hee might † dreſſe it, and keep it.

16 And the Lord God † commanded the man, saying, † Thou shalt eate freely of every tree of the garden.

17 But of the tree of knowledge of good and evil, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the † death.

18 Also the Lord God sayd, It is not good that the man should be himself alone: I will make him an helpe † meet for him.

19 So the Lord God formed of the earth every beast of the field, and every soule of the heaven, and brought them unto the † man to see how he would call them: for howsoever the man named the living creature, so was the name thereof.

20 The man therefore gave names unto all cattell, and to the soule of the heaven, and to every beast of the field: but for Adam found he not an helpe meet for him.

21 ¶ Therefore the Lord God caused an heavie sleepe to fall upon the man, and he slept: and he tooke one of his ribs, and closed up the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, † made hee a † woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shall be called † woman, because she was taken out of the man.

24 * † Therefore shall man leave † his father and his mother, and shall cleave to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and they were not † ashamed.

d God onely openeth the heavens and shutteth them, he sendeth drought and raine according to his good pleasure.

† Or, formed. e He sheweth whereof mans body was created, to the intent that man should not glorie to the excellencie of his own nature.

* 1. Cor. 15, 49. f This was the name of a place, as some thinke in Mesopotamia, most pleasant and abundant in all things.

g Which was a signe of the life received of God.

h That is, of miserable experience, which came by disobeying God.

* Eccles. 24, 29. i Which Havilah is a country joyning to Persia Eastward, and encloseth toward the West.

† Or, precious stone, or pearle. Plinie saith it is the name of a tree.

† Or, Ethiopia. † Or, Tygris.

† Or, Assyria. † Or, Euphrates.

k God would not have man idle, though as yet there was no need to labour.

l So that man might know there was a soveraigne Lord, to whom he owed obedience.

† Ebr. eating thou shalt eate of.

† Or, whensoever. m By this death he meaneth the separation of man from God, who is our life and chiefe felicity: and also that our disobedience is the cause thereof.

† Ebr. before him. n By mooving them to come and submit themselves to Adam.

† Ebr. built. o Signifying, that making was perfect, when the woman was created, which before was like an unperfected building.

* 1. Cor. 11, 9. † Or, Manasse, because the cometh of man: for in Ebreish is man, and Ilishah the woman.

* Math. 19, 5.

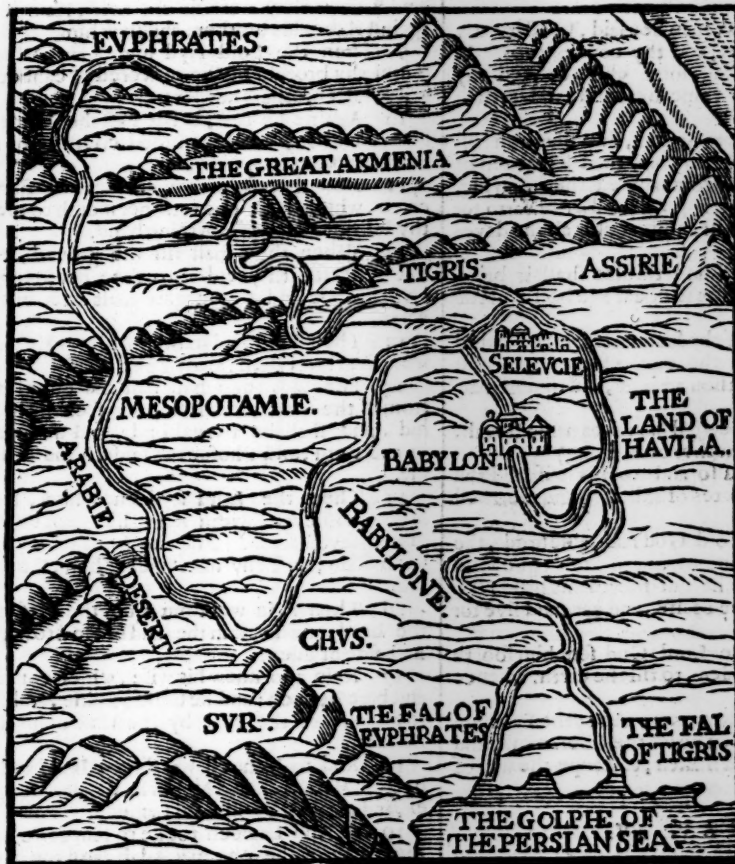
Mar. 10, 7. 1. Cor. 6, 16. Ephes. 5, 31. p So that mariage requirith a greater duty of us toward our wives, then otherwise we are bound to shew to our parents.

q For before sinne entred, all things are honest and comely.

THE

THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter of the river that watered the garden, we must note that Euphrates and Tygris, called in Hebrew, Perath and Hiddekel, were called but one river where they joyned together, els they had foure heads: that is, two at their springs, and two where they fell into the Persian Sea. In this countrey and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pithon compasseth the land of Havilah, it is meant of Tygris, which in some countreys, as it passed by divers places was called by sundry names, as sometime Dighitto, in other places Pashygris, and of some Phaso or Pithon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gibon. So that Tygris and Euphrates, (which were but two rivers, and some time when they joyned together, were called after one name) were according to divers places called by these foure names, so that they might seeme to have been foure divers rivers.



Armenia the great,

The land of Havilah,

The fall of Euphrates,

The fall of Tygris,

The goulfe of the Persian Sea.

CHAP. III.

1 The woman seduced by the serpent, 6 enticeth her husband to sinne, 8 They both flee from God, 14 They there are punished, 15 Christ is promised, 19 Man is dust, 22 Man is cast out of Paradise.

NOW * the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God indeed said, ye shall not eate of every tree of the garden?

2 And the woman sayd unto the serpent, We eat of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the mids of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it, lest ye die.

4 Then * the serpent said to the woman, Ye shall not die at all.

5 But God doth know that when ye shall eate thereof, your eyes shall be opened, and ye shall be as gods, * knowing good and evil.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did * eat, and gave also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they

sewed figge-tree leaves together, and made themselves breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and sayd unto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden and was afraid: because I was naked, therefore I hide my self.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12 Then the man said, The woman which thou gavest to be with me, she gave me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field: upon thy belly shalt thou goe, and * dust shalt thou eat all the dayes of thy life.

reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.

1 Ebr. things to gird about them to hide their privities.

2 Or, winds, 3 The sinfull consequences which God's presence will punish.

4 His hypocriticall appearance in that he hid the cause of his nakedness, which was the transgression of Gods commandment.

5 His wickedness and lacke of true repentance appeareth in this that he burdeneth God with his fault, because he had given him a wife.

6 In stead of confessing her sinne, the increaseth it by accusing the serpent.

7 He asked the

8 As a vile and contemptible beast, Isa. 6. 23.

* Wild. 2. 24.

a As Satan can change himself into an Angel of light, so did he abuse the wisdom of the serpent to deceive man.

b God suffered Satan to make the serpent his instrument and to speake in him.

c In doubting of Gods threatnings shee yielded to Satan.

* 2. Cor. 11. 3.

d This is Satans chiefest subtiltie, to cause us not to feare Gods threatnings.

1 Ebr. die the death.

e As though he should say, God doeth not forbid you to eat of the fruit, save that he knoweth that if ye should eat thereof, ye should be like to him.

f Not so much to please his wife, as moved by ambition at her perswasion.

g They began to feel their misery, but they sought not to God for remedy.

* Eccles. 2. 15, 16. 1. Tim. 2. 14.

a He chiefly meaneth Satan, by whose motion and craft the serpent deceived the woman.

p That is, the power of sinne and death.

q Satan shall sting Christ and his members, but not overcome them.

r The Lord comforteth Adam by the promise of the blessed seed, and also punisheth the body for the sinne which the soule should have bene punished for, that the spirit having conceived hope of forgiveness, might live by faith, 1. Cor. 14, 24.

t The transgression of Gods commandment was the cause that both mankind and all other creatures were subject to the curse.

u These are not the naturall fruits of the earth, but proceed of the corruption of sinne.

v Or, gave them knowledge to make themselves coats.

x By this derision he reproacheth Adams miserie, wherein he was fallen by ambition.

y Adam deprived of life, lost also the signe thereof.

a Mans nature, the estate of marriage, and Gods blessing were not utterly abolished through sinne, but the quality or condition thereof was changed.

b That is, according to the Lords promise, as Chap. 3, 15. some read, To the Lord, as rejoicing for the sonne which shee had borne, whom shee would offer to the Lord as the first fruits of her birth.

c This declareth that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation, albeit they were destitute of the sacrament of the tree of life.

d Because he was an hypocrite, and offered only for an outward shewe without sinceritie of heart. *e* Both thou and thy sacrifice shall be acceptable to me.

15 I will also put enmity betweene thee, and the woman, and betweene thy seed and her seed. He shall breake thine head, and thou shalt bruise his heele.

16 ¶ Unto the woman hee said, I will greatly increase thy sorowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shall be subject to thine husband, and he shall rule over thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eat of it) I curse the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life.

18 ¶ Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wives name Hevah, because she was the mother of all living)

21 Unto Adam also and to his wife did the Lord God make coats of skinned, and clothed them.

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evill. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East-side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

CHAP. IV.

1 The generations of mankind. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fcarefull wives. 26 True religion is restored.

Afterward the man knew Hevah his wife which conceived and bare Kain, and said, I have obtained a man by the Lord:

2 And againe she brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an oblation unto the Lord of the fruit of the ground.

4 And Habel also himself brought of the first-fruits of his sheepe, and of the fat of them, and the Lord had respect unto Habel, and to his offering.

5 But unto Kain and to his offering he had no regard: wherefore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord said unto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be accepted? and if thou dost not well, sinne lieth at the

doore: also unto thee his desire shall be subject, and thou shalt rule over him.

8 ¶ Then Kain spake unto Habel his brother: And when they were in the field, Kain rose up against Habel his brother, and slew him.

9 Then the Lord sayd unto Kain, Where is Habel thy brother? Who answered, I cannot tell. Am I my brothers keeper?

10 Again he said, What hast thou done? the voyce of thy brothers blood crieth unto mee, from the earth.

11 Now therefore thou art cursed from the earth, which hath openeth her mouth to receive thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeeld unto thee her strength: a vagabonde and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, My punishment is greater then I can beare.

14 Behold, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me shall slay me.

15 Then the Lord sayd unto him, Doubtlesse whosoever slayeth Kain, hee shall be punished seven folde. And the Lord set a make upon Kain, lest any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East-side of Eden.

17 Kain also knew his wife, which conceived and bare Henoah: and he build a citie, and called the name of the citie by the name of his sonne, Henoah.

18 And to Henoah was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal, who was the father of such as dwell in the tents, and of such as have cattell.

21 And his brothers name was Jubal, who was the father of all that play on the harpe and organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly every craft of brasse and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech said unto his wives, Adah and Zillah, Heare my voyce, ye wives of Lamech, hearken unto my speech: for I would slay a man in my wound, and a young man in mine hurt.

24 If Kain shall be avenged seven fold, truly Lamech seventy times seven fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to call upon the Name of the Lord.

f He mocked at Gods sufferance in Kain, jesting as though God would offer none to punish him, and yet give him license to murder others. *g* In these dayes God began to move the hearts of the godly to restore religion, which a long time by, the wicked had bene suppressed.

f Sinne shall still torment thy conscience.

g The dignitie of the first-borne is given to Kain over Habel.

** Wife, 10, 3.*

Math. 23, 35.

1 John 3, 11.

Jude 11.

h This is the nature of the reprobate when they are reproved of their hypocrisie, even to neglect God and despight him.

i God revengeth the wrongs of his Saints, though none complaine: for the iniquitie it self crieth for vengeance.

k The earth shall be a witness against thee, which mercifully received that blood which thou most cruelly sheddest.

l Thou shalt never have rest: for thine heart shall be in continuall feare and care.

m He burdeneth God as a cruell judge, because he did punish him so sharply.

n Or, my sinne is greater then can be pardoned.

o Kbr, from off the face of.

p Not for the love he bare to Kain, but to suppress murder.

q Which was some visible signe of Gods judgement, that others should feare thereby.

r Thinking thereby to be sure, and to have less occasion to feare Gods judgements against him.

s The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

t Or, first inventer.

u Or, flutes, and pipes.

v His wives seeing that all men hated him for his crueltie, were afraid, therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

w In these dayes God began to move the hearts of the godly to restore religion, which a long time by, the wicked had bene suppressed.

CHAP. V.

¹ The genealogie, ⁵ The age and death of Adam. ⁶ His succession unto Noah and his children. ²⁴ Henech was taken away.

This is the ^a booke of the generations of Adam. In the day that God created Adam, in the ^a likenesse of God made he him.

² Male and female created he them, and blessed them, and called their name ^b Adam in the day that they were created.

³ ¶ Now Adam lived an hundredth and thirtie yeeres, and begate a child in his owne ^c likenesse after his image, and called his name Sheth.

⁴ * And the dayes of Adam, after he had begotten Sheth, were eight hundredth yeeres, and he begate sonnes and daughters.

⁵ So all the dayes that Adam lived, were nine hundredth and thirtie yeeres, and he died.

⁶ And ^d Sheth lived an hundredth and five yeeres, and begate Enoth.

⁷ And Sheth liveth after he begat Enoth, eight hundredth and seven yeeres, and begat sonnes and daughters.

⁸ So all the dayes of Sheth were ^e nine hundredth and twelve yeeres: and he died.

⁹ ¶ Also Enoth lived ninetie yeeres, and begate Kenan.

¹⁰ And Enoth lived after hee begate Kenan, eight hundredth and fiftene yeeres, and begate sonnes and daughters.

¹¹ So all the dayes of Enoth were nine hundredth and five yeeres: and he died.

¹² ¶ Likewise Kenan lived seventie yeeres, and begate Mahalaleel.

¹³ And Kenan lived, after hee begate Mahalaleel, eight hundredth and fourtie yeeres, and begate sonnes and daughters.

¹⁴ So all the dayes of Kenan were nine hundredth and ten yeeres: and he died.

¹⁵ ¶ Mahalaleel also lived fixtie and five yeeres, and begate Jered.

¹⁶ Also Mahalaleel lived, after he begate Jered, eight hundredth thirtie yeeres, and begate sonnes and daughters.

¹⁷ So all the dayes of Mahalaleel were eight hundredth ninetie and five yeeres: and he died.

¹⁸ ¶ And Jered lived an hundredth fixtie and two yeeres, and begate Henech.

¹⁹ Then Jered lived, after he begat Henech, eight hundredth yeeres, and begate sonnes and daughters.

²⁰ So all the dayes of Jered were nine hundredth fixtie and two yeeres: and he died.

²¹ ¶ * Also Henech lived fixtie and five yeeres, and begate Methushelah.

²² And Henech ^f walked with God after he begate Methushelah, three hundredth yeeres, and begate sonnes and daughters.

²³ So all the dayes of Henech were three hundredth fixtie and five yeeres.

²⁴ And Henech walked with God, and he was no more ^g scene: for ^g God tooke him away.

²⁵ Methushelah also lived an hundredth eightie and seven yeeres, and begate Lamech.

²⁶ And Methushelah lived, after hee begate Lamech, seven hundredth eightie and two yeeres, and begate sonnes and daughters.

²⁷ So all the dayes of Methushelah were nine hundredth fixtie and nine yeeres, and hee died.

²⁸ ¶ Then Lamech lived an hundredth eightie

and two yeeres, and begate a sonne.

²⁹ And called his name, Noah, saying, This same shall ^h comfort us concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

³⁰ And Lamech lived, after he begate Noah five hundredth ninetie and five yeeres, and begate sonnes and daughters.

³¹ So all the dayes of Lamech were seven hundredth seventy and seven yeeres: and he died.

³² And Noah was five hundredth yeeres olde. And Noah begate Shem, Ham and Iapheth.

CHAP. VI.

³ God threatneth to bring the flood. ⁵ Man is altogether corrupt. ⁶ God repenteth that he made him. ¹⁸ Noah and his are preserved in the Arke, which he was commanded to make.

SO when men began to be multiplied upon the earth, and there were daughters borne unto them,

² Then the ^a sonnes of God saw the daughters ^b of men that they were ^c faire, and they tooke them wives of all that they ^d liked.

³ Therefore the Lord sayd, My spirit shall not alway ^e strive with man, because hee is but flesh, and his dayes shall be an ^e hundredth and twenty yeeres.

⁴ There were ^f giants in the earth in those dayes: yea, and after that the sonnes of God came unto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of ^f renowne.

⁵ ¶ When the Lord saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his ^g heart were onely evill ^h continually.

⁶ Then it ⁱ repented the Lord, that hee had made man in the earth, and hee was sorry in his heart.

⁷ Therefore the Lord sayde, I will destroy from the earth the man, whom I have created, from man ^j to beast, to the creeping thing, and to the foule of the heaven: for I repent that I have made them.

⁸ But Noah ^k found grace in the eyes of the Lord.

⁹ ¶ These are ^l the generations of Noah: Noah was a just and upright man in his time: and Noah walked with God.

¹⁰ And Noah begate three sonnes, Shem, Ham, and Iapheth.

¹¹ The earth also was corrupt before God: for the earth was filled with ^m cruelty.

¹² Then God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

¹³ And God sayd unto Noah, ⁿ An end of all flesh is come before me: for the earth is filled with ⁿ cruelty ^o through them: and behold, I will destroy them with the earth.

¹⁴ ¶ Make thee an Arke of ^p pine-trees: thou shalt make ^q cabinets in the Arke, and shalt pitch it within and without with pitch.

¹⁵ And ^r thus shalt thou make it: The length of the Arke shall be three hundredth cubites, the breadth of it fiftie cubites, and the height of it

all were given to the contempt of God, and oppression of their neighbours. ^u Or, I will destroy mankind. ^v Or, oppression, and wickednesse. ^w Or, from the face of them. ^x Ebr. Copher. ^y Ebr. nefes. ^z Or, of the measure.

^h Lamech had respect to the promise, Chap. 3, 15 and desired to see the deliverer which should be sent, and yet sawe but a figure thereof, he also spake this by the spirit of prophetic, because Noah delivered the Church and preserved it by his obedience.

^a The children of the godly, which began to degenerate. ^b Those that came of wicked parents, as of Cain. ^c Having more respect to their beauty and to worldly considerations, then to their manners and godlinesse. ^d Or, had chosen. ^e Because man could not be wonne by Gods lenitie and long sufferance where by he strove to overcome him, he would no longer stay his vengeance. ^f Which terme God gave man to repent before he would destroy the earth, 1. Pet. 3, 20. ^g Or, tyrants. ^h Which usurped authoritie over others, and did degenerate from that simplicitie, wherein their fathers lived. ⁱ Chap. 8, 22. ^j Ebr. every day. ^k God doth never repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were did disavow him to be his creature. ^l God declareth how much he detesteth sinne, seeing the punishment thereof extended to the brut beasts. ^m God was mercifull unto him. ⁿ Or, historie. ^o Meaning, that

^a Or, rehearsal of the flooke.

^a Reade Chap. 1, 16. ^b By giving them both one name, he noteth the inseparable conjunction of man and wife. ^c As well concerning his creation, as his corruption.

^d 1. Chron. 1, 1. ^d He prooveth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had over the same from the beginning, in that he continued ever his graces toward it by a continuall succession. ^e The chief cause of long life in the first age, was the multiplication of mankind, that according to Gods commandment at the beginning the world might be increased with people, which might universally praise him.

^f Ecclus. 44, 16. ^f Hebr. 11, 5. ^f That is, he led an upright and godly life.

^g To shew that there was a better life prepared, and to be a testimony of the immortality of soules and bodies. As to enquire where he became, is meer curiosity.

l That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprife and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

* Hebr. 11, 7. n That is, he obeyed Gods commandment in all points without adding or diminishing.

A B The length three hundred cubites.
B C The breadth fiftye.
D E The height thirtie.
F The window a cubite long.
G The doore.
H I K The three heights.

thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the flow, second, and third rooms.

17 And I, behold, I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life under the heaven: all that is in the earth shall perish.

18 But with thee will I establish my covenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of every living thing of all flesh two of every sort shalt thou cause to come into the Arke, to keepe them alive with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kinde, of every creeping thing of the earth after his kinde, two of every sort shall come unto thee, that thou mayest keepe them alive.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according unto all that God commanded him: *even* so did he.



CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest upon the earth.

And the Lord said unto Noah, Enter thou and all thine house into the Arke: for thee have I scene * righteous before me in this age.

2 Of every *b* cleane beast thou shalt take to thee by sevens, the male and his female: but of uncleane beasts by couples, the male and his female.

3 Of the foules also of the heaven by sevens, male and female, to keepe seede alive upon the whole earth.

4 For seven dayes hence will I cause it raine upon the earth fourtie dayes, and fourtie nights, and all the substance that I have made, will I destroy from off the earth.

5 * Noah therefore did according to all that the Lord commanded him.

6 And Noah *was* fixe hundredth yeares olde, when the flood of waters was upon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the uncleane beasts, and of the foules, and of all that creepeth upon the earth,

9 There came, two and two unto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes, the waters of the flood were upon the earth.

11 ¶ In the six hundredth yeare of Noahs life, in the second moneth, the seventeenth day of the moneth, in the same day were all the fountaines of the great deepe broken up, and the windows of heaven were opened.

12 And the raine was upon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and every beaft after his kinde, and all cattell after their kinde, and every thing that creepeth and mooveth upon the earth after his kinde, and every foule after his kinde, *even* every bird of every feather.

15 For they came to Noah into the Arke, two and two, *f* of all flesh wherein is the breath of life.

16 And they entering in, came male and female of all flesh, as God had commanded him: and the Lord *g* shut him in.

17 Then the flood was forty dayes upon the earth, and the waters were increased, and bare up the Arke, which was lift up above the earth.

18 The waters also waxed strong, and were increased exceedingly upon the earth, and the Arke went upon the waters.

19 The waters *†* prevailed so exceedingly upon the earth, that all the high mountaines, that are under the whole heaven, were covered.

20 Fifteene cubites upward did the waters prevaile, when the mountaines were covered.

21 * Then all flesh perished that mooved upon the earth, both foule and cattell and beaft, and every thing that creepeth and mooveth upon the earth, and every man.

22 Every thing in whose nostrils is the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So *h* he destroyed every thing that was upon the earth, from man to beaft, to the creeping thing, and to the foule of the heaven: they were even destroyed from the earth. And Noah onely *i* remained, and they that were with him in the Arke.

24 And the waters prevailed upon the earth an hundredth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his.

20 He sacrificeth to the Lord. 22 God promisseth that all things should continue in their first order.

Now God *a* remembered Noah and *b* every beaft, and all the cattell that was with him in the Arke: therefore God made a wind to passe upon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windows of heaven were stopped, and the raine from heaven was restrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.

4 And in the *c* seventh moneth, in the seventeenth day of the moneth, the Arke *reft* upon the mountaines of *Ararat*.

g And

c God compelled them to prefer themselves to Noah, as they did before to Adam, when he gave them names, Chap. 2, 19. d Which was about the beginning of May, when all things did most flourish. e Both the waters in the earth did overflow, and also the clouds poured downe.

f Every living thing that God would have to be preferred on earth, came into the Arke to Noah. g So that Gods secret power defended him against the rage of the mighty waters. h Or, shut it upon him. i Ebr. waxed very mighty.

* Wisd. 10, 4. Eccles. 39, 27, 28.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3, 20.

a Not that God forgetteth his at any time, but when he sendeth succour then he sheweth that he remembereth them. b If God remember every brute beaft, what ought to be the assurance of his children? c Which contained part of September, and part of October. d Or, stayed. e Or, Armenia.

* Petr. 2, 5. a In respect of the rest of the world, and because he had a desire to serve God and live uprightly. b Or, generation. c Which might be offered in sacrifice, whereof six were for bread, and the seventh for sacrifice.

* Matth. 24, 37. Luke 27, 26. 1. Pet. 3, 26.

d which was the moneth of December.

† Ebr. at the end of fourtie dayes.

‡ The raven is sent forth and returneth.

§ He sendeth the dove.

¶ It is like that the raven did flie to and fro, resting on the Arke, but came not into it, as the dove that was taken in.

|| Or, bill.

f Which was a signe that the waters were much diminished: for the olives grow not on the high mountaines.

g Called in Ebrew Abib, containing part of March and part of April.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* Chap. 1, 22. and 9, 1.

i For sacrifices which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.

|| Or, a sweet savour.

k That is, thereby he sheweth himself appeased and his anger to rest.

* Chs. 6, 5. Matth. 15, 12.

|| The order of nature destroyed by the flood, is restored by Gods promise.

a God increased them with fruit, and declared unto them his counsell as touching the replenishing of the earth.

* Chs. 1, 2, 28. and 8, 17.

5 And the waters were going and decreasing untill the tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So after fourtie dayes, Noah opened the window of the Arke which he had made,

7 And sent forth a raven which went out, going forth and returning, untill the waters were dried up upon the earth.

8 Again he sent a dove from him, that he might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore she returned unto him into the Arke (for the waters were upon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seven dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening, and loin her a mouth was an olive-leaf that she had picked: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seven dayes, and sent forth the dove, which returned not againe unto him any more.

13 ¶ And in the six hundredth and one year, in the first day of the first moneth, the waters were dried up from off the earth: and Noah removed the covering of the Arke, and looked, and beheld, the upper-part of the ground was drie.

14 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 Goe forth of the Arke, thou, and thy wife, and thy sonnes, and thy sonnes wives with thee.

17 Bring forth with thee every beast that is with thee, of all flesh, both foule and cartell, and every thing that creepeth and mooveth upon the earth, that they may breede abundantly in the earth, and bring forth fruit and increase upon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wives with him.

19 Every beast, every creeping thing, and every foule, all that mooved upon the earth, after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord, and tooke of every cleane beast, and of every cleane foule, and offered burnt-offerings upon the altar.

21 And the Lord smelled a sweet savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is evill, even from his youth: neither will I smite any more all things living as I have done.

22 Hereafter I seed-time and harvest, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authority over all creatures. 3 Permission of meats. 4 The power of the sword. 5 The raine-bow is the signe of Gods promise. 6 The Noah is drunken, and mocked of his sonne, whom he curseth. 7 The age and death of Noah.

And God blessed Noah and his sonnes, and said to them, * Bring forth fruit, and multiply, and replenish the earth.

2 Also the beare of you, and the dread of you shall be upon every beast of the earth, and upon every foule of the heaven, upon all that mooveth on the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every thing that mooveth and liveth, shall be meat for you: as the green herbe, have I given you all things.

4 ¶ But flesh with the life thereof, I mean with the blood thereof, shall ye not eat.

5 For surely I will require your blood, wherein your lives are: at the hand of every beast will I require it: and at the hand of man, even at the hand of a mans brother will I require the life of man.

6 Who so sheddeth mans blood, by man shall his blood be shed: * for in the image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Beholde, I, even I establish my covenant with you, and with your seed after you.

10 And with every living creature that is with you, with the foule, with the cartell, and with every beast of the earth with you, from all that go out of the Arke, unto every beast of the earth.

11 ¶ And my covenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the covenant which I make betweene mee and you, and betweene every living thing that is with you unto perpetual generations,

13 I have set my bow in the cloud, and it shall be for a signe of the covenant betweene mee and the earth.

14 And when I shall cover the earth with a cloud, and the bow shall be seene in the cloud,

15 Then will I remember my covenant which is betweene me and you, and betweene every living thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the everlasting covenant betweene God and every living thing, in all flesh that is upon the earth.

17 God said yet to Noah, This is the signe of the covenant, which I have established betweene me and all flesh that is upon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth, and Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth overspread.

20 ¶ Noah also began to be an husband man, and planted a vineyard.

21 And hee drunke of the wine, and was drunken, and was uncovered in the middes of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, he told his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it upon both their shoulders, and went backward, and covered the nakednesse of their

Of whom came the Canaanites that wicked nation, who were all cursed of God, in derision and contempt of his father.

b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serve to his use thereby.

c By this permission man may with a good conscience use the creatures of God for his necessity.

* Chap. 1, 19.

* Levitic. 17, 14.

d That is, living creatures, and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

e That is, I will take vengeance for your blood.

|| Or, neighbour.

* Math. 26, 52.

Revel. 13, 10.

f Not only by be magistrate, but oft times God saith up one murderer to kill another.

* Chap. 1, 17.

g Therefore to kill man is to deface Gods image, and so injury is not only done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods covenant made with their fathers.

* Gen. 17, 9.

k Merely we see that signes or sacraments ought not to be separate from the word.

* Eccles. 43, 11, 12.

l When men shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

m God doeth repent: that is the offerer, to confirme Noahs faith so much the more.

n This declareth what was the vertue of Gods blessing, when he said, Increase and bring forth, Chap. 1, 18.

|| Or, Noah began againe.

o This is set before our eyes, to shew what an horrible thing drunkennesse is.

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posteritie were accursed.
 s That is, a most vile slave.
 t Or, their.
 u Or, inlarge, or cause to returne.
 v He declareth that the Gentiles, which came of Japheth, and were separated from the Church, should be joynted to the fenne by the perswasion of Gods Spirit, and preaching of the Gospell.

a These generations are here recited, partly to declare the marvelous increase in so small a time, and also to set forth their great forgetfulness of Gods grace towards their fathers.
 b Of Madai and Javan came the Medes and Greeks.
 c The Jewes so call all countreys which are separated from them by sea, as Grece, Italie, &c. which were given to the children of Japheth, of whom came the Gentiles.
 d Of Cush and Mizraim came the Ethiopians and Egyptians.
 e Meaning, a cruell oppressor and tyrant.
 f His tyrannie came into a proverbe as hard both of God and man: for he persecuted not to commit crueltie even in Gods presence.
 g For there was another citie in Egypt, called also Babel.
 h Or, the streetes of the city.
 i Of Lud came the Lydians.
 j Or, the Cappadocians.
 k In his flocke the Church was preserved: therefore Moses leaveth off speaking of Japheth and Ham, and intreateth of Shem more at large.

father with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his younger sonne had done unto him.

25 And said, *r* Cursed be Canaan: a *s* servant of servants shall he be unto his brethren.

26 He said moreover, Blessed be the Lord God of Shem, and let Canaan be his *s* servant.

27 God *t* *u* *v* *w* *x* *y* *z* perfwade Japheth, that he may dwell in the tents of Shem, and let Canaan be his servant.

28 *q* And Noah lived after the flood three hundred and fiftie yeares.

29 So all the dayes of Noah were nine hundred and fiftie yeares: and he died.

CHAP. X.

1 The increase of mankind by Noah and his sonnes. *20* The beginning of cities, countreys and nations.

NOW these are the *a* generations of the sonnes of Noah, Shem, Ham, and Japheth: unto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and *b* Madai, and Javan, and Tubal, and Mehech and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Javan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the *c*yles of the Gentiles divided in their lands, every man after his tongue, and after their families in their nations.

6 *q* Moreover the sonnes of Ham were *d* Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be *e* mightie in the earth.

9 He was a mightie hunter before the Lord. Wherefore it is said, *f* As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of *g* Shinar.

11 Out of that land came Asshur, and builded Nineveh and the *h* citie Rehoboth, and Calah:

12 Refen also betweene Nineveh and Calah: this is a great city.

13 And Mizraim begate *i* Ludim: and Ananim, and Lehabim, and Naphtuhim,

14 Pathrusim also, and Gaslulhim (out of whom came the Philistims) and *j* Caphtorims.

15 Also Canaan begate Zidon his first-borne, and Heth,

16 And Jebusi, and Emoni, and Girgassim.

17 And Hevi, and Arki, and Sini.

18 And Aruadi, and Zemarie, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar untill Azzah, and as thou goest unto Sodom and Gomorah, and Admah, and Zeboiim, even unto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys, and in their nations.

21 *q* Unto *i* Shem also the father of all the

sonnes of *k* Eber, and elder brother of Japheth were children borne.

22 *** The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth *l* divided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Adoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest up to Sephar, a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and *m* out of these were the nations divided in the earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. *10* The age and generation of Shem unto Abram. *31* Abrahams departure from *v* *w* with his father Terah, Sarai and Lot. *32* The age and death of Terah.

THEN the whole earth was of one *** language and one speech.

2 And *a* as *b* they went from the *c* East, they found a plaine in the land of *d* Shinar, and there they abode.

3 And they said one to another, Come, let us make bricke and burne it in the fire, so they had bricke for stone, and slime had they in stead of mortar.

4 Also they said, Goe to, let us *** build us a city and a tower, whose top may reach unto the heaven, that we may get us a name, least we be scattered upon the whole earth.

5 But the Lord *f* came downe, to see the city and tower which the sonnes of men builded.

6 And the Lord said, *g* Behold, the people *h* one, and they all have one language, and this they begin to doe, neither can they now be stopped from whatsoever they have imagined to doe.

7 Come on, *i* let us goe downe, and *j* there confound their language, that every one perceive not anothers speech.

8 So the Lord scattered them from thence upon all the earth, and they left off to build the city.

9 Therefore the name of it was called *k* Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them upon all the earth.

10 *q* These are the generations *k* of Shem: Shem was an hundred yeares old, and begate Arpachshad two yeares after the flood.

Ghost: signifying the greatnesse and certainty of the punishment. *i* By this great plague of the confusion of tongues appeareth Gods horrible judgement against mans pride and vaine glory. *j* Or, confusion. *k* 1. Chron. 1, 17. He returneth to the genealogie of Shem, to come to the historie of Abram, where in the Church of God is described, which is Moses principall purpose.

k Of whom came the Ebrewes or Jewes. *** 1. Chron. 1, 17.

l This division came by the diversitie of languages, as appeareth Chap. 11, 9.

m Or, of these came divers nations.

*** Wisd. 10, 5. *a* In the yeare an sundreth and thirtie after the flood. *b* To wit, Nimrod and his company. *c* That is, from Armenia where the Arke layed. *d* Which was afterward called Caldea. *e* They were moved with pride of ambition, thinking to preferre their owne glory to Gods honour. *f* Meaning, that he declared by sight, that he knew their wicked enterprise: for Gods power is everywhere, and doth neither ascend nor descend. *g* God speaketh this in derision, because of their foolish perfwasion and enterprise. *h* He speaketh as though he tooke counsell with his owne wisdom and power: to wit, with the Sonne and holy

11 And Shem lived after hee begate Arpachshad five hundreth yeares, and begate sonnes and daughters.

12 Also Arpachshad lived five and thirty yeares, and begate Shelah.

13 And Arpachshad lived after he begate Shelah, foure hundreth and three yeares, and begate sonnes and daughters.

14 And Shelah lived thirty yeares, and begate Eber.

15 So Shelah lived after he begate Eber foure hundreth and three yeares, and begate sonnes and daughters.

16 Likewise Eber lived foure and thirty yeares, and begate Peleg.

17 So Eber lived after he begate Peleg foure hundreth and thirty yeares, and begate sonnes and daughters.

18 And Peleg lived thirty yeares, and begate Reu.

19 * And Peleg lived after he begate Reu two hundreth and nine yeares, and begate sonnes and daughters.

20 Also Reu lived two and thirty yeares, and begate Serug.

21 So Reu lived after he begate Serug two hundreth and seven yeares, and begate sonnes and daughters.

22 Moreover Serug lived thirty yeares, and begate Nahor.

23 And Serug lived after he begate Nahor two hundreth yeares, and begate sonnes and daughters.

24 And Nahor lived nine and twentie yeares, and begate Terah.

25 So Nahor lived after he begate Terah, an hundreth and nineteene yeares, and begate sonnes and daughters.

26 * So Terah lived seventy yeares, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie, in Ur of the Caldees.

29 So Abram and Nahor tooke them wives: The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Isaac.

30 But Sarai was barren, and had no childe.

31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to goe into the land of Canaan, and they came to Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and five yeares, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 6 Abram buildeth Altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

For the Lord had sayd unto Abram, * a Get thee out of thy country, and from thy kinned, and from thy fathers house unto b the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, even as the Lord spake unto him, and Lot went with him, (and Abram was seventy and five yeares olde, when he departed out of Haran).

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the d soules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram passed through the land unto the place of Shechem, and unto the e plaine of Moreh (and the f Canaanite was then in the land).

7 And the Lord appeared unto Abram, and said, Unto thy seede will I give this land. And there builded he g an altar unto the Lord, which appeared unto him.

8 Afterward remooving h thence unto a mountaine Eastward from Beth-el, he pitched his tent having Beth-el on the West-side, and Haai on the East, and there he built an altar unto the Lord, and called on the Name of the Lord.

9 k Againe Abram went fourth going and journeying toward the South.

10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt to sojourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a faire woman to looke upon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee alive:

13 Say, I pray thee, that thou art my m sister, that I may fare well for thy sake, and that my t life may be preserved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman was n taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeves, and hee-asses, and men-servants, and maide-servants, and shee-asses, and camels.

17 But the Lord o plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this unto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gave men p commandement concerning him: and they conveyed him forth and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee called upon the Name of the Lord. 11 Lot departeth from him. 13 The wickednesse of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

c The world that recover by thy seed, which is Christ the blessing which they lost in Adam.

d Meaning, as well servants as cattell.

e He wandred to and fro in the land before he could finde a settling place: thus God exerciseth the faith of his children.

f Or, oake-grove.

g Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

h It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

i Because of the troubles that he had among that wicked people.

j And so served the true God, and renounced all idolatrie.

k Thus the children of God may looke for no rest in this world, but must waite for the heavenly rest and quietnesse.

l This was a new trial of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

m By this we may learne not to use unlawfull means, nor to put others in danger to save our selves, reade verse 20 albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not have taken place: where in appeared a weak faith.

n Ebr. that my soule may live.

o To be his wife.

p The Lord tooke the defence of this poore stranger against a mighty king: and as he is ever carefull over his, so did he preserve Sarai.

q To the intent that none should hurt him either in his person or goods.

Then

* 1. Chron. 1, 25.

* 1. Chron. 1, 26. 1 He maketh mention first of Abram, not because he was the first-borne, but for the historie which properly appertaineth unto him. Also Abram at the confusion of tongues, was 43 yeares old, for in the destruction of Sodom he was 99. And it was destroyed 32 yeares after the confusion of tongues. † Ebr. Caidim. m Some thinke that this Isaac was Sarai. n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father. * John. 14, 3. Nehem. 9, 7. Judith 5, 7. Acts 7, 4. o Which was a city of Mesopotamia.

* Acts 7, 3. a From the flood to this time were foure hundreth twenty and three yeares.

b In appointing him no certaine place, he prooveth so much more his faith and obedience.

^a His greatness was gotten in Egypt, hindreth him not to follow his vocation.

^b He calleth the place by that name which was after given unto it, Chap. 28, 19. * Chap. 12, 7.

^c This incommode came by their riches, which brake friendship and as it were the bound of nature. * Chap. 36, 7.

^d Who seeing their contention, might b aspheme God and destroy them.

^e He cutteth off the occasion of contention: therefore the evill ceaseth.

^f Abram refugeth his owne right to buy peace.

^g Which was in Eden, Chap. 2, 10. ^h This was done by Gods providence, that onely Abram and his seed might dwell in the land of Canaan.

ⁱ Lot thinking to get paradise, found hell.

^k The Lord comforted him, leaſt he ſhould have taken thought for the departure of his nephew.

* Chap. 12, 7. and 15, 7, 11. and 26, 4. Deut. 34, 4.

^l Meaning, a long time, and till the coming of Chriſt, as Exod. 12, 14. and 21, 6. Deut. 15, 17. and ſpiritually this is referred to the true children of Abram, borne according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

^a That is, of Babylon: by kings here, meaning, them that were governors of cities. ^b Of a people gathered of divers countreies.

Then Abram went up from Egypt, he and his wife, and all that he had, and Lot with him to ward the South;

2 And Abram was very rich in cattell, in ſilver and in gold

3 And he went on his journey from the South toward Berh-el, to the place where his tent had bene at the beginning, betweene Berh-el and Haai.

4 Unto the place of the * altar, which he had made there at the fiſt: And there Abram called on the Name of the Lord.

5 ¶ And Lot alſo, who went with Abram, had ſheepe, and cattell and tents.

6 So that the land could not * beare them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

7 Alſo there was debate betweene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the 4 Canaanites and the Perizzites dwelleth at that time in the land.)

8 Then ſayd Abram unto Lot, Let there be no * ſtrife, I pray thee, betweene thee and me, neither betweene mine herdmen and thine herdmen: for we be bretheren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt * take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted up his eyes, he ſaw that all the plaine of Jorden was watered every where (for before the Lord deſtroyed Sodom and Gomorah, it was as the 3 garden of the Lord like the land of Egypt, as thou goeſt unto Zoar.)

11 Then Lot choſe unto him all the plaine of Jorden, and tooke his journey from the Eaſt: and they departed the 2 one from the other.

12 Abram dwelleth in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent even unto Sodom.

13 Now the men of Sodom were wicked and exceeding ſinners againſt the Lord.

14 ¶ Then the Lord ſayd unto * Abram, (after that Lot was departed from him) Lift up thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eaſtward, and Weſtward:

15 For all * the land which thou ſeeſt, will I give unto thee, and to thy ſeede for ever.

16 And I will make thy ſeede as he duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeede be numbred.

17 Ariſe, walke thorow the land, in the length thereof, and bredth thereof: for I will give it unto thee.

18 Then Abram remooved his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and buideth there an altar unto the Lord.

CHAP. XIII.

12 In the overthrow of Sodom Lot is taken priſoner.

16 Abram delivereth him. 18 Melchizedek cometh to meeſe him. 23 Abram would not be enriched by the king of Sodom.

And in the dayes of Amraphel king of * Shinar, Arioch king of * Eliaſar, Chedor-laomer king of Elam, and Tidal king of the 2 nations:

2 Theſe men made warre with Bara king of Sodom, and with Birha king of Gomorah, Shi-

nab king of Admah, and Shemeber king of Zebolim, and the king of Bela, which is Zoar.

3 All theſe * joyned together in the vale of * Siddim, which is the 2 ſalt ſea.

4 Twelve yeares were they ſubject to Chedor-laomer, but in the thirteenth yeare they rebelled.

5 And in the fourteenth yeare came Chedor-laomer, and the kings that were with him, and ſmote the 2 Rephaims in Ahterorh Karnaïm, and the Zuzims in Ham, and the Emims in * Shauch Kiriathaim.

6 And the Horites in their mount Seir, unto the plaine of Paran, which is by the wilde neſſe.

7 And they returned and came to En-mihpar, which is Kadeih, and * ſmote all the countrey of the Amalekites, and alſo the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zebolim, and the king of Bela, which is Zoar: and they joyned battell with them in the vale of Siddim.

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Elieſar: foure kings againſt fiue.

10 Now the * vale of Siddim was full of ſlime pits, and the kings of Sodom and Gomorah tied and ſell there: and the reſidue fled to the mountaine.

11 And they tooke all the ſubſtance of Sodom and Gomorah, and all their vitales, and went their way.

12 They * tooke Lot alſo Abrams brothers ſonne and his ſubſtance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had eſcaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Ethcol, and brother of Aner, which were 2 confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought up in his houſe, three hundred and eightene, and purſued them unto Dan.

15 Then he and his ſervants divided themſelves againſt them by night, and ſmote them, and purſued them unto Hobah, which is on the left ſide of † Damafcus.

16 And he recovered all the ſubſtance, and alſo brought againe his brother Lot, and his goods, and the women alſo and the people.

17 ¶ After that he returned from the ſlaughter of Chedor-laomer and of the kings that were with him, came the King of Sodom forth to meeſe him in the valley of Shauch, which is the * Kings dale.

18 And * Melchizedek King of Shalem brought forth bread and wine: and he was a Prielt of the moſt high God.

19 Therefore he bleſſed him, ſaying, Bleſſed art thou, Abram, of God moſt high, Poſſeſſour of heaven and earth.

20 And bleſſed be the moſt high God, which hath delivered thine enemies into thine hand. * And Abram gave him title of all.

21 Then the king of Sodom ſayd to Abram, Give me theſe perſons, and take the goods to thy ſelfe.

22 And Abram ſayd to the king of Sodom, I have

^c Ambition is the chiefe cauſe of warres among princes.

^d Or, of the labouring fields.

^e Called alſo the dead ſea, or the lake Aſphaltite, neere unto Sodom and Gomorah. ^f Or, gyaſts. ^g Or, plaine.

^h Or, deſtroyed.

ⁱ And afterward was overwhelmed with water, and ſo was called the ſalt ſea.

^j The godly are plagued many times with the wicked: therefore their company is dangerous.

^k God mooved him to joyne with Abram, and preſerveth him from their idolatrie and ſuperſtitious. ^l Or, armed.

† Ebr. Dammeſek.

* 2 Sam. 18, 18. * Hebr. 7, 1.

^h For Abram and his ſouldiers reſpect, and not to offer ſacrifice. ⁱ In that Melchizedek fed Abram, he declared himſelf to reſpect a king, and in that he bleſſed him, the hie Prieſt.

* Hebr. 7, 8. † Ebr. ſoules.

^g Or, I have ſworne.

† Ebr. If I take from thee a threed, &c. read 1. Sam. 14. 44.
k He would not that his liberality should be hurtfull to others.

¶ Or, the Lord spake to Abram.
* Numb. 12. 9.
* Isai. 6. 6.

a His feare was not onely leaft he should not have children, but leaft the promise of the blessed seed should not be accomplished in him.

* Rom. 4. 18.
* Rom. 4. 3.
Galat. 3. 6.
James 2. 23.
* Chap. 11. 18.
b This is a particular motion of Gods Spirit, which is not lawfull for all to follow, in asking signes; but was permitted to some by a peculiar motion, as to Gideon and Ezechiah.

c This was the olde custome in making covenants, Jerem. 39. 18. to the which God added these conditions, that A-brams posteritie should be as torne in pieces, but after they should be coupled together: also that it should be assauled but yet delivered.

† Ebr. a feare of great darknesse.
* Acts 7. 6.
† Exod. 12. 40.
d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

¶ Or, after foure hundred yeeres.
e Though God suffer the wicked for a time, yet his vengeance falleth upon them, when the measure of their wickednesse is full.

† Chap. 13. 7. and 13. 15. and 16. 4.
Deut. 4. 5.
† 1. King. 4. 27.
1. Chron. 9. 26.
† Ebr. Perath.

have lift up mine hand unto the Lord the most high God possessor of heaven and earth.

23 † That I will not take of all that is thine, so much as a threed or shoole latcher, leaft thou shouldest say, I have made Abram rich.

24 k Save onely that, which the young men have eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is A-brams defence and reward. 6 Hee is justified by faith. 13 The servitude and deliverance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

AFTER these things, the word of the Lord came unto Abram in a vision, saying, Feare not Abram, I am thy buckler, and thine exceeding great reward.

2 And Abram sayd, a O Lord God, what wilt thou give mee, seeing I goe childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Again Abram sayd, Behold, to me thou hast given no seede: wherefore loe, a servant of mine house shall be mine heire.

4 Then behold, the word of the Lord came unto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreover he brought him forth and sayd, * Looke up now unto heaven, and tell the starres if thou be able to number them, and he sayd unto him, So shall thy seed be.

6 And Abram * beleeveth the Lord, and hee counted that to him for righteousness.

7 Again he sayd unto him, I am the Lord, that brought thee out of * Ur, of the Caldees, to give thee this land to inherit it.

8 And he sayd, O Lord God, b Whereby shall I know that I shall inherit it?

9 Then he sayd unto him, Take me an heifer of three yeeres old, and a shee-goat of three yeeres olde, and a ram of three yeeres old, a turtle dove also and a pigeon.

10 So he tooke all these unto him, and c divided them in the middes, and layd every piece one against another: but the birds divided he not.

11 Then foules fell on the carcases, and Abram drove them away.

12 And when the sunne went downe, there fell an heavy sleepe upon Abram: and loe, a very fearefull darkenesse fell upon him.

13 Then he sayd to Abram, Know for a surety, that thy seed shall be a stranger in a land that is not theirs, * d foure hundred yeeres, and shall serve them: and they intreat them evill.

14 Notwithstanding, the nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 But thou shalt go unto thy father in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was adarknes: and behold, a smoking furnace, and a firebrand, which went betwene those pieces.

18 † In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land: † from the river of Egypt unto the great river † Euphrates.

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Jebusites,

CHAP. XVI.

2 Sarai being barren giveth Hagar to Abram. 4 Which conceiveth and despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11, 12 The name and manners of her sonne. 13 Shee calleth upon the Lord, whom shee findeth true.

NOW a Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai sayd unto Abram, Behold now, the Lord hath b restrained me from child-bearing, I pray thee go in unto my mayd: it may be that I shall receive a child by her, And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her mayd the Egyptian, after Abram had dwelled ten yeeres in the land of Canaan, and gave her to her husband Abram for his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her dame was c despised in her eyes.

5 Then Sarai sayd to Abram, † Thou doest me wrong, I have given my maid into thy bosom, and shee seeth that shee hath conceived, and I am despised in her eyes, the Lord judge betwene me and thee.

6 Then Abram sayd to Sarai, Behold, thy maid is in thine hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the d Angel of the Lord found her beside a fountaine in the way of Shur.

8 And he sayd, Hagar Sarais maid, whence comest thou? and whither wilt thou goe? And she sayd, I flee from my dame Sarai.

9 Then the Angel of the Lord sayd to her, e Returne to thy dame, and humble thy selfe under her hands.

10 Again the Angel of the Lord sayd unto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord sayd unto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a wilde man: his hand shall be against every man, and every mans hand against him, † and f he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord that spake unto her, Thou God looked on me: for she sayd, g Have I not also here looked after him that seeth mee?

14 † Wherefore the Well was called, h Beer-lahai-roi: loe, i it is betwene Kadeh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name which Hagar bare, Ishmael.

16 And Abram was fourescore and six yeeres old when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to conforme him to the promise. 8 The land of Canaan is the first time promised. 12 Circum-

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue. b She faileth in binding Gods power to the common order of nature, as though God could not give her children in her old age. ¶ Or, peradventure.

† Ebr. be builded by her. c This punishment declareth what they gaine that attempt any thing against the word of God. † Ebr. mine injurie is upon thee.

¶ Or, power.

d Which was Christ, as appeareth vers 14. and Chap. 18. 17.

e God rejecteth none estate of people in their miserie, but sendeth them comfort.

¶ Or, fierce and cruell, or, as a wilde ass.

† Chap. 25. 18. f That is, the Ishmaelites shall be a peculiar people by themselves, and not a portion of another people. g She rebuketh her owne dilligence and acknowledgeth Gods graces, who was present with her every where.

† Chap. 24. 62. ¶ Or, the well of the living, and seeing me.

elion instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

When Abraham was ninety years old and nine, the Lord appeared to Abraham, and sayd unto him, I am God *a* alufficient, * walke before me, and be thou upright.

2 And I will make my covenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abraham fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and thou shalt be a *a* father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be *b* Abraham: * for a father of many nations have I made thee.

6 And I will make thee exceeding fruitfull, and will make nations of thee, yea, Kings shall proceed of thee.

7 Moreover, I will establish my covenant betweene mee and thee, and thy seede after thee in their generations, for an *a* everlasting covenant, to be God unto thee, and to thy seed after thee.

8 And I will give thee and thy seed after thee the land, wherein thou art a stranger, even all the land of Canaan, for an everlasting possession, and I will be their God.

9 ¶ Againe God sayd unto Abraham, Thou also shalt keepe my covenant, thou, and thy seede after thee in their generations.

10 *c* This is my covenant which ye shall keep betweene me and you, and thy seed after thee. * Let every man-childe among you be circumcised:

11 That is, yee shall circumcise the *d* foreskin of your flesh, and it shall be a *a* signe of the covenant betweene me and you.

12 And every man-childe of eighth dayes olde among you, shall be circumcised in your generations, aswell he that is borne in *thine* house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the uncircumcised *e* man-childe, in whose flesh the foreskin is not circumcised, even that person shall be cut off from his people, *because* he hath broken my covenant.

15 ¶ Afterward God sayd unto Abraham, Sarai thy wife shalt thou not call Sarai, but *a* Sarah shall be her name.

16 And I will blesse her, and will also give thee a sonne of her, yea, I will blesse her, and thee shall be *the* mother of nations: Kings also of people shall come of her.

17 Then Abraham fell upon his face, and laughed, and sayd in his heart, Shall a child be borne unto him, that is an hundred yere olde? and shall Sarah that is ninetie yere olde, beare?

18 And Abraham sayd unto God, Oh, that Ishmael might live in thy sight.

19 Then God sayd, * Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Izhak: and I will establish my covenant with him for an *a* everlasting covenant, and with his seed after him.

20 And as concerning Ishmael, I have heard thee, loe, I have blessed him, and will make him fruitfull, and will multiply him *t* exceedingly:

twelve princes shall hee beget, and I will make a great nation of him.

21 But my covenant will I establish with Izhak, which Sarah shall beare unto thee, the next *a* yere at this season.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, *that is*, every man-childe among the men of Abrahams house, and *a* hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeres olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeres olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 Abraham receiveth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 13 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared unto Abraham. 23 Abraham prayeth for them.

Again the Lord *a* appeared unto him in the plain of Mamre, as he sate in his tent-doore about the heare of the day.

2 And hee lift up his eyes, and looked: and loe, three *a* men stood by him, and when he saw them, hee ran to meete them from the tent-doore, and bowed himselfe to the ground.

3 And he sayd, *b* Lord, if I have now found favour in thy sight, goe nor, I pray thee, from thy servant.

4 Let a little water, I pray you, be brought, and *c* wash your feete, and rest your selves under the tree.

5 And I will bring a morfel of bread, that you may comfort your heart, afterward yee shall goe your wayes: for therefore are ye *d* come to your servant. And they said, Doe even as thou hast sayd.

6 Then Abraham made haste into the tent unto Sarah, and sayd, Make ready at once three *t* measures of fine meale, knead it, and make cakes upon the hearth.

7 And Abraham ran to the beasts, and tooke a tender and good calfe, and gave it to the servant, who hastened to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, and set before them, and stode himselfe by them under the tree: and *e* they did eate.

9 ¶ Then they sayd unto him, Where is Sarah thy wife? And hee answered, Behold, *shee* is in the tent.

10 And he sayd, * I will certainly come againe unto thee according to the time of *f* life: and loe, Sarah thy wife shall have a sonne: and Sarah heard in the tent-doore, which was behind him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the maner of women.)

12 Therefore Sarah *g* laughed within her self, saying,

a Or, Almighty.

** Chap. 5, 22.*

b Or, without hypocrisy.

c Or, without hypocrisy.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4, 17.

b The changing of his name is a seale to confirme Gods promise unto him.

** Rom. 4, 17.*

** Chap. 13, 16.*

c Circumcision is called the covenant, because it signifieth the covenant, and hath the promise of grace joyned unto it: which phrase is common to all Sacraments.

** Acts 7, 8.*

d That privie part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified.

** Rom. 4, 12.*

e Albeit women were not circumcised, yet were they partakers of Gods promise: for under the mankind all was consecrated, and here is declared, that whosoever converteth the signe, despiseth also the promise.

f Or, dame, or princeesse.

g Which proceeded of a sudden joy, and not of infidelitie.

** Chap. 18, 10.*

and 22, 1.

h The everlasting Covenant, is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as was promised to Ishmael.

i Ebr. greatly, greatly.

** Chap. 17, 1.*

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the heist to the lowest they may obey the will of God.

** Hebr. 13, 2.*

i Or, oak-grove.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most majestic, for he thought they had beene men.

c For men used because of the great heat to goe bare-footed in those parts.

d As sent of God, that I should doe my duetie to you.

† Ebr. Seim.

e For as God gave them bodies for a time, so gave he them the faculties thereof, to walke, to eate and drinke, and such like.

** Chap. 17, 19, 22. and 23, 2.*

f That is, about this time when she shall be alive, or when the child shall come into this life.

g For she rather had respect to the order of nature, then believed the promise of God.

* 1. Pet. 3, 6.

Or, hid.
* Zach. 3, 6.

† Ebr. No.

h Jehovah, the Hebrew word which wee call Lord, sheweth that this Angel was Christ: for this word is onely applied to God. * Chap. 12, 5. and 22, 18. i He sheweth that fathers ought both to know Gods judgements, and to declare them to their children. k God speaketh after the fashion of men: that is, I will enter into judgement with good advice. l For our sinnes cry for vengeance, though none accuse us.

† Ebr. doe judgement. m God declareth that his judgements were done with great mercy, forasmuch, as all were so corrupt, that not onely fifty but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake.

n Hereby we learne, that the neerer we approach unto God, the more doth our miserable estate appeare, and the more are we humbled. o If God refused not the prayer for the wicked Sodomites, even to the sixt request, how much more will he graunt the prayers of the godly for that afflicted Church?

saying, After I am waxed old, * and my lord also, shall I have lust?

13 And the Lord sayd unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am olde?

14 (Shall any thing be * hard to the Lord? at the time appointed will I returne unto thee, even according to the time of life, and Sarah shall have a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the * Lord sayd, Shall I hide from Abraham that thing which I doe.

18 Seeing that Abraham shall be indeed a great and a mighty nation, and * all the nations of the earth shall be blessed in him;

19 For I know him: that he will command his sonnes and his household after him, that they keepe the way of the Lord to doe righteously, and judgement, that the Lord may bring upon Abraham, that he hath spoken unto him.

20 Then the Lord sayd, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grievous,

21 I will * goe downe now, and see whether they have done altogether according to that I cry, which is come unto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayd, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be even as the wicked, be it farre from thee. Shall not the Judge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom * fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I have begun to speake unto my Lord, and I am * but dust and ashes.

28 If there shall lacke five of the fiftie righteous, wilt thou destroy all the city for five? And he sayd, If I finde there five and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he sayd, I will not doe it, if I find thirtie there.

31 Moreover he said, Behold now, I have begun to speake unto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this * once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned unto his place.

C H A P. XIX.

3 Lot receiveth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is delivered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters hit with their fathers, of whom come Moab and Ammon.

And in the evening there came two * Angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw them, and rose up to meete them, and he bowed himself with his face to the ground:

2 And he sayd, See my lords, I pray you turne in now into your servants house, and tarie all night, and * walk your feete, and ye shall rise up early and goe your wayes. Who sayd, Nay, but we will abide in the street all night.

3 Then * he pressed upon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake unleavened bread, and they * did eate.

4 But before they went to bed, the men of the city, even the men of Sodom compassed the house round about, from the yong even to the old, * all the people from all quarters.

5 Who crying unto Lot, sayd to him, Where are the men, which came to thee this night? bring them out unto us, that we may know them.

6 Then Lot went out at the doore unto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not * so wickedly.

8 Behold now, I have two * daughters, which have not knowen man: them will I bring out now unto you, and doe to them as seemeth you good: onely unto these men doe nothing: for therefore are they come under the shadow of my rooffe.

9 Then they sayd, Away hence: and they sayd, He is come alone as a stranger, and shall he judge and rule? we will now deale worse with thee then with them. So they pressed fore upon Lot * himself, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindness, both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men sayd unto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoever thou hast in the city, bring it out of this place.

13 For * we will destroy this place, because the * cry of them is great before the Lord, and the Lord hath sent us to destroy it.

14 Then Lot went out and spake unto his sonnes in law, which * married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hastned Lot, saying, Arise, take thy wife, and thy two daughters: which are here, lest thou be destroyed in the punishment of the city.

16 And as he * prolonged the time, * the men caught both him and his wife, and his two daughters

a Wherein we see Gods provident care in preserving his: albeit he revealeth not himself to all alike: for Lot had but two Angels, and Abraham three. * Chap. 18, 4.

b That is, he prayed them so instantly.

c Not for that they had need of it, but because the time was not yet come that they would reveal themselves. d Nothing is more dangerous then to dwell where sinners reigneth: for it corrupteth all.

e He deserveth praye in defending his guests, but he is to be blamed in seeking unlawfull means: f That I should preserve them from all injury.

* 1. Pet. 1, 7.

* Wild. 19, 16.

† Ebr. finding.

g This proveth that the Angels are ministers, as well to execute Gods wrath, as to declare his favour. * Chap. 18, 30.

h Or, should marrie.

† Ebr. which are found.

i The mercy of God striveth to overcome mans sinfulness in following Gods calling.

* Wild. 10, 6.

i He willed him to flee from Gods judgements, and not to be sorry to depart from that rich country, and full of vaine pleasures.

k Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place then the Angel had appointed him. † Ebr. thy face. l Because Gods commandment was to destroy the city, and to save Lot, m Which before was called Belah, Chap. 14. 1. n Dent. 19. 23.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked. p Meaning in the country, which the Lord had now destroyed. q For except he had bene overcome with wine, he would never have done that abominable act.

† Ebr. keepe alive.

ters by the hands (The Lord being mercifull unto him) and they brought him forth, and set him without the city.

17 ¶ And when they had brought him out, the Angel said, Escape for thy life: I looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd unto them, Not so, I pray thee, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast sheweth unto mee in saving my life: and I cannot escape in the mountaine, least some evil take me, and I die.

20 See now this city hereby to flee unto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall live?

21 Then he sayd unto him, Behold, I have received † thy request also concerning this thing, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, save thee there: for I can doe nothing till thou become thither. Therefore the name of the city was called ^m Zoar.

23 ¶ The sunne did rise upon the earth, when Lot entred into Zoar.

24 Then the Lord * rained upon Sodom and upon Gomorah, brimstone and fire from the Lord out of heaven.

25 And overthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a ^a pillar of salt.

27 ¶ And Abraham rising up early in the morning went to the place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, Behold, he saw the smoake of the land mounting up as the smoake of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought upon Abraham, and sent Lot out from the middes of the destruction, when he overthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went up from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a cave, hee and his two daughters.

31 And the elder sayd unto the yonger, Our father is old, and there is not a man in the ^p earth to come in unto us after the manner of all the earth.

32 Come, we will make our father ^q drinke wine, and lie with him, that we may preserve seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay down, neither when she rose up.

34 And on the morrow the elder sayd to the yonger, Behold, yesternight lay I with my father: let us make him drinke wine this night also, and goe thou and lie with him, that we may ^t preserve seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him: but he perceived it not, when she lay down, neither when she rose up.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the ^f Moabites unto this day.

38 And the yonger bare a sonne also, and shee called his name Ben-ammi: the same is the father of the Ammonites unto this day.

most horrible incest, so were they and their posteritie vile and wicked. † That is, sonne of my people: signifying that they rather rejoyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the king, 9 and the king Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence toward the South-country, and dwelleth betweene Cadeth and ^a Shur, and sojourned in Gerar.

2 And Abraham sayd of Sarah his wife, ^b She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, ^c thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay even ^d the righteous nation?

5 Said not he unto me, She is my sister? yea, and she herself sayd, He is my brother: with an upright ^e minde, and ^f innocent hands have I done this.

6 And God sayd unto him by a dreame, I know that thou diddest this even with an upright mind, and I ^g kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliver the man his wife againe: for he is a ^h Prophet, and he ⁱ shall pray for thee, that thou mayest live: but if thou deliver her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising up early in the morning, called all his servants, and tolde all these things ^j unto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham, and sayd unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my ^k kingdome this great sinne? thou hast done things unto me that ought not to be done.

10 So Abimelech sayd unto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought ^l thus, Surely the ^m feare of God is not in this place, and they will slay me for my wives sake.

12 Yet in very deede she is my ⁿ sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shew unto me in all places where we come, ^o Say thou of me, He is my brother.

14 Then tooke Abimelech sheep and beeves, and men-servants and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land is ^p before thee, dwell where it pleaseth thee.

16 Likewise

r Thus God permitted him to fall most horribly in the solitary mountaine, whom the wickednesse of Sodom could not overcome. s Who as they were borne in

t That is, sonne of my people: signifying that they rather rejoyced in their sinne, then repented for the same.

a Which was toward Egypt. b Abraham had now twice fallen into this fault: such is mans frailtie. c So greatly God detesteth the breach of marriage.

d The infidels confessed that God would not punish but for just occasion: therefore, whensoever he punisheth, the occasion is just.

e As one falling by ignorance, and not doing evil of purpose.

f Not thinking to doe any man harme.

g God by his holy Spirit reteineth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God revealeth himself familiarly.

i For the prayer of the godly is of force towards God.

j Ebr. in their cares.

k The wickednes of the King bringeth Gods wrath upon the whole realme.

l He sheweth that no honesty can be hoped for, where the feare of God is not.

m By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrewes use these words.

n Chap. 12. 13. Or, is at thy commandment.

o Or, is at thy commandment.

^a Such an head, as with whom thou mayest be preserved from all dangers.
^b God caused this heathen King to reprove her because she was dissembled, seeing that God had given her an husband as her vaile and defence.
^c Had taken away from them the gift of conceiving.

* Chap. 10, 19, and 18, 10.
* Math. 1, 3. Acts 7, 8. Gal. 4, 13. Hebr. 11, 11.
^a Therefore the miracle was greater.

* Chap. 17, 12.

^b She accuseth her self of ingratitude, that she did not beleeve the Angel.

^c He derided Gods promise made to Izhak, which the Apostle calleth persequution, Gal. 4, 19. * Gal. 4, 30.

^d The promised seed shall be counted from Izhak, and not from Ithmael, Rom. 9, 7. Hebr. 11, 12.
^e The Ithmaelites shall come of him.
^f True faith renounceth all natural affections to obey Gods commandment.

^g For his promise sake made to Abraham; and not because the child had discretion and judgement to pray.

16 Likewise to Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is the vaile of thine eyes to all that are with thee, and to all others: and she was so thus reprooved.

17 ¶ Then Abraham prayed unto God, and God healed Abimelech and his wife, and his women-servants: and they bare children.

18 For the Lord had shut up every wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

^a Izhak is borne. ^b Ithmael mocketh Izhak. ^c Hagar is cast out with her sonne. ^d The Angel comforteth Hagar. ^e The covenant betwene Abimelech and Abraham. ^f Abraham called upon the Lord.

Now the Lord visited Sarah, as he had said, and did unto her * according as he had promised.

2 For * Sarah conceived, and bare Abraham a sonne in his * old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne unto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundredth yere old, when his sonne Izhak was borne unto him.

6 ¶ Then Sarah said, God hath made mee to rejoyce: all that heare, will rejoyce with me.

7 Again she said, ^b Who would have said to Abraham, that Sarah should have give children sucke: for I have borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne unto Abraham) * mocking.

10 Wherefore she said unto Abraham, * Cast out this bond-woman and her sonne: for the sonne of this bond-woman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said unto Abraham, Let it not be grievous in thy sight for the child, and for thy bond-woman: in all that Sarah shall say unto thee, heare her voyce: for in Izhak shall thy seed be called.

13 As for the sonne of the bond-women, I will make him * a nation also, because he is thy seed.

14 So Abraham rose up early in the morning and tooke bread, and a bottell of water, and gave it unto Hagar putting it on her shoulder, and the child also, and sent her away: who departing, wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, she cast the child under a certaine tree.

16 Then she went and sate her over against him a farr off about a bow-shoot: for she said, I will not see the death of the child. And she sate down over against him, and lift up her voyce, and wept.

17 Then God heard the voyce of the child, and the Angel of God called to Hagar from heaven, and said unto her, What aileth thee, Hagar?

feare not, for God hath heard the voyce of the child where he is.

18 Arise, take up the child, and hold him in thine hand: for I will make of him a great people.

19 And God opened her eyes, and she saw a well of water: so she went and filled the bottell with water, and gave the boy drinke.

20 So God was ⁱ with the child, and he grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chief captain spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare unto mee here by God, that thou wilt not hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according unto the kindnesse that I have shewed thee.

24 Then Abraham sayd, I will * sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, I know not who hath done these things: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe and beeves, and gave them unto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flock by themselves.

29 Then Abimelech sayd unto Abraham, What meane these seven lambs, which thou hast set by themselves?

30 And he answered, Because thou shalt receive of mine hand these seven lambs, that it may be a witness unto me, that I have digged this well.

31 Wherefore the place is called * Beer-sheba, because there they both sware.

32 Thus made they a * covenant at Beer-sheba: afterward Abimelech and Phichol his chief captaine rose up, and turned againe unto the land of the Philistims.

33 ¶ And Abraham planted a grove in Beer-sheba, and * called there on the Name of the Lord, the everlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

^a The faith of Abraham is proved in offering his sonne Izhak. ^b Izhak is a figure of Christ. ^c The generation of Nabor Abrahams brother of whom cometh Rebekah.

And after these things God did * prove Abraham, and sayd unto him, Abraham. Who answered, Here am I.

2 And he sayd, Take now thine onely sonne Izhak whom thou lovest, and get thee unto the land of * Moriah, and offer him there for a burnt-offering upon one of the mountains, which I will shew thee.

3 Then Abraham rose up early in the morning and saddled his asse, and tooke two of his servants with him, and Izhak his sonne, and clove wood for the burnt-offering, and rose up and went to the place, which God had told him.

^h Except God opened our eyes, we can neither see, nor use the means which are before us.
ⁱ As touching outward things God causeth him to prosper.
^j Or, shot in the bow, and was an hunter.

† Ebr, deale falsly with me, or lie.

^k So that it is a lawfull thing to take an oath in matters of importance, for to justify the truth, and to assure others of our sinceritie.
^l Wicked servants doe many evils unknowne to their masters.

^m Or, well of the oath, or of heaven, meaning lambes.
ⁿ Thus we see that the godly, as touching outward things may make peace with the wicked: that know not the true God.
^o That is, he worshipped God in all points of true Religion.

* Hebr. 11, 17.
† Ebr. Loc, i.
^a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
^b Herein stood the chiefest point of his temptation, seeing he was commanded to offer up him in whom God had promised to bless all the nations of the world.

4. Then

^c He desired not but God would accomplish his promise, though he should sacrifice his sonne.

^d The onely way to overcome all temptation, is to rest upon Gods providence.
^e For it is like that his father had declared to him Gods commandment, whereunto he shewed himself obedient.
* James 3.21.

^f That is, by thy true piety, thou hast declared thy lively faith.
^g Or, and hast not withholden thine onely sonne from me.
^h Ebr. thy sonne, thy onely sonne.
ⁱ Or, the Lord will see or provide.

^g The name is changed, to show that God doeth both see and provide secretly for him, and also evidently is seene, and sek in time convenient.
* Phil. 1.19, 20.
Eccl. 44.21.
Luke 1.73.
Hebr. 8.13.

^h Signifying, that there is no greater then he.
ⁱ Or, holds.
* Chap. 12.3. and 18.18.
Eccl. 44.23.
Acts 3.25.
Gal. 3.8.

ⁱ Or, of the Syrians.

ⁱ Concubine is sometimes taken in the good part for those women which were inferior to the wives.

4 ^g Then the third day Abraham lift up his eyes, and saw the place afar off.

5 And sayd unto his servants, Abide you here with the asse: for I and the child will goe yonder and worship, and come againe unto you.

6 Then Abraham tooke the wood of the burnt-offering, and laid it upon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak unto Abraham his father, and sayd, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt-offering?

8 Then Abraham answered, My sonne, God will provide him a lambe for a burnt-offering: they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, * and laid him on the altar upon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called unto him from heaven, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he sayd, Lay not thine hand upon the child, neither doe any thing unto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abraham lifting up his eyes, looked and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him up for a burnt-offering in the stead of his sonne.

14 And Abraham called the name of that place Jehovah-Ireah: as it is sayd this day, in the mount will the Lord be seene.

15 ^g And the Angel of the Lord cript unto Abraham from heaven the second time.

16 And sayd, * By my self have I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne.

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heaven, and as the sand which is upon the seashore, and thy seed shall possesse the gate of his enemies.

18 ^g And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe unto his servants, and they rose up and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ^g And after these things one told Abraham, saying, Behold Milcah, she hath also borne children unto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Ididaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tekah, and Gahan, and Thahath, and Maachah.

CHAP. XXIII.

1 Abraham remembereth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 23 The equality of Abraham, 29 Sarah is buried in Machpelah.

When Sarah was an hundred twenty and seven years olde († so long lived shee.)

2 Then Sarah died in Kirjath-arba, the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ^g Then Abraham arose up from the sight of his corps, and talked with the Hittites, saying,

4 I am a stranger, and a forreiner among you, give me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying unto him,

6 Heare us, my lord: thou art a prince ^b of God among us: in the chiefest of our sepulchres burie the dead: none of us shall forbid thee his sepulchre, but thou mayest burie thy dead therein.

7 Then Abraham stood up, and bowed himself before the people of the land of the Hittites.

8 And he communed with them, saying, If it be to your minde, that I shall burie my dead out of my sight, heare me, and inreare forme to Ephron the sonne of Zohar.

9 That he would give me the cave of Machpelah, which he hath in the end of his field, that he would give it me for as much money as it is worth for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his city, saying,

11 No, my lord, heare me: the field give I thee and the cave that therein is, I give it thee, even in the presence of the sonnes of my people give I it thee to bury thy dead.

12 Then Abraham bowed himself before the people of the land,

13 And spake unto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt give it, I pray thee, heare me, I will give the price of the field: receive it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying unto him,

15 My lord, hearken unto mee: the land is worth foure hundred shekels of silver: what is that betweene mee and thee? bury therefore thy dead.

16 So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which hee had namet, in the audience of the Hittites, even foure hundred silver shekels of currant money among merchants.

17 ^g So the field of Ephron which was in Machpelah, and over against Mamre, even the field and the cave that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

18 Then to Abraham for a possession, in the sight of the Hittites, even of all that went in at the gates of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah over against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the cave that is therein, was made sure unto Abraham for a possession of buriall by the Hittites.

CHAP. XXIII.

1 Abraham causeth his servants to swear to take a wife for Izhak in his own land. 22 The Lord answers to God: His

† Ebr. the yeares of the life of Sarah.

^a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

† Ebr. sonnes of Heth.

^b That is, godly or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie cometh of God. † Ebr. in your soule.

^c Or, double cave, because one was within another. † Ebr. in full silver.

^d Meaning, all the citizens and inhabitants.

^d To shew that he had them in good estimation and reverence.

^e The common shekel is about 20 pence, so then 400 shekels mount to 33 pound 6 shillings and 8 pence after 1 shilling sterling the ounce.

ⁱ Or, citizens.

^f That is, all the people confirmed the sale.

³³ His fidelitie toward his master, ³⁰ The friends of Rebekah commit the matter to God. ³¹ They aske her consent, and see agreeeth.

† Ebr. come into dayes.

* Chap. 47. 19. a Which ceremonie declared, the servants obedience towards his master, and the masters power over the servant. b This sheweth that an oathe may be required in a lawfull cause. c He would not that his sonne should marrie out of the godly family: for the inconveniences that come by marrying with the ungodly, are set forth in sundry places of the Scriptures. d Least he should lose the inheritance promised. * Chap. 11. 7. and 13. 15. and 15. 18. and 26. 4. † Ebr. innocent.

¶ Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates. e That is, to Charan. ¶ Ebr. to bowe their knees. f He groundeth his prayer upon Gods promise made to his master. ¶ Or, cause mee to meete. g The servant mooved by Gods Spirit, desired to be assured by a signe, whether God prospered his journey or no.

h God giveth good successe to all things that are undertaken for the glory of his name, and according to his word. i Here is declared that God ever heareth the prayers of his, and granteth their requests.

¶ Ebr. my Lord.

Now Abraham was old, and † stricken in yeers, and the Lord had blessed Abraham in all things.

2 Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had, * a Put now thine hand under my thigh,

3 And I will make thee b sweare by the Lord God of the heaven, and God of the earth, that thou shalt not take a wife unto my sonne of the daughters of the Canaanites among whom I dwell:

4 But thou shalt go unto my * countrey: and to my kinned, and take a wife unto my sonne Izhak.

5 And the servant sayd to him, What if the woman will not come with mee to this land: shall I bring thy son againe unto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

7 ¶ The Lord God of heaven, who tooke me from my fathers house, and from the land where I was borne, and that spake unto mee, and that sware unto me, saying, * Unto thy seed will I give this land, he shall send his Angel before thee, and thou shalt take a wife unto my sonne from thence.

8 Nevertheless if the woman will not follow thee, then shalt thou be † discharged of this mine oathe: onely bring not my sonne thither againe.

9 Then the servant put his hand under the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the servant rooke tenne camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arose, and went to ¶ Aram Naharaim, unto the * city of Nahor.

11 And he made his camels to † lie down without the city by a well of water, at even-ride about the time that the women come out to draw water.

12 And he said, O ¶ Lord God of my master Abraham, I beseech thee, ¶ send me good speed this day, and shew mercy unto my master Abraham.

13 Lo, I stand by the well of water whiles the mens daughters of this city come out to draw water.

14 ¶ Grant therefore that the maid, to whom I say: Bowe downe thy pitcher, I pray thee, that I may drinke: if thee say, Drink, and I will give thy camels drinke also: may be thee that thou hast ordained for thy servant Izhak: and thereby shall I know that thou hast shewed mercie on my master.

15 ¶ And now yer he had left speaking, behold, ¶ Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher upon her shoulder.

16 (And the maide was very faire to looke upon, a virgin and unknownen of man) and she went downe to the well, and filleth her pitcher and came up.

17 Then the servant ranne to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drink ¶ sir: and she hastened, and let downe her pitcher upon her hand and gave him drinke.

19 And when she had given him drinke, she said, I will draw water for thy camels also untill

they ¶ have drunken inough.

20 And she poured out her pitcher into the trough speedily, and ranne againe unto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and helde his peace, to know whether the Lord had made his journey prosperous or not.

22 And when the camels had left drinking, the man tooke a golden * kabillement of halfe a shekel weight, and two bracelets for her hands, of ten shekels weight of golde:

23 And he sayd, Whose daughter art thou? tell me, I pray thee, Is there any rounge in thy fathers house for us to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare unto Nahor.

25 Moreover she said unto him, We have litter also and provender inough, and rounge to lodge in.

26 And the man bowed himself and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercy ¶ and his trueth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maid ranne and tolde them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne unto the man to the well,

30 For when he had seene the eare-rings and the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, I hus said the man unto me, then he went to the man, and loe, ¶ he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I have prepared the house, & rounge for the camels?

32 ¶ Then the man came into the house, and ¶ he unfadled the ¶ camels, and brought litter and provender for the camels, and water to wash his feere, and the mens feere that were with him.

33 Afterward the meate was set before him: but he sayd, I ¶ will not eare, untill I have sayd my message. And he said, Speake on.

34 ¶ Then he said, I am Abrahams servant,

35 And the Lord had ¶ blessed my master wonderfully, that he is become great: for he hath given him sheep, and beeves, and silver, and golde, and men-servants, and maid-servants, and camels, and asies.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and unto him hath he given all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the ¶ Canaanites, in whose land I dwell:

38 But thou shalt go unto my ¶ fathers house and to my kinned, and take a wife unto my soane.

39 Then I said unto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will send his Angel with thee, and prosper thy journey, and thou shalt take a wife for my sonne of my kinned and my fathers house.

41 Then shalt thou be discharged of ¶ mine oathe, when thou comest to my kinned: and if they give thee not one, thou shalt be free from mine oathe.

42 So I came this day to the well, and said, O Lord,

¶ Ebr. have made an end of drinking.

¶ Or, eare-ring. k God permitted many things, both in apparell and other things which are now forbid: specially when they appertaine not to our mortification. l The golden shekel is here meant, and not that of silver.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban, p The gentle intertainment of strangers used among the godly fathers.

q The fidelitie that servants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

r To blessed, signifieth here to encrease, or encrease with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not joyne with them in marriage. t Meaning among his kinsfolke, as verse 40.

v Which by mine authoritie I caused thee to make.

* Or, way.
* Verse 23.

Lord, the God of my master Abraham, if thou now prosper my * journey which I goe.

43 Behold, * I stand by the well of water when a virgine commeth forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drinke,

44 And she sayd to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lord hath * prepared for my masters sonne.

* Or, shewed.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

45 And before I had made an end of speaking in mine x heart, behold, Rebekah came forth and her pitcher on her shoulder, and shee went down to the well, and drew water. Then I sayd unto her, Give me drinke, I pray thee.

46 And she made haste, and tooke down her pitcher from her *shoulder*, and said, Drinke, and I will give thy camels drinke also. So I dranke, and she gave the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, I he daughter of Bethuel Nahors sonne, whom Milcah bare unto him. Then I put the abilement upon her face, and the bracelets upon her hands:

y He sheweth what is our duty, when we have received any benefite of the Lord.
* Ebr. in the way of truth.

48 y And I bowed down and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the * right way to take my masters brother's daughter unto his sonne.

z If you will freely and faithfully give your daughter to my masters sonne.
a That is, that I may provide elsewhere.

49 Now therefore, if ye will deale mercifully and truly with my master, tell me: and if not, tell me, that I may turne me to the * right hand or to the left.

b So soone as they perceive that it is Gods ordinance they yeeld.
* Or, at thy commandment.
* Or, ordained.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lord: we cannot therefore say unto thee, neither evill nor good,

51 Behold, Rebekah * before thee, take her and goe, that she may be thy masters sonnes wife, even as the Lord hath * said.

* Verse 36. and 39.

* Ebr. dayes, or ten.

52 And when Abrahams servant heard their words, he bowed himself toward the earth unto the Lord.

53 Then the servant tooke forth jewels of silver, and jewels of gold, and raiment, and gave to Rebekah: also unto her brother and to her mother he gave gifts.

54 Afterward they did eate and drinke, both he, and the men that were with him, and taried all night, and when they rose up in the morning, he said, * Let me depart unto my master.

55 Then her brother and her mother answered, Let the maid abide with us, at the least * ten dayes: then shall she goe.

56 But he said unto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my master.

57 Then they said, We will call the maid, and ask c her consent.

a This sheweth that parents have not authoritie to marrie their children without consent of the parties.
* Ebr. her mouth.

58 And they called Rebekah, and sayd unto her: Wilt thou go with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams servant and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister, grow into thousand thousands, and thy feed possesse the d gate of his enemies.

d That is, let it be victorious over his enemies: which blessing is fully accomplished in Jesus Christ.

61 g Then Rebekah arose, and her mayds, and rode upon the camels, and followed the man, and the servant tooke Rebekah and departed.

62 Now Izhak came from the way of * Beer-

lahoi-roi, (for he dwelt in the South-country.)

63 And Izhak went out to e pray in the field toward the evening: who lift up his eyes and looked, and behold, the camels came.

64 Also Rebekah lift up her eyes, and when she saw Izhak, she lighted down from the camel.

65 (For shee had said to the servant, Who is yonder man, that commeth in the field to meete us? and the servant had said, It is my master) So she tooke f a vaile, and covered her.

66 And the servant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loved her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.
5 Abraham giveth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ismael. 25 The birth of Iacob and Esau.

N Ow Abraham had taken a him another wife called Keturah.

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan, begate Sheba, and Dedan: * And the sonnes of Dedan were Ashurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Ephher, and Hanoah, and Abida, and Eldah, all these were the sonnes of Keturah.

5 g And Abraham gave * all his goods to Izhak.

6 But unto the b sonnes of the c concubines, which Abraham had, Abraham d gave gifts, and sent them away from Izhak his sonne (while he yet lived) Eastward in the East-country.

7 And this is the age of Abrahams life, which he lived, an hundredth seventie and five yeares.

8 Then Abraham yeelded the spirit, and died in a good age, an old man, and of great years, and was e gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the cave of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 g And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahi-roi.

12 g Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare unto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the * eldest sonne of Ismael was Nebaioth, then Kedar, and Abdeel, and Mibsam,

14 And Mithma, and Dumah, and Maffa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ismael, and these are their names, by their rowns and by their castles, to wit, twelve princes of their nations.

17 (And these are the years of the life of Ishmael, an hundredth thirty and seven yeares, and he yeelded up the spirit, and died, and was gathered unto his f people.)

* Chap. 16, 14. and 25, 11.
c This was the exercise of the godly fathers to meditate Gods promises, and to pray for the accomplishment thereof. The custome was that the spouse was brought to her husband, her head being covered, in token of shame, fulnesse and chastitie.
f Or, had left mourning for his mother.

a Whiles Sarah was yet alive.

* 1 Chron. 1, 32.

* Ebr. all that he had.
b For by the vertue of Gods word he had not onely Izhak, but begate many moe.
c Read Chap. 22.

d To avoide the dissention that els might have come because of the heritage.
e Hereby the ancients signified that man by death perished not wholly, but as the soules of the godly lived after in perpetuall joy, so the soules of the wicked in perpetuall paine.
* Chap. 23, 16.
* Chap. 16, 14. and 24, 68.
* 1 Chron. 2, 39.

* Ebr. first-borne.

f which dwelt among the Arabians, and were separate from the blessed seeds.

¶ Or, his lot fell.
g He meaneth that
his lot fell to
dwell among his
brethren as the
Angel promiſed,
Chap. 16, 12.
¶ Or, Syrian of
Meſopotamia.

¶ Or, hurt one an-
other.

h That is, with
child, ſeeing one
ſhall deſtroy
another.
i For that is the
only refuge in all
our miſeries.
* Rom. 9, 12.

* Hoſe. 12, 3.
Matth. 1, 2.

† Ebr. a man of
the field.
¶ Or, ſimple and
innocent.
† Ebr. veniſon in
his mouth.
¶ Or, feed me
quickly.

k The reprobate
eſteeme not Gods
benefits, except
they ſeele them
preſently, and
therefore they pre-
ſerre preſent plea-
ſures.
* Ebr. 12, 16.
l Thus the wick-
ed preſerre their
worldly commodi-
ties to Gods ſpi-
rituall graces: but
the children of
God doe the
contrary.

a In the land of
Canaan.

b Gods providence
always watch-
eth to direct the
wayes of his
children.

* Chap. 13, 15
and 15, 18.

18 And they dwelt from Havilah unto Shur, that is towards Egypt, as thou goeſt to Aſhur, Iſhmael dwelt in the preſence of all his brethren.

19 ¶ Likewise theſe are the generations of Izhak Abrahams ſonne. Abraham begate Izhak.

20 And Izhak was fourtie yeares old, when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and ſiſter to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, becauſe ſhe was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children ſtrove together within her: therefore ſhe ſayd, Seeing it is ſo, why am I thus? wherefore ſhe went to aſke the Lord.

23 And the Lord ſayd to her, Two nations are in thy wombe, and two manner of people ſhall be divided out of thy bowels, and the one people ſhall be mightier then the other, and the elder ſhall ſerve the younger.

24 ¶ Therefore when her time of deliverance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out firſt was red, and hee was all over as rough as a garment, and they called his name Eſau.

26 * And afterward came his brother out, and his hand held Eſau by the heele, therefore his name was called Jaakob. Now Izhak was threſcore yeares old when Rebekah bare them.

27 And the boyes grewe, and Eſau was a cunning hunter, and lived in the fields: but Jaakob was a plaine man, and dwelt in rents.

28 And Izhak loved Eſau, for * veniſon was his meate, but Rebekah loved Jaakob.

29 Now Jaakob ſod portage, and Eſau came from the field and was wearie.

30 Then Eſau ſayd to Jaakob, Let me eate, I pray thee, of that portage ſo red, for I am wearie. Therefore was his name called Edom.

31 And Jaakob ſaid, Sell me even now thy birth-right.

32 And Eſau ſaid, Lo, I am almoſt dead, what then this birth-right to me?

33 Jaakob then ſaid, Swear to me even now. And he ſware to him, * and ſolde his birth-right unto Jaakob.

34 Then Jaakob gave Eſau bread and portage of lentiles: and he did eat and drinke, and roſe up, and went his way: So Eſau contemned his birth-right.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 2 He reneweth his promiſe. 3 The king blaunteth him for denying his wiſe. 4 The Philiftims hate him for his riches. 5 Stop his wels. 6 And drive him away. 24 God comforteth him.

And there was a famine in the land beſides the firſt famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech King of the Philiftims unto Gerar.

2 For the Lord appeared unto him, and ſayd, Goe not down into Egypt, but abide in the land which I ſhall ſhew thee.

3 Dwell in this land, and I will be with thee, and will bleſſe thee: for to thee, and to thy ſeede I will give all theſe * countreys, and I will performe the oathe which I ſware unto Abraham thy father.

4 Alſo I will cauſe thy ſeede to multiply as the ſtarres of heaven, and will give unto thy ſeede all theſe countreys: and in thy ſeed ſhall all the nations of the earth be * bleſſed.

5 Becauſe that Abraham obeyed my voyce and kept my ordinance, my commandements, my ſtatutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place aſked him of his wife, and he ſayd, She is my ſiſter: for he feared to ſay, ſhe is my wife, leſt, ſayd he, the men of the place ſhould kill me, becauſe of Rebekah, for ſhe was beautifull to the eye.

8 So after he had been there long time, Abimelech King of the Philiftims looked out at a window, and loe, he ſaw Izhak ſporting with Rebekah his wife.

9 Then Abimelech called Izhak, and ſayd, Loe, ſhe is of a ſuerty thy wife, and why ſaydſt thou, She is my ſiſter? To whom Izhak answered, Becauſe I thought thus, It may be that I ſhall die for her.

10 Then Abimelech ſayd, Why haſt thou done this unto us? one of the people had almoſt lien by thy wife, ſo ſhouldeſt thou have brought ſinne upon us.

11 Then Abimelech charged all his people, ſaying, He that toucheth this man, or his wife, ſhall die the death.

12 Afterward Izhak ſowed in that land, and found in the ſame yeare an hundredth ſolde by eſtimation: and ſo the Lord bleſſed him.

13 And the man waxed mightily, and ſtill increaſed, till he was exceeding great.

14 For he had ſlocks of ineepe, and heard of cattle, and a mighty houſhold: therefore the Philiftims had ſe envie at him.

15 Inſomuch that the Philiftims ſtopped, and filled up with earth all the wels, which his fathers ſervants digged in his fathers Abrahams time.

16 Then Abimelech ſaid unto Izhak, Get thee from us, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father, for the Philiftims had ſtopped them after the death of Abraham, and he gave them the ſame names, that his father gave them.

19 Izhaks ſervants then digged in the valley and found there a well of living water.

20 But the herdmen of Gerar did ſtrive with Izhaks herdmen, ſaying, The water is ours, therefore called he the name of the well Eſek, becauſe they were at ſtrive with him.

21 Afterward they digged another well, and ſtrove for that alſo, and he called the name of it Sitnah.

22 Then he remooved thence, and digged another well, for which they ſtrove not: therefore called he the name of it Rehoboth, and ſaid, Be-
cauſe the Lord hath now made us roome, we ſhall increaſe upon the earth.

23 So he went up thence to Beer-ſheba.

24 And the Lord appeared unto him the ſame night, and ſayd, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeede for my ſervant Abrahams ſake.

* Chap. 12, 2.
and 15, 18.
and 18, 18.
and 22, 18.
and 26, 14.

c He commendeth
Abrahams obe-
dience, becauſe
Izhak ſhould be
the more ready to
follow the like:
for as God made
this promiſe of his
free mercy, ſo doth
the confirmation
thereof proceede
of the ſame foun-
taine.

† Ebr. my Keeping.
d Whereby we ſee
that feare and
distrust is found
in the moſt
faithfull.

e Or ſhewing
ſome familiar
ſigne of love,
whereby it might
be known that
ſhe was his wife.
f In all ages men
were perſwaded
that Gods ven-
geance ſhould
light upon wed-
lock-breakers.

¶ Or, an hundredth
meaſures.
¶ Ebr. he went
forth going and
increaſing.

g The malicious
envy always the
graces of God in
others.

h The Ebrew
word ſignifieth
ſtill, or valley,
where water at
any time runneth.

¶ Or, ſpringing.

¶ Or, contention,
ſtrife.

¶ Or, hatred.

¶ Or, largeneſſe,
roome.

i God aſſureth Izhak
againſt all
feare by rehearſing
the promiſe made
to Abraham.

k To ſignifie that he would ſerve none other God, but the God of his father Abraham.

l The Ebrews in ſwearing beginne commonly with If, and underſtand the reſt, that is, that God ſhall puniſh him that breaketh the oath: here the wicked ſhew that they are afraid leaſt that come to them which they would do to other.

m Or, oath.
n Or, the well of the oath.

* Chap. 27, 46.
* Or, diſobedient and rebellious.

f Ebr. Loi, I.

g Ebr. hunt.

a The carnall affection which he bare to his ſonne made him forget that which God ſpake to his wife, Chap. 25, 23.

b This ſubtiltie is blame worthe, becauſe he ſhould have tarried till God had performed his promiſe.

25 Then he build an * altar there, and called upon the Name of the Lord, and there ſped his tent: where alſo Izhaks ſervants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whom Izhak ſaid, Wherefore come ye to me, ſeeing ye hate me and have put mee away from you?

28 Who answered, Wee ſawe certainly that the Lord was with thee, and we thought *thus*. Let there be now an oath betweene us, *even* betweene us and thee, and let us make a covenant with thee.

29 ¶ If thou ſhalt doe us no hurt, as we have not toucheth thee, and as we have done unto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, *doe this*.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe up betimes in the morning, and ſware one to another: then Izhak let them go, and they departed from him in peace.

32 And that ſame day Izhaks ſervants came and told him of a well, which they had digged, and ſaid unto him, We have found water.

33 So he called it Shibah: therefore the name of the cite is called Beer-ſheba unto this day.

34 ¶ Now when Eſau was fourtie yeare olde, he tooke to wife Judith, the daughter of Beerian Hittite, and Baſhemath the daughter of Elon an Hittite alſo.

35 And they * were a grieve of minde to Izhak and to Rebekah.

CHAP. XXVII.

8 *Jaakob getteth the bleſſing from Eſau by his mothers counſell.*
39 *Eſau by weeping moveth his father to pity him.* 41 *Eſau hateth Jaakob and threatneth his death.* 43 *Rebekah ſendeth Jaakob away.*

And when Izhak was olde, and his eyes were dimme (ſo that he could not ſee) he called Eſau his eldeſt ſonne, and ſayde unto him, My ſonne. And he answered him, I am here.

2 Then he ſaid, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee, take thine instruments, thy quiver and thy bow, and get thee to the field, that thou mayeſt take mee ſome veniſon.

4 Then make me ſavourie meate, ſuch as I love, and bring it me that I may eate, and that my ſoule may bleſſe thee, before I die.

5 (Now Rebekah heard, when Izhak ſpake to Eſau his ſonne) and Eſau went in to the field to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake unto Jaakob her ſonne, ſaying, Beholde, I have heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavourie meate, that I may eate and bleſſe thee before the Lord, afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the ſlocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as he loveth.

10 Then thou ſhalt bring it to thy father, and he ſhall eate, to the intent that he may bleſſe thee

before his death.

11 But Jaakob ſayde to Rebekah his mother, Beholde, Eſau my brother * rough, and I am ſmooth.

12 My father may poſſibly feele me, and I ſhall ſeeme * to him to be a mocker: ſo ſhall I bring a curſe upon me, and not a bleſſing.

13 But his mother ſayd unto him, ¶ Upon me be thy curſe, my ſonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleaſant meate, ſuch as his father loved.

15 And Rebekah tooke faire cloathes of her elder ſonne Eſau, which were in her houſe, and clothed Jaakob her younger ſonne:

16 And ſhe covered his hands and the ſmooth of his neck with the ſkinnes of the kiddes of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Jaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am heere: who art thou, my ſonne?

19 And Jaakob ſayd to his father: ¶ I am Eſau thy firſt-borne, I have done as thou baideſt me, ariſe, I pray thee: ſit up and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Izhak ſaid unto his ſonne, How haſt thou founde it ſo quickly my ſonne? Who ſayd, Becauſe the Lord thy God brought it to mine hand.

21 Againe ſayde Izhak unto Jaakob, Come neere now, that I may feele thee, my ſonne, whether thou be that my ſonne Eſau, or not.

22 Then Jaakob came neere to Izhak his father, and he felt him, and ſayd, The voyce * Jaakobs voyce, but the hands are the hands of Eſau.

23 (For he knew him not, becauſe his handes were rough as his brother Eſaus handes: wherefore he bleſſed him.)

24 Againe he ſayd, Art thou that my ſonne Eſau? Who answered, * Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And he brought it to him, and he ate: alſo he brought him wine and he dranke.

26 Afterward his father Izhak ſayd unto him, Come neere now, and kiſſe mee, my ſonne.

27 And hee came neere and kiſſed him. Then he ſmelled the ſavour of his garments, and bleſſed him, and ſaid, Behold, the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed.

28 * God give thee therefore of the dewe of heaven, and of the fatneſſe of the earth, and plenty of wheate and wine.

29 Let people be thy ſervants, and nations bowe unto thee: be Lord over thy brethren, and let thy mothers children honour thee: curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 ¶ And when Izhak had made an ende of bleſſing Jaakob, and Jaakob was ſcarce gone out from the preſence of Izhak his father, then came Eſau his brother from hunting.

31 And hee alſo prepared ſavourie meate, and brought it to his father, and ſayd unto his father, Let my father ariſe, and eat of his ſonnes veniſon, that thy ſoule may bleſſe me.

* Ebr. before his eyes.
¶ Or, as though I would deceive him.
¶ Or, I will take the danger on me.
c The aſſurance of Gods decree made her bold,

d Although Jaakob was aſſured of this bleſſing by faith: yet he did evil to ſeek it by lies, and the more becauſe he abuſeth Gods name thereunto.
e This declareth that he ſuſpected ſome thing, yet God would not have his decree altered,

* Ebr. I am.

* Hebr. 11, 30.

f In perſeuing his amour, by appointing his heire againſt Gods ſentence pronounced before.

g Or, ſufficiently.

g In the Chap. 35. he was ſo called, becauſe he held his brother by the heele, as though he would overthrow him: and therefore he is heere called an overthrower, or deceiver.

h For Izhak did this as he waſt the miniſter and Propheſy of God.

i Or, I am alſo (thy ſonne.)

* Eſe. 12. 17.

i Becauſe thine enemies ſhall be round about thee. k Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

* Obad. 1. 10.

l Hypocrites onely abſtaine from doing evill for feare of men.

m He hath good hope to recover his birth-right by killing thee.

n For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.

* Chap. 26. 35.

o Which were Eſaus wives.

p Hereby ſhe perſwaded Izhak to agree to Jaakobs departing.

a This ſecond bleſſing was to confirme Jaakobs faith, leaſt he ſhould thinke that his father hath given it without Gods motion.

32 But his father Izhak ſayd unto him, Who art thou? And he answered, I am thy ſonne, *even* thy firſt-borne Eſau.

33 Then Izhak was ſtricken with a marvelous great feare, and ſayd, Who and where is hee that hunted veniſon, and brought it mee, and I have eate of all before thou cameſt? and I have bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the words of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd unto his father, Bleſſe me, *even* me alſo, my father.

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſayd, Was he not juſtly called *g* Jaakob? for he hath deceived mee theſe two times: he tooke my birth-right, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerved a bleſſing for mee?

37 Then Izhak answered, and ſayd unto Eſau, Behold, I have made him *h* thy lord, and all his brethren have I made his ſervants: alſo with wheat and wine have I furniſhed him, and unto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſayd unto his father, Haſt thou but one bleſſing, my father? bleſſe mee, *even* me alſo my father: and Eſau liſted up his voyce, and ** wept.*

39 Then Izhak his father answered, and ſayd unto him, Behold, the ſtateneſſe of the earth ſhalbe thy dwelling place, and *thou ſhalt have* of the dewe of heaven from above.

40 And *i* by thy ſword ſhalt thou live, and ſhalt be thy brothers ** ſervant.* But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 *g* Therefore Eſau hated Jaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, ** The dayes of mourning for my father will come ſhortly, then I will ſlay my brother Jaakob.*

42 And it was told to Rebekah of the words of Eſau her elder ſonne, and theſe ſent and called Jaakob her younger ſonne, and ſayd unto him, Behold, thy brother Eſau *m* is comforted againſt thee, *meaning* to kill thee:

43 Now therefore my ſonne, heare my voyce: ariſe, and flee thou to Haran to my brother Laban,

44 And tary with him a while untill thy brothers fierceneſſe be ſwaged.

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou haſt done to him: then will I ſent and take thee from thence: why ſhould I be *n* deprived of you both in one day?

46 Alſo Rebekah ſaid to Izhak, ** I am weary of my life, for the *o* daughters of Heth. If Jaakob take a wife of the daughters of Heth like theſe of the daughters of the land, *p* what availeth it mee to live?*

CHAP. XXVIII.

1 Izhak forbidden Jaakob to take a wife of the Canaanites. 2 Eſau taketh a wife of the daughters of Iſmael againſt his fathers will. 3 Jaakob in the way to Haran ſeeth a ladder reaching to heaven. 4 Chriſt is promiſed.

Then Izhak called Jaakob and ** bleſſed* him, and charged him, and ſaid unto him, Take not a wife of the daughters of Canaan,

2 Ariſe, ** get* thee to ** Padan-Aram* to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God all *u* ſufficient bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people.

4 And give thee the bleſſing of Abraham, *even* to thee and to thy ſeed with thee, that thou mayeſt inherite the land (wherein thou art a *b* ſtranger,) which God gave unto Abraham.

5 Thus Izhak ſent forth Jaakob, and he went to Padan Aram unto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Jaakobs and Eſaus mother.

6 When Eſau ſawe that Izhak had bleſſed Jaakob, and ſent him to Padan Aram to fetch him a wife thence, and given him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And *that* Jaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Izhak his father,

9 Then went Eſau to Iſhmael, and tooke *u* unto the wives *which he had*, Mahalath the daughter of *c* Iſhmael Abrahams ſonne, the ſiſter of Nabioth, to be his wife.

10 *g* Now Jaakob departed from Beer-Sheba, and went to Haran.

11 And he came unto a *certaine* place, and ſlept there all night becauſe the ſunne was downe, and tooke of the ſtones of the place, and laid under his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a ladder upon the earth, and the top of it reached up to heaven: and loe, the Angels of God went up and downe by it.

13 ** And* behold, the Lord ſtood above it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, upon the which thou ſleepeſt, ** will* I give thee and thy ſeede.

14 And thy ſeede ſhall bee as the duſt of the earth, and thou ſhalt ſpread abroad ** to* the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeede ſhall all the ** families* of the earth be bleſſed.

15 And lo, I am with thee, and will keep thee whitherſoever thou goeſt, and will bring thee againe into this land: for I will not forſake thee untill I have performed that, that I have promiſed thee.

16 *g* Then Jaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was *f* afraid, and ſaid, How fearefull is this place! this is none other but the houſe of God, and this is the gate of heaven.

18 Then Jaakob roſe up early in the morning, and tooke the ſtone that he had laid under his head, and *g* ſet it up as ** a pillar*, and powdered oyle upon the top of it.

19 And he called the name of that place *u* Beth-el: norwithſtanding the name of the city was at the firſt called Luz.

20 Then Jaakob vowed a vowe, ſaying, If *h* God will be with me, and will keepe me in this journey which I goe, and will give mee bread to eate, and cloathes to put on:

** Hoſe. 12. 11. * Chap. 24. 10.*

u Or, almightie.

b The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould liſt up their eyes to the heavens where they ſhould have a ſure dwelling.

u Or, beſide his wives.

c Thinking hereby to have reconciled himſelf to his father, but all in vain: for he tooketh not away the cauſe of the evill.

d Chriſt is the ladder whereby God and man are joyned together, and by whom the Angels miniſter unto us: all graces by him are given unto us, and we by him aſcend into heaven.

** Chap. 35. 1. and 48. 3.*

e He felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

** Deut. 12. 20.*

and 19. 14.

** Chap. 12. 3.*

and 18. 18.

and 22. 15.

and 26. 4.

f He was touched with a godly feare and reverence.

g To be a remembrance onely of the viſion ſhewed unto him.

** Chap. 31. 13.*

u Or, houſe of God.

h He biadeth not God under this condition, but acknowledgeth his infirmities, and promiſeth to be thankfull.

21 So that I come againe unto my fathers house in safetie, then shall the Lord be my God.
22 And this stone, which I have set up as a pillar, shall be Gods house: and of all that thou shalt give me, will I give the tenth unto thee.

C H A P. XXIX.

23 *Jaakob commeth to Laban and serveth seven yeeres for Rahel.* 23 *Leah brought to his bed instead of Rahel.* 27 *He serveth seven yeeres more for Rahel.* 32 *Leah conceiveth and beareth foure sonnes.*

a That is, he went forth on his journey.

† Ebr. to the land of the children of the East.

b Thus he was directed by the onely providence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call even strangers, brethren.

d Or, he is in peace? by the which word the Ebrews signifie all prosperitie.

Then Jaakob lift up his feete and came into the East country.

2 And as he looked about, behold, there was a well in the field, and lo, three flockes of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone upon the wells mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the wells mouth, and watered the sheepe, and put the stone againe upon the wells mouth in his place.

4 And Jaakob saide unto them, My brethren, whence be ye? And they answered, Wee are of Haran.

5 Then he said unto them, Knowe ye Laban the sonne of Nahor? Who said, We know him.

6 Again he said unto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he said, Lo, it is yet his day, neither is it time that the cartell should be gathered together: water ye the sheepe and go feede them.

8 But they saide, Wee may not, untill all the flockes be brought together, and till men roll the stone from the wells mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And as soone as Jaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Jaakob neere, and rolled the stone from the wells mouth, and watered the flocke of Laban his mothers brother.

11 And Jaakob kissed Rahel, and lift up his voyce and wept.

12 (For Jaakob tolde Rahel, that he was her fathers * brother, and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Jaakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban all these things.

14 To whom Laban saide, Well, thou art my bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban saide unto Jaakob, Though thou be my brother, shouldest thou therefore serve me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was * tender eyed, but Rahel was beautifull and faire.

18 And Jaakob loved Rahel, and said, I will serve thee seven yeeres for Rahel thy younger daughter.

19 Then Laban answered, It is better that I give her thee, then that I should give her to another man: abide with me.

20 And Jaakob served seven yeeres for Rahel, and they seemed unto him but a few dayes, because he loved her.

21 ¶ Then Jaakob said to Laban, Give me my wife, that I may go in to her, for my term is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in unto her.

24 And Laban gave his maid Zilpah to his daughter Leah, to be her servant.

25 But when the morning was come, Behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serve thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to give the younger before the elder.

27 Fulfill seven yeeres for her, and we will also give thee this for the service, which thou shalt serve me yet seven yeeres more.

28 Then Jaakob did so, and fulfilled her seven yeeres, so he gave him Rahel his daughter to be his wife.

29 Laban also gave to Rahel his daughter, Bilhah his maide to be her servant.

30 So entred he in to Rahel also, and loved also Rahel more then Leah, and served him yet seven yeeres more.

31 ¶ When the Lord saw that Leah was despised, he made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked upon my tribulation, now therefore mine husband will love me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore given mee this sonne also, and shee called his name Simeon.

34 And she conceived againe and bare a sonne, and said, Now at this time will my husband keepe mee company, because I have borne him three sonnes: therefore was his name called Levi.

35 Moreover she conceived againe and bare a sonne, saying, Now will I praise the Lord: * therefore she called his name Judah, and left bearing.

C H A P. XXX.

4. 9 *Rahel and Leah being both barren, give their maidens unto their husband, and they beare him children.* 15 *Leah giveth mandrakes to Rahel that Jaakob might lie with her.* 27 *Laban is enriched for Jaakobs sake.* 43 *Jaakob is made very rich.*

And when Rahel saw that she bare Jaakob no children, Rahel envied her sister, and said unto Jaakob, Give me children, or els I die.

2 Then Jaakobs anger was kindled against Rahel, and he said, Am I in a Gods stead, which hath withhelden from thee the fruit of the womb?

3 And shee said, Behold my maid Bilhah, go in to her, and she shall beare upon my knees, and I shall have children also by her.

4 Then shee gave him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived and bare Jaakob a son.

6 Then said Rahel, God hath given sentence on my side, and hath also heard my voyce, and hath given me a son: therefore called she his name Dan.

7 And Bilhah Rahels maid conceived againe, and bare Jaakob the second sonne.

8 Then Rahel said, With † excellent wrestlings

g Meaning, after that the yeeres were accomplished.

† Ebr. my dayes are full.

h The cause why Jaakob was deceived, was, that in old time the wife was covered with a vail, when she was brought to her husband in signe of chastity and shamefulness.

i He esteemed more the prostitute that he had of Jaakobs service, then either his promise of the manner of the countrey, though he alledged custome for his excuse.

† Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are favoured of God.

l Hereby appeareth, that she had recourse to God in their affliction.

m For children are a great cause of mutuall love betweene man and wife.

n Or, confesse.

* Matt. 1. 2. Ebr. stood from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receive her children on my lap, as though they were mine owne.

† Ebr. I shall be builded.

† Ebr. wrestlings of God.

c The arrogancy of mans nature appeareth in that she counteneth her sister, after she hath received the benefit of God to beare children.

* Or, nephews.

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood and kinred.

* Or, beare-eyed.

lings have I wrestled with my sifter, and have gotten the upper-hand: and she called his name, Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her mayd, and gave her Jaakob to wife.

10 And Zilpah Leahs maid bare Jaakob a sonne.

11 Then said Leah, ^d A company commeth: and she called his name, Gad.

12 Again Zilpah Leahs maid bare Jaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and she called his name Aher.

14 ¶ Now Reuben went in the dayes of the wheate-harvest, and found ^e mandrakes in the field, and brought them unto his mother Leah. Then said Rahel to Leah, Give me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore he shall sleep with thee this night for thy sonnes mandrakes.

16 And Jaakob came from the field in the evening, and Leah went out to meete him, and sayd, Come in to me, for I have bought and payed for thee with my sonnes mandrakes: and hee slept with her that night.

17 And God heard Leah and she conceived, and bare unto Jaakob the fift sonne.

18 Then said Leah, God hath given me my reward, because I gave my ^f maide to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Jaakob the sixt sonne.

20 Then Leah said, God hath endowed me with a good dowrie: now will mine husband dwell with me, because I have borne him six sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and said, God hath taken away my ^g rebuke.

24 And she called his name Joseph, saying, The Lord will give me yet another sonne.

25 ¶ And as soone as Rahel hath borne Joseph, Jaakob said to Laban, Send me away that I may go unto my place and to my countrey.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest what service I have done thee.

27 To whom Laban answered, If I have now found favour in thy sight, ^h tarie: I have perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint unto me thy wages, and I will give it thee.

29 But he said unto him, Thou knowest, what service I have done thee, and in what taking thy cattell hath bene ⁱ under me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee ^j by my coming: but now when shall ^k I travell for mine owne house also?

31 Then he said, What shall I give thee? And Jaakob answered, Thou shalt give me nothing at all: if thou wilt do this thing for me, I will returne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day, and ^l separate from them all the sheepe with little spots and great spots, and all ^m blacke lambs among the sheepe, and the great spotted, and little spotted among the goats: and it shall be my wages.

33 So shall my ⁿ righteousnesse answer for me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be ^o theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the hee-goates that were partie coloured and with great spots, and all the shee-goats with little and great spots, and all that hath white in them, and all the ^p blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee fer three dayes journey betweene himself and Jaakob. And Jaakob kept the rest of Labans sheepe.

37 ¶ Then Jaakob ^q tooke rods of greene popular, and of hafell, and of the chesnut-tree, and piled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had piled, in the gutters and watering-throughes, when the sheepe came to drinke, before the sheepe: (for they were in heare, when they came to drinke.)

39 And the sheepe ^r were in heare before the rods, and ^s afterward brought forth yong of particolour, and with small and great spots.

40 And Jaakob parted these lambes, and turned the faces of the flocke towards ^t these lambes partie coloured, and all manner of blacke, among the sheepe of Laban: so he put his own flocke by themselves, and put them not with Labans flocke.

41 And in every ramming-time of the ^u stronger sheepe, Jaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, he put them not in: and so the feebler were Labans, and the stronger Jaakobs.

43 So the man increased exceedingly, and had many flocks, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

^a Labans children murmur against Jaakob. ^b God commandeth him to returne to his countrey. ^c 13, 14 The care of God for Jaakob. ^d 29 Rahel fealeth her fathers idols. ^e 23 Laban followeth Jaakob. ^f 44 The covenant betwene Laban and Jaakob.

NOW he heard the ^a words of Labans sonnes, saying, Jaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Jaakob beheld the countenance of Laban, that it was not towards him as in times past:

3 And the Lord had said unto Jaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Jaakob sent and called Rahel and Leah to the field unto his flocke.

5 Then said he unto them, I see your fathers countenance, that it is not towards mee ^b as it was wont, and the ^c God of my father hath bene with me.

6 And ye know that I have served your father with all my might.

^l Or, separate them.
^m Or, red.

ⁿ That which shall hereafter be thus spotted.
^o God shall testifie for my righteous dealing by rewarding my labours.
^p Or, counted theft.

^q Or, Laban.

^r Or, red, or brown.

^s Jaakob herein used no deceit: for it was Gods commandment as he declareth in the next Chap. verſ. 9. and 12.

^t Or, conceived.

^u As they which tooke the ramme about September and brought forth about March: so the feeble in March, and lambe in September.

^a The children uttered in words that which the father dissembled in heart for the covetous thinke that whatsoever they cannot snatch is plucked from them.
^b Ebr. and loe, not be with him, as yesterday, and yer yesterday.

^c Ebr. as yesterday and before yesterday.
^d The God whom my father worshipped.

^d That is, God doth increase me with a multitude of children: for so Jaakob doeth expound this name Gad, Chap. 49. 19.

^e Which is a kind of herbe whose roote hath a certaine likenesse of the figure of a man.

^f Ebr. buying I have bought.

^g In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

^h Or, made her fruitful.
ⁱ Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrennesse was counted as a curse.

^j Or, tried by experience.

^k Or, with me.

^l Ebr. at my foot.
^m The order of nature requireth that every one provide for his owne family.

1 Or, many times.

c This declareth that the thing, which Jaakob did before, was by Gods commendement, and not through deceit.
1 Or, cattell.

d This Angel was Christ which appeared to Jaakob in Beth-el: and hereby appeareth he had taught his wives the feare of God: for he talketh as though they knew this thing.
* Chap. 28, 18.
e For they were given to Jaakob in recompence of his service which was a kind of sale.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

1 Or, went away privily from Laban.

1 Or, Euphrates.

1 Or, kinsfolkes and friends.
1 Or, joyned with him.

† Ebr. from good to evil.

1 Or, conveyed thy self away privily.

† Ebr. power is in mine hand.
g He was an idolater, and therefore would not acknowledge the God of Jaakob for his God.

7 But your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

9 Thus hath the God taken away your fathers substance, and given it me.

10 ¶ For in ramming-time I lifted up mine eyes and saw in a dream, and behold, the hee-goats leaped upon the shee-goats, that were partie coloured with little and great spots spotted.

11 And the Angell of God sayd to me in a dreame, Jaakob. And I answered, Lo, I am here.

12 And he said, Lift up now thine eyes, and see all the hee-goats leaping upon the shee-goats that are partie coloured, spotted with little and great spots: for I have seene all that Laban doth unto thee.

13 ¶ I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow unto me. Now arise, get thee out of this countrey and returne unto the land where thou wast borne.

14 Then answered Rahel and Leah, and said unto him, Have we any more portion and inheritance in our fathers house?

15 Doeth not he count us as strangers? for he hath sold us, and had eaten up and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoever God hath said unto thee, doe it.

17 ¶ Then Jaakob rose up, and set his sonnes and his wives upon camels.

18 And he carried away all his flock, and all his substance which he had gotten, to wit, his riches, which hee had gotten in Padan-Aram, to goe to Izhak his father unto the land of Canaan.

19 When Laban was gone to sheere his sheepe, then Rahel stole her fathers idoles.

20 Thus Jaakob stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he rose up, and passed the river, and set his face toward mount Gilead.

22 And the third day after was it told Laban, that Jaakob fled.

23 Then he tooke his brethren with him and followed after him seven dayes journey, and overtook him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and said unto him, Take heed that thou speake not to Jaakob † ought save good.

25 ¶ Then Laban overtook Jaakob, and Jaakob had pitched his tent in the mount: and Laban also with his brethren pitched upon mount Gilead.

26 Then Laban sayd to Jaakob, What hast thou done? thou hast even stolen away mine heart and carried away my daughters as though they had been taken captives with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might have sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am not able to doe you evil: but the God of your father spake unto me yesternight, saying,

Take heed that thou speake not to Jaakob ought save good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Jaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldst have taken thy daughters from me.

32 But with whom thou findest thy gods, let him not live. Search thou before our brethren what I have of thine, and take it to thee, (but Jaakob wist not that Rahel had stolen them.)

33 Then came Laban into Jaakobs tent, and into Leahs tent, and into the two maids tents, but found them nor. So he went out of Leahs tent, and entered into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels litter, and sate downe upon them) and Laban searched all the tent, but found them not.

35 Then said she to her father, † My Lord, be not angry that I cannot rise up before thee: for the custome of woman is upon me: so he searched, but found not the idoles.

36 ¶ Then Jaakob was wroth, and chode with Laban: Jaakob also answered and sayd to Laban, What have I trespassed? what have I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may judge betweene us both.

38 This twentie yeares I have been with thee: thine ewes and thy gaots have not cast their young, and the rammes of thy flock have I not eaten.

39 † Whatsoever was torn of beasts, I brought it nor unto thee, but made it good my selfe: * of mine hand diddest thou require it, were it stolen by day, or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my sleep departed from mine eyes.

41 Thus have I been twentie yeares in thine house, and served thee fourteen yeares for thy two daughters, and six yeares for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Izhak had bene with me; surely thou haddest sent me away now empty: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and sayd unto Jaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day unto these my daughters, or to their sonnes which they have borne?

44 Now therefore come and let us make a covenant, I and thou, which may be a witness betweene me and thee.

45 Then tooke Jaakob a stone, and set it up as a pillar:

46 And Jaakob sayd unto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there upon the heape.

47 And Laban called it Jegar-sahadutha, and Jaakob called it ^k Galeed.

48 For Laban said, This heape is witness betweene me and thee this day: therefore he called the

1 Or, let him die.

† Or, strawe, or fiddle.

† Ebr. let not anger be in the eyes of my Lord.

1 Or, been barren.

† Ebr. the town, or taken by pray.
* Exod. 22, 12.

1 Or, I slept not.

h That is, the God whom Izhak did feare, and reverence.

i His conscience reprooved him of his misbehaviour toward Jaakob, and therefore moved him to seeke peace.

† Or, the heap of witness.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

Or, watch-tower.
 To punish the
 trespasser.
 Or, hid.
 Nature compell-
 eth him to con-
 demne that vice,
 whereunto
 through covetous-
 nesse he forced
 Jaakob.

Behold, how
 the idolaters
 mingle the true
 God with their
 feined gods.
 Meaning, by the
 true God whom
 Izhak worship-
 ped.
 Or, meate.
 We see that
 there is ever
 some feede of the
 knowledge of
 God in the hearts
 of the wicked.

Chap. 48, 16.
 He acknow-
 ledgeth Gods
 benefits: who for
 the preservation
 of his, fendeth
 hoatts of Angels.
 Or, tents.

He revered his
 brother in
 worldly things,
 because he chiefly
 looked to be pre-
 ferred to the spi-
 rituall promise.

Albeit he was
 comforted by the
 Angels, yet the
 infirmities of the
 flesh dooth
 appeare.

Chap. 31, 13.
 Ebr. I am lesse
 then all thy
 mercies.
 That is, poore
 and without all
 provision.
 Meaning, he will
 put all to death.
 This proverbe
 commeth of them
 which kill the
 birth together with
 his young ones.

the name of it Galeed.

49 Also he called it Mizpah, because he said,
 The Lord I looke betweene mee and thee, when
 we shall be departed one from another.

50 If thou shalt vex me daughters, or shalt
 take wives beside my daughters: there is no man
 with us, behold, God is witnesse betweene me and
 thee.

51 Moreover, Laban sayd to Jaakob, Behold
 this heape, and behold the pillar, which I have set
 betweene me and thee.

52 This heape shall be witnesse, and the pillar
 shall be witnesse, that I will not come over this
 heape to thee, and that thou shalt not passe over
 this heape and this pillar unto me for evill.

53 The God of Abraham, and the God of
 Nahor and the God of their father be judge be-
 tweene us: but Jaakob sware by the feare of his
 father Izhak.

54 Then Jaakob did offer a sacrifice unto the
 mount, and called his brethren to eate bread, and
 they did eate bread, and taried all night in the
 mount.

55 And early in the morning Laban rose up and
 kissed his sonnes, and his daughters, and blessed
 them, and Laban departing, went unto his place
 againe.

CHAP. XXXII.

God comforteth Jaakob by his Angels, 9, 10 He prayeth
 unto God confestig his unworthinesse. 13 He fendeth presents
 unto Esau. 24, 28 He wrestled with the Angell, who nameth
 him Israel.

Now Jaakob went forth on his journey, and
 the Angels of God met him.

2 And when Jaakob saw them, he said, This
 is Gods hoaste, and called the name of the same
 place Mahanaim.

3 Then Jaakob sent messengers before him
 to Esau his brother, unto the land of Seir into the
 countrey of Edom.

4 To whom he gave commandement, saying,
 Thus shall ye speake to my lord Esau: thy ser-
 vant Jaakob sayeth thus, I have beene a stranger
 with Laban, and taried unto this time.

5 I have beeves also and asses, sheepe, and men-
 servants, and women-servants, and have sent to
 shew my lord, that I may find grace in thy sight.

6 So the messengers came againe to Jaakob,
 saying, We came unto thy brother Esau, and he
 also commeth against thee and foure hundred men
 with him.

7 Then Jaakob was greatly afraid, and was
 sore troubled, and divided the people that was
 with him, and the sheepe, and the beeves, and the
 camels into two companies.

8 For he said, If Esau come to the one com-
 pany and smite it, the other company shall escape.

9 Moreover Jaakob said, O God of my fa-
 ther Abraham, and God of my father Izhak, Lord,
 which saidst unto me, Returne unto thy coun-
 trey, and to thy kinred, and I will do thee good.

10 I am not worthy of the least of all thy
 mercies, and all the truth, which thou hast shew-
 ed unto thy servant: for with my staffe came I
 over this Jordan, & now have I gotten two bands.

11 I pray thee, Deliver me from the hand of
 my brother, from the hand of Esau: for I feare
 him, lest he will come and smite mee, and the
 mother upon the children.

12 For thou saydest, I will surely doe to thee

good, and make thy feede as the sand of the sea,
 which cannot be numbred for multitude.

13 And he taried there the same night, and
 tooke of that which came to hand, a present for
 Esau his brother:

14 Two hundred shee-goats, and twentie hee-
 goats, two hundred ewes and twenty rammes:

15 Thirtie milch-cammels with their coltes,
 fourtie kine, and ten bullocks, twenty the e-
 asses and ten foles.

16 So he delivered them into the hand of his
 servants, every drove by themselves, and said unto
 his servants, Passe before me, and put a space be-
 tweene drove and drove.

17 And he commanded the formost, saying,
 If my brother Esau meet thee, and aske thee, say-
 ing, Whose servant art thou? And whither goest
 thou? and whose are these before thee?

18 Then shalt thou say, They be thy servant
 Jaakobs: it is a present sent unto my lord Esau:
 and behold, he himself also is behind us.

19 So likewise commanded he the second and
 the third, and all that followed the droves, saying,
 After this maner, ye shall speake unto Esau, when
 ye finde him.

20 And yee shall say moreover, Behold, thy
 servant Jaakob commeth after us, (for he thought,
 I will appease his wrath with the present that
 goeth before me, and afterward I will see his face:
 it may be that he will accept me.)

21 So went the present before him; but he
 taried that night with the company.

22 And he rose up the same night, and tooke
 his two wives, and his two maides, and his eleven
 children, and went over the forde Jabbok.

23 And hee tooke them, and sent them over
 the river, and sent over that he had.

24 Now when Jaakob was left himself alone,
 there wrestled a man with him unto the breaking
 of the day.

25 And he saw that he could not prevail
 against him: therefore he touched the hollow of
 his thigh, and the hollow of Jaakobs thigh was
 loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning
 appeareth. Who answered, I will not let thee
 goe, except thou blesse me.

27 Then said he unto him, What is thy name?
 And he said, Jaakob.

28 Then said he, Thy name shall be called
 Jaakob no more: but Israel: because thou hast had
 power with God, thou shalt also prevail with
 men.

29 Then Jaakob demanded, saying, Tell me,
 I pray thee, thy name. And he said, Wherefore
 now doest thou aske my name? and he blessed him
 there.

30 And Jaakob called the name of the place,
 Peniel: for, said he, I have seene God face to face,
 and my life is preserved.

31 And the sunne rose up to him as he passed
 Peniel, and he halted upon his thigh.

32 Therefore the children of Israel eate not of
 the sinew that shanke in the holowe of the
 thigh, unto this day: because he touched the si-
 new that shanke in the holowe of Jaakobs thigh.

CHAP. XXXIII.

Esau and Jaakob meete and agreed. 11 Esau receiveth his
 gifts: 13 Jaakob loseth a possession. 20 And buildeth
 an altar.

Not distrusting
 Gods assistance,
 but using such
 means as God
 had given him.

He thought it
 no losse to depart
 with these goods,
 to the intent he
 might follow the
 vocation where-
 unto God called
 him.
 Ebr. receive my
 face.

That is, God in
 forme of man.

For God assaileth
 his with the one
 hand, and up-
 holdeth them
 with the other.

Hose. 13, 4.

Chap. 35, 10.

God gave Ja-
 kob both power
 to overcome, and
 also the praise of
 the victorie.

Or, my soule
 is delivered.
 The faithfull to
 overcome their tri-
 bulations, that
 they feele the
 smart thereof, to the
 intent that
 they should not
 glory, but in their
 humility.

And

a That if the one part were afailed, the other might escape.

b By this gesture he partly did reverence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Jaakob and his familie are the image of the Church under the yoaके of tyrants, which for feare are brought to subjection.

d In that that his brother embraced him, so lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.
e Or, gift.
f By earnest intreaty.

f He promised that which (as seemeth) his mind was not to perform.

g Or, tents.

h Or, Mesopotamia.
i Or, lambes, or money so marked.
j He calleth the signe the thing which it signifieth, in token that God had mightily delivered him.

k This example teacheth us that too much liberty is not to be given to youth.

And as Jaakob lift up his eyes, and looketh, behold, Esau came, and with him foure hundred men: and he divided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel and Joseph hindemost.

3 So he went before them and bowed himself to the ground seven times, untill hee came neere to his brother.

4 Then Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

5 And he lift up his eyes, and saw the women, and the children, and sayd, Who are these with thee? And he answered, They are the children whom God of his grace hath given thy servant.

6 Then came the maides neere, they and their children, and bowed themselves.

7 Leah also with her children came neere and made obeysance: and after Joseph and Rahel drew neere, and did reverence.

8 Then he said, What meanest thou by all this drove, which I met? Who answered, I have sent it, that I may finde favour in the sight of my lord.

9 And Esau said, I have enough, my brother: keepe that thou hast to thy self.

10 But Jaakob answered, Nay, I pray thee, if I have founde grace now in thy sight, then receive my present at mine hand: for I have seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my blessing, that is brought thee: for God hath had mercy on mee, and therefore I have all things: so he compelled him, and he tooke it.

12 And he said, Let us take our journey and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with young under mine hand: and if they should overdrive them one day, all the flocke would dy.

14 Let now my lord go before his servant, and I will drive softly, according to the pafe of the cattell, which is before mee, and as the children be able to endure, untill I come to my lord unto Seir.

15 Then Esau said, I will leave then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 So Esau returned, and went his way that same day unto Seir.

17 And Jaakob went forward toward Succoth, and build him an house, and made booths for his cattell: therefore he called the name of the place Succoth.

18 Afterward, Jaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from Padan Aram, and pitched before the city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred pieces of money.

20 And he set up there an altar, and called it, The mighty God of Israel.

CHAP. XXXIII.
Dinah is ravished. Hamor asketh her in marriage for his son. The Shechemites are circumcised at the request of Jaakobs sonnes, and the persuasion of Hamor. The subordaine is redressed.

Then Dinah the daughter of Leah, which she bare unto Jaakob, went out to see the daughters of that country.

2 Whom when Shechem the sonne of Hamor the Hivite lord of that country saw, he tooke her, and lay with her, and defiled her.

3 So his heart clave unto Dinah the daughter of Jaakob: and he loved the maide, and spake kindly to the maide.

4 Then said Shechem to his father Hamor, saying, Get me this maide to wife.

5 (Now Jaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the helde: therefore Jaakob helde his peace, untill they were come.)

6 Then Hamor the father of Shechem went out unto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the field and heard it, it grieved the men, and they were very angry, because he had wrought villeny in Israel, in that he had lien with Jaakobs daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter, give her him to wife, I pray you.

9 So make affinitie with us, give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us, and the land shall be before you, dwell, and doe your businesse in it, and have your possessions therein.

11 Shechem also said unto her father and unto her brethren, Let me finde favour in your eyes, and I will give whatsoever ye shall appoint mee.

12 Aske of me abundantly both dowry, and gifts, and I will give as ye appoynt me, so that ye give me the maide to wife.

13 Then the sonnes of Jaakob answered, Shechem and Hamor his father, talking deceitfully, because he had defiled their sister.

14 And they sayd unto them, We cannot do this thing, to give our sister to an uncircumcised man: for that were a reproofe unto us.

15 But in this we will consent unto you, if ye will be as we are, that every man-child among you be circumcised.

16 Then will we give our daughters to you, and we will take your daughters to us, and will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughter and depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the young man deferred not to do the thing because he loved Jaakobs daughter: he was also the most set by of all his fathers house.

20 Then Hamor and Shechem his Sonne went unto the gate of their citie, and communed with the men of their citie, saying,

21 These men are peaceably with us: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath rouse y enough for them) let us take their daughters to wives, and give them our daughters.

22 Onely herein will the men consent unto us for to dwell with us, and to be one people, if all the men-children among us be circumcised as they are circumcised.

23 Shall not their flockes and their substance and all their cattell be ours? onely let us consent therein unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie:

† Ebr. humbled her.

† Ebr. spake to the heart of the maide.

b This proveth that the consent of parents is requisite in marriage, seeing the very Infidels did also observe it as a thing necessary.

|| Or, follie.

† Ebr. and it shall not be so done.

|| Or, marriage.

|| Or, grant my request.

† Ebr. multiply greatly the dowry.

c They made the holy ordinance of God a meane to compass their wicked purpose.
d As it is abomination for them that are baptised to joyne with Infidels.
e Their fault is the greater in that they make religion a cloake for their craft.

|| Or, most honourable.

f For the people used to assemble there, and justice was also ministered.

g Thus many pretend to speake for a publike profite, when they onely speake for their owne private gain and commoditie.

h Thus they lack no kinde of persuasion, which preferre their owne commoditie, before the common-wealth.

tie: and all the men-children were circumcised, even all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Jaakob, Simeon and Levi, Dinahs brethren tooke either of them his sword and went into the city boldly, and * slue every male.

26 They slewe also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again, the other sonnes of Jaakob came upon the dead, and spoiled the city, because they had defiled their sister.

28 They tooke their sheepe and their beeves, and their asses, and whatsoever was in the city and in the fields.

29 And they caried away captive and spoiled all their goods, and all their children and their wives, and all that was in the house.

30 Then Jaakob said to Simeon and Levi, Ye have troubled mee, and made me stinke among the inhabitants of the land, *aswell* the Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me, and so shall I, and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Jaakob at Gods commandement goeth up to Bethel, build an altar. 2 He reformeth his household. 3 God maketh the enemies of Jaakob afraid. 4 Deborah dieth. 5 The land of Canaan is promised him. 6 Rahel dieth in labour. 7 Reuben lyeth with his fathers concubine.

Then a God said to Jaakob, Arise, goe up to Beth-el and dwell there, and make there an altar unto God, that appeared unto thee, * when thou fleddest from Esau thy brother.

2 Then said Jaakob unto his household and to all that were with him, Put away the strange gods that are among you, and cleanse your selves, and change your garments:

3 For we will rise and goe up to Beth-el, and I will make an altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave unto Jaakob all the strange gods, which were in their hands, and all their eare-rings which were in their eares, and Jaakob hid them under an oake, which was by Shechem.

5 Then they went on their journey, and the feare of God was upon the cities that were round about them: so that they did not follow after the sonnes of Jaakob.

6 So came Jaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared unto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneath Beth-el under an oake: and he called the name of it * Alion Bachuth.

9 Again God appeared unto Jaakob, after he came to Padan Aram, and blessed him,

10 Moreover God said unto him, Thy name is Jaakob: thy name shall be no more called Jaakob, but * Israel shall be thy name: and he called his name Israel.

11 Again God said unto him, I am God * all-

sufficient: growe, and multiply: a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loyns.

12 Also I will give the land, which I gave to Abraham and Izhak, unto thee: and unto thy seed after thee will I give that land.

13 So God ascended from him in the place where he had talked with him.

14 And Jaakob set up a pillar in the place where he talked with him, a pillar of stone, and powred drinke-offering thereon: also he powred oyle thereon.

15 And Jaakob called the name of that place where God spake with him. Beth-el.

16 Then they departed from Beth-el, and when there was about half a dayes journey of ground to come to Ephrath, Rahel travailed, and in travailling she was in perill.

17 And when she was in paines of her labour, the midwife sayd unto her, Feare not, for thou shalt have this sonne also.

18 Then as shee was about to yeelde up the ghost (for she died) she called his name Ben-oni, but his father called him Benjamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Bethlehem.

20 And Jaakob set a g pillar upon her grave: This is the pillar of Rahels grave unto this day.

21 Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in the land, Reuben went, and lay * with Bilhah his fathers concubine, and it came to Israels eare. And Jaakob had twelve sonnes.

23 The sonnes of Leah: Reuben Jaakobs eldest sonne, and Simeon, and Levi, and Judah, and Issacher, and Zebulun.

24 The sonnes of Rahel: Joseph and Benjamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali:

26 And the sonnes of Zilpahs Leahs mayde: Gad and Asher. These are the sonnes of Jaakob, which were borne him in Padan Aram.

27 Then Jaakob came unto Izhak his father to Mamre a city of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeares.

29 And Izhak gave up the ghost and died, and was * gathered unto his people, being old and full of dayes: and his sonnes Esau and Jaakob buried him.

CHAP. XXXVI.

1 The wives of Esau. 2 Jaakob and Esau are rich. 3 The genealogie of Esau. 4 She finding of mules.

Nowe these are the generations of Esau, which is Edom.

2 Esau tooke his wives of the daughters of Canaan: Adah the daughter of El-on an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hivite.

3 And tooke Basemath Ishmaels daughter, sister of Nebajorth.

4 And * Adah bare unto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalun, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wives and his sonnes, and his daughters, and all the souls of his house, and his flocks, and all his cartell, and all his substance, which he

f For they were the chief of the company.
* Chap. 49. 4.
k The people are punished with their wicked princes.
h Ebr. mouth of the sword.

h Or, to be abhorred.

a God is ever at hand to succour his in their troubles.
* Chap. 32, 12.

b That by this outward act they should shew their inward repentance.

c For therein was some signe of superstition, as in tablets and Agnus deis.
d Thus notwithstanding the inconvenience that came before, God delivered Jaakob.

* Chap. 28, 19.

* Or, oake of lamentations.

* Chap. 31, 28.

* Or, almighty.

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when vision is ended.

f The Ebrew word signifieth as much ground as one may go from baite to baite, which is taken for half a dayes journey.

* Chap. 48, 7.
g The ancient fathers used this ceremony to testify their hope of the resurrection to come, which was not generally revealed.
h This teacheth that the fathers were not chosen for their merits, but by Gods onely mercies, whose election by their faults was not changed.
* Chap. 49, 4.

* Chap. 23, 1.

a This genealogie declareth that Esau was called temporally, and that his fathers blessing tooke place in worldly things.
b Beside those wives whereof is spoken, Chap. 26, 34.
* 1. Chron. 1, 35.

Esaus generation. The kings: Genesis. of Edom. Josephs dreames.

c Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Jaakob might enjoy Canaan according to Gods promise.
 || Josh. 24.
 * Or, the Edomites.
 || 1. Chron. 1. 37.

|| Or, nephewes.

|| Or, neece.

|| Or, chiefe men.
 d If Gods promise be so sure towards them which are not of his household, how much more will he performe the same to us?
 || Or, nephewes.

|| Or, nephewes.

f 1. Chron. 1. 38.
 e Before that Esau did there inhabit.

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules betwene the asse and the mare.

g The wicked rise up suddenly in honour, and perish as quickly: but the inheritance of the children of God continueth ever, Psal. 102. 28.

he had gotten in the land of Canaan, and went into another country from his brother Jaakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flockes.

8 Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 So these are the generations of Esau father of * Edom in mount Seir.

10 These are the names of Esaus sonnes: Eliphaz, the sonne of Adah, the wife of Esau, and Keuel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Garam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare unto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 And these are the sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Basemath Esaus wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, daughter of Zibeon Esaus wife: for she bare unto Esau, Icaim, and Isalam, and Korah.

15 These were the Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first-borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Garam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Basemath Esaus wife.

18 Likewise these were the sonnes of Aholibamah Esaus wife: Duke Icaim, Duke Isalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 These are the sonnes of Seir the Horite, which inhabited the land before Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Bori Aiah, and Anah: this was Anah that found the mules in the wilderness, as he fed his fathers Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaavan, and Akan.

28 The sonnes of Dishan are these, Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 And these are the Kings that reigned

in the land of Edom, before there reigned any King over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Aulth.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: and his wives name Mehetabel the daughter of Marred, the daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ierheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar.

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of the Idumeans.

CHAP. XXXVII.

1 Joseph accuseth his brethren. 2 He dreamed and is hated of his brethren. 3 They sell him to the Ishmeelites. 4 Jaakob bewaileth Joseph.

Jaakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jaakob when Joseph was seventene yeares old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives. And Joseph brought unto their father their evil saying.

3 Now Israel loved Joseph more then all his sonnes, because he begate him in his old age, and he made him a coate of many colours.

4 So when his brethren saw that their father loved him more then all his brethren, then they hated him, and could not speake peaceably unto him.

5 And Joseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said unto them, Heare, I pray you this dreame which I have dreamed.

7 Behold now, we were binding sheaves in the middes of the field: and loe my sheave arose and also stood upright, and behold, your sheaves compassed round about, and did reverence to my sheave.

8 Then his brethren said to him, What, shalt thou reigne over us, and rule us for shalt thou have altogether dominion over us? And they hated him so much the more, for his dreames and for his words.

9 Again he dreamed another dreame, and told it his brethren, and said, Behold, I have had one dreame more, and behold, the Sunne and the Moone and eleven starres did reverence to mee.

10 Then

h Which city is by the river Euphrates.

|| Or, neece.

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his family, as Chap. 51.

|| Or, slander.
 b He complained of the evil words and injuries which they spake and did against him.
 || Or, pieces.

c God revealed to him by a dreame what should come to passe.

d The more that God shewed himself favourable to him, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

|| Or, kept diligently.

f He knew that God was author of the dreame, but he understood not the meaning.

g The holy Ghost covereth not mens faults, as do vaine writers, which make vice vertue.

|| Or, master of dreames.

* Chap. 43. 12.
† Ebr. let us not smite his life,

h Their hypocrisie appeareth to this that they feared man more then God: and though it was not murder, if they shed not his blood: or els had an excuse to cover their faults.

|| Or, rosen, turpentine, or triacle.
* Wisd. 10. 13.
† Psal. 105. 17.
i Moses writing according to opinion of them which rooke the Midianites and Ishmaelites to be both one, doth here confound their names: as also appeareth verse 36. and chap. 39. 1. or els he was first offered to the Midianites, but sold to the Ishmaelites.

10 Then he tolde it unto his father and to his brethren, and his father rebuked him, and said unto him, What is this thy dream, which thou hast dreamed? shall I, and thy mother, and thy brethren come indeede and fall on the ground before thee?

11 And his brethren envied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel saide unto Joseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said unto him, Goe now, see whether it be well with thy brethren, and how the flockes prosper, and bring me word againe: so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandering in the felde, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let us goe unto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they saw him as farre off, even before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pitte, and wee will say, A wicked beast hath devoured him: then we shall see, what will come of his dreames.

21 * But when Reuben heard that, he delivered him out of their hands, and sayde, * Let us not kill him.

22 Also Reuben sayde unto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand upon him. Thus he said, that he might deliver him out of their hand, and restore him to his father.

23 ¶ Now when Joseph was come unto his brethren, they stript Joseph out of his coate, his particoloured coate that was upon him.

24 And they tooke him, and cast him into a pit, and the pit was emptie, without water in it.

25 Then they fate them downe to eate bread: and lift up their eyes and looked, and behold, there came a company of Ishmaelites from Gilead, and their camels laden with spicerie, and balme, and myrthe, and were going to cary it downe into Egypt.

26 Then Judah said to his brethren, What availeth it, if wee slay our brother, though wee keepe his blood secret?

27 Come and let us sell him to the Ishmaelites, and let not our hands be upon him: for he is our brother, and our flesh: and his brethren obeyed.

28 Then the Midianites marchants men passed by, and they drew forth, and lift Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pence of silver: who brought Joseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Joseph was not in the pit: then he rent his clothes.

30 And returned to his brethren, & sayd, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Josephs coat, and killed a kid

of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it unto their father, and said, This have wee founde: see now, whether it be thy sonnes coate, or no.

33 Then he knew it, and said, It is my sonnes coate: a wicked beast hath devoured him: Joseph is surely torne in pieces.

34 And Jaakob rent his cloathes, and put sackcloth about his loyns, and forrowed for his sonne a long season.

35 Then all his sonnes and his daughters arose up to comfort him, but he would not be comforted, but said, Surely I will go downe into the grave unto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an Eunuch of Pharaohs and his chiefe steward.

CHAP. XXXVIII.

1 The marriage of Judah. 2. 9 The riddell of Er and Onan, and the vengeance of God that came thereupon. 18 Judah lieth with his daughter in lawe Tamar. 24 Tamar is judged to be burning for whoredome. 29, 30 The birth of Pharez and Zarah.

And at that time Judah went downe from his brethren, and turned into a man called Iuran an Adullamite.

2 And Judah sawe there the daughter of a man called Shuah a Canaanite: and he tooke her to wife, and went into her.

3 So he conceived and bare a sonne, and he called his name Er.

4 * And she conceived again and bare a sonne, and she called his name Onan.

5 Moreover she bare yet a sonne, whom she called Shelah: and Judah was at Chezib when she bare him.

6 Then Judah tooke a wife to Er his first-borne sonne, whose name was Tamar.

7 * Now Er the first-borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Onan, Go in unto thy brothers wife, and doe the office of a kinsman unto her, and raise up seede unto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in unto his brothers wife, he spiled it on the ground, lest he should give seede unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then Judah said to Tamar his daughter in lawe, Remaine a widow in thy fathers house, till Shelah my sonne grow up (for he thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in procelle of time also the daughter of Shuah Judahs wife died. Then Judah, when he had left mourning, went up to his sheepe-shepers to Timnah, he, and his neighbour Iuran the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in lawe goeth up to Timnah, to see his sheepe.

14 Then she put her widdowes garments off from her, and covered her with a vail, and wrapped her self, and fate downe in the Pethah-enam, which is by the way to Timnah, because she saw that Shelah was grown, and there was not given unto him to wife.

15 When Judah saw her, hee judged her an whore:

k To wit, the messengers, which were sent.

* Chap. 44. 18.

|| Or, I will mourn for him so long as I live.

l Which word dooth not alway signifie him that is gelded, but also him that is in some high dignitie.

|| Or, captaine of the garde.

a Moses describeth the genealogie of Judah, because the Messias should come of him.

* 1 Chron. 2. 3. b Which sentence notwithstanding was condemned of God.

* Num. 36. 19.

* Num. 26. 19.

c This order was for the preservation of the stock, that the child begotten by the second brother should have the name and inheritance of the first: which is in the new Testament abolished.

d For she could not marry in any other family so long as Judah would retain her in his.

† Ebr. was comforted.

|| Or, in the doore of the fountaines: or, where were two wayes.

e God had wonderfully blinded him that he could not know her by her talke.

|| Or, tyre of thine head.

f That his wickednes might not be known to others.

† Ebr. in contempt.
g He feareth man more then God.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law, as yet was given.

i That is, she ought rather to accuse me then I her.
k For the horreur of the sinne condemned him.

l Their bairnous sinne was signified by this monstrous birth.
m Or, the separation betweene thee and thy brother.
* 1. Chron. 2, 4. Matth. 1, 3.

a Reade Chap. 37, 36.

b The favour of God is the fountaine of all prof. peritie.

whore: for he had covered her face.

16 And he turned to the way towardes her, and sayd, Come, I pray thee, let me lie with thee; (for he knewe not that she was his daughter in lawe.) And she answered, What wilt thou give me for to lie with mee?

17 Then said he, I will send thee a kid of the goates from the flocke, and she said, Well, if thou wilt give me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall give thee? And she answered, Thy signet, and thy cloake and thy staffe that is in thine hand. So he gave it her, and lay by her, and she was with childe by him.

19 Then she rose, and went and put her vaile from her, and put on her widowes rayment.

20 Afterward Judah sent a kid of the goates by the hand of his f neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked he the men of the place, saying, Where is the whore, that sate in Enaim by the way side? and they answered, There was no whore here.

22 He came therefore to Judah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Judah said, Let her take it to her, leaſt we be f g shamed; behold, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath playd the whore, and lo, with playing the whore, she is great with childe. Then Judah said, Bring yee her forth and let her be burne.

25 When she was brought forth, she sent to her father in law, saying, By the man, unto whom these things pertaine, am I with childe: and sayd also, Looke I pray thee, whose these are, the seale, and the cloake, and the staffe.

26 Then Judah knew them, and said, Shee is more righteous then I: for she hath done it because I gave her not to Shelah my sonne. So he lay with her k no more.

27 ¶ Now, when the time was come that she should be delivered, behold, there were twinned in her wombe.

28 And when she was in travel, she one put out his hand: and the midwife tooke & bound a red threed about his hand, saying, This is come out first.

29 But when he l plucked his hand backe againe, loe, his brother came out, and the midwife sayd, Howe hast m thou broken the breach upon thee? and his name was called * Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar's wife tempteth him. 13, 20 He is accuseth and cast in prison. 21 God sheweth him favour.

Now Joseph was brought downe into Egypt: and Potiphar a an Eunuche of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the b Lord was with Joseph, and he was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that he

did to prosper in his hand.

4 So Joseph found favour in his sight, and served him: and made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler over his house, and over all that he had, the Lord d blessed the Egyptians house for Josephs sake: and the blessing of the Lord was upon all that he had in the house, and in the field.

6 Therefore he left all that he had in Josephs hand, e and tooke account of nothing, that was with him, save onely of the bread, which he did eate. And Joseph was a faire person, and well favoured.

7 Nowe therefore after these things, his masters wife cast her eyes upon Joseph, and said, f Lie with me.

8 But he refused and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand,

9 There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I do this great wickednesse and so sinne against g God?

10 And albeit the spake to Joseph day by day, yet he hearkened not unto her, to lie with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when shee sawe that hee had left his garment in her hand, and was fled out,

14 She called unto the men of her house, and tolde them, saying, Behold, He hath brought in an Ebrew unto us h to mocke us: who came in to me for to have slept with mee: but I h cryed with a loud voice.

15 And when hee heard that I lift up my voyce and cryed, he left his garment with me, and fled away, and got him out.

16 So she layd up his garment by her, untill her lord came home.

17 Then shee told him i according to these words, saying, The Ebrew servant, which thou hast brought unto us, came into me, to mocke me.

18 But as soone as I lift up my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this manner did thy servant to me, his anger was kindled.

20 And Josephs master tooke him and put him in t i prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Joseph, and t shewed him mercy, and got him favour in the sight of the i master of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and k whatsoever they did there, that did he.

23 And the keeper of the prison looked unto nothing that was under his hand, seeing that the Lord was with him: for whatsoever he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 11, 19 Joseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

c Because God prospered him: and so he made religion to serve his profit.
d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore he ate and dranke and tooke no care.

f In this word he declareth the summe whereunto all her fantasies did tende.

g The feare of God preserved him against her continuall temptations.

h Or, to do us villany and shame.
i This declareth that where incontinencie is, thereunto is joynd extreme impudency and craft.

h Or, after this manner.

† Ebr. in the prison house.
i His evill intreatment in the prison may be gathered of Psal. 105, 18.
† Ebr. inclined mercie unto him.
n Or, lord.
k That is, nothing was done without his commandment.

And

And after these things, the butler of the King of Egypt and his baker offended their Lord the king of Egypt.

2 And Pharaoh was angrie against his two Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where Joseph was bound.

4 And the chiefe steward gave Joseph charge over them, and he served them: and they continued a season in ward.

5 And they both dreamed a dreame, either of them his dreame in one night, each one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Joseph came in unto them in the morning, and looked upon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore looke ye so sadly to day?

8 Who answered him, Wee have dreamed each one a dreame, and there is none to interpret the same. Then Joseph said unto them, Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Joseph, and said unto him, In my dreame, behold, a vine was before me.

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 Then Joseph said unto him, This is the interpretation of it: the three branches are three dayes.

13 Within three dayes shall Pharaoh lift up thine head, and restore thee unto thine office, and thou shalt give Pharaohs cup into his hand after the old manner, when thou wait his butler.

14 But have mee in remembrance with thee, when thou art in good case, and shew mercy, I pray thee unto me, and make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also have I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, he said unto Joseph, Also me thought in my dreame that I had three white baskets on mine head.

17 And in the uppermost basket there was of all manner baken meates for Pharaoh: and the birds did eate them out of the basket upon mine head.

18 Then Joseph answered, and said, This is the interpretation thereof: The three baskets are three dayes.

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 And so the third day, which was Pharaohs birth-day, he made a feast unto all his servants: and he lifted up the head of the chiefe butler, and the head of the chiefe baker among his servants.

21 And he restored the chiefe butler unto his butlership, who gave the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Joseph had interpreted unto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Joseph. 40 He made ruler over all Egypt. 43 Josephs name is changed. 50 He hath two sonnes, Manasseh and Ephraim.

And two yeares after Pharaoh also dreamed, and behold, he stood by a river,

2 And loe, there came out of the river seven goodly kine and fat-fleeced, and they fed in a meadow:

3 And loe, seven other kine came up after them out of the river, evill favoured and leane fleeced, and stood by the other kine upon the binke of the river.

4 And the evill favoured and leane fleeced kine did eate up the seven well favoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the second time: and behold, seven eares of corne grew upon one stalke, ranke and goodly.

6 And loe, seven thin eares, and blasted with the East-wind, sprang up after them.

7 And the thinne eares devoured the seven ranke and full eares, then Pharaoh awaked, and loe it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but none could interpret them to Pharaoh.

9 Then spake the chiefe butler unto Pharaoh, saying, I call to minde my faults this day.

10 Pharaoh being angry with his servants, put me in ward in the chiefe stewards house, both me, and the chiefe baker.

11 Then we dreamed a dreame in one night both I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there was with us a young man, an Ebrew, servant unto the chiefe steward, whom when we told, he declared our dreames to us, to every one he declared according to his dreame.

13 And as he declared unto us, so it came to passe: for he restored me to mine office, and hanged him.

14 Then sent Pharaoh, and called Joseph, and they brought him hastily out of prison, and he shaved him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Joseph, I have dreamed a dreame, and no man can interpret it, and I have heard say of thee, that which thou hearest a dreame, thou canst interpret it:

16 And Joseph answered Pharaoh, saying, Without me God shall answer for the wealth of Pharaoh.

17 And Pharaoh sayd unto Joseph: In my dreame, behold, I stood by the banke of the river.

18 And loe, there came out of the river seven fat fleeced, and well favoured kine, and they fed in the meadow.

19 Also loe, seven other kine came up after them poore and very evill favoured kine, and leane fleeced: I never sawe the like in all the land of Egypt, for evill favoured.

20 And the leane and evill favoured kine did eate

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliver Joseph, and to provide for Gods Church. Or, faire to behold. Or, faggie place.

b All these means God used to deliver his servant, and to bring him into favour and authoritie.

c This feare was enough to teach him that this vision was sent of God.

d The will of the world understand not Gods secrets, but to his servants his will is revealed.

e He confessed his fault against the king before he spake of Joseph.

* Read Chap. 40, 5.

* Psal. 137, 10. f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, if I interpret thy dreame, it cometh of God, and not of me. † Ebr. answer peace.

* Ebr. naught.

Or, eunuches, the word signifieth them, that were in high estate, or to them that were gelded. God worketh many wonderfull means to deliver his.

b That is, every dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces evill?

c Cannot God raise up such as shall interpret such things?

d He was assured by the spirit of God, that his interpretation was true.

† Ebr. place.

e He refused not the meane to be delivered, which he thought God had appointed. † Or, in the pit.

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God revealeth unto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

Joseph expoundeth Pharaohs dreames, Genesis. and is made ruler over Egypt. Famine.

† Ebr. were gone into their inward parts.

¶ Both his dreams tend to one end.

¶ Or, abundance and fatuities.

¶ Or, they shall remember no more the plentie.

¶ The office of a true Prophet is not onely to shew the evils to come, but also the remedies for the same.

¶ None should be preferred to honour that have not gifts of God meete for the same.

* Psal. 105, 31.

2. Mac. 2, 13.

Acts 7, 10.

† Ebr. mouth.

¶ Some read, the people shall kisse thy mouth, that is, shall obey thee in all things.

¶ Or, his signet.

† Ebr. second charer.

eat up the first seven far kine.

21 And when they † had eaten them up, it could not be known that they had eaten them, but they were still as evill favoured, as they were at the beginning: so did I awake.

22 Moreover I saw in my dreame, and behold, seven eares sprang out of one stalke, full and faire.

23 And loe, seven eares withered, thinne; and blasted with the East wind, sprang up after them.

24 And the thinne eares devoured the seven good eares. Now I have told the soothsayers, and none can declare it unto mee.

25 ¶ Then Joseph answered Pharaoh, ¶ Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seven good kine are seven yeares, and the seven good eares are seven yeares: this is one dreame.

27 Likewise the seven thinne and evill favoured kine, that came out after them; are seven yeares: and the seven emptie eares blasted with the East wind, are seven yeares of famine.

28 This is the thing which I have sayd unto Pharaoh, that God hath shewed unto Pharaoh, what he is about to doe.

29 Behold, there come seven yeares of great plentie in all the land of Egypt.

30 Again, there shall arise after them seven yeares of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie be known in the land, by reason of this famine that shall come after, for it shall be exceeding great.

32 And therefore the dreame was doubled unto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh provide for a man of understanding and wisdom, and set him over the land of Egypt.

34 Let Pharaoh make and appoynt officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous yeares.

35 Also let them gather all the fooode of these good yeares that come, and lay up corne under the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the fooode shall be for the provision of the land, against the seven yeares of famine, which shall be in the land of Egypt, that the land perish nor by famine.

37 ¶ And the saying pleased Pharaoh and all his servants.

38 Then said Pharaoh unto his servants, Can we find such a man as this, in whom is the Spirit of God?

39 Then Pharaoh said to Joseph, Forasmuch as God hath shewed thee all this, there is no man of understanding, or wisdom like unto thee.

40 ¶ Thou shalt be over mine house, and at thy † word shall all my people be armed, onely in the kings throne will I be above thee.

41 Moreover Pharaoh said to Joseph, Behold, I have set thee over all the land of Egypt.

42 And Pharaoh rooke off his ring from his hand, and put it upon Josephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him upon the † best charer that

he had, save one: and they cried before him, m Abrech, and placed him over all the land of Egypt.

44 Again Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foote in the land of Egypt.

45 And Pharaoh called Josephs name Zaphnath-paaneah: and he gave him to wife Asenath the daughter of Poti-pherah Prince of On: then went Joseph abroad in the land of Egypt:

46 ¶ And Joseph was a thirtie yeare old when he stood before Pharaoh King of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeares the earth † brought forth store.

48 And he gathered up all the fooode in the seven plenteous yeares, which were in the land of Egypt, and layd up fooode in the cities: the fooode of the field, that was round about every city, layd he up in the same.

49 So Joseph gathered wheate, like unto the sand of the sea in multitude out of measure, until he left numbring: for it was without number.

50 Now unto Joseph were borne two sonnes (before the yeare of famine came) which Asenath the daughter of Poti-pherah Prince of On bare unto him.

51 And Joseph called the name of the first borne Manasse: for God, sayd he, hath made me forget all my labour and all my fathers household.

52 Also he called the name of the second, Ephraim: For God, sayd he, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seven yeares of the plentie that was in the land of Egypt were ended:

54 ¶ Then began the seven yeares of famine to come, according as Joseph had sayd: and the famine was in all lands, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was famished, and the people cried unto Pharaoh for bread. And Pharaoh said unto all the Egyptians, Goe to Joseph: what he saith to you, doe ye.

56 When the famine was upon all the land, Joseph opened all places, wherein the store was, and solde unto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all the countries came to Egypt to buy corne of Joseph, because the famine was sore in all landes.

CHAP. XLII.

3 Josephs brethren come into Egypt to buy corne. 17. Hee knoweth them, and cryeth them. 24. Simeon is put in prison. 34. The other goe to fetch Benjamin.

¶ Then ¶ Jaakob sawe that there was bread in Egypt, and Jaakob said unto his sonnes, Why gaze ye one upon another?

2 And he said, Behold, I have heard that there is fooode in Egypt, ¶ Get you downe thither, and buy us fooode thence, that we may live and not die.

3 ¶ So went Josephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Josephs brother, would not: Jaakob send with his brethren: for he said, Least death should befall him.

5 And the sonnes of Israel came to buy fooode among them that came: for there was famine in the land of Canaan.

m In signe of honour: which word some expound, tender father, or father of the king, or kneele downe.

¶ Or, the expounder of secrets.

¶ Or, priest.

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelve yeares and moe.

† Ebr. made for gatherings.

* Chap. 46, 10. and 47, 5.

o Norwithstanding that his fathers house was the true Church of God: yet the company of the wicked and profligate caused him to forget it.

* Psal. 105, 16.

¶ Or, fooode.

* Or, came to Egypt to Joseph.

a This story sheweth plainly that all things are governed by Gods providence of his Church.

¶ Or, corne.

b As men desire of comfort.

* Acts 7, 12.

† Ebr. should meet him.

6 Now Joseph was governour of the land, who sold to all the people of the land: then Josephs brethren came, and bowed their face to the ground before him.

7 And when Joseph sawe his brethren, hee knewe them, and made himselfe strange toward them, and spake to them roughly, and sayd unto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Joseph knew his brethren, but they knew not him.)

9 And Joseph remembred the * dreames, which he dreamed of them) and he said unto them, Ye are spies, and are come to see the t weaknesse of the land.

10 But they sayd unto him, Nay, my lord, but to buy vitaille thy servants are come.

11 Wee are all one mans sonnes: wee meane truely, and thy servants are no spies.

12 But hee sayd unto them, Nay, but ye are come to see the weaknesse of the land.

13 And they said, Wee thy servants are twelve brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest is this day with our father, and one is not.

14 Againe Joseph said unto them, This is it that I spake unto you, saying, Ye are spies.

15 Hereby ye shall be prooved: ^a by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shall be kept in prison, that your words may be prooved, whether there be trueth in you, or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Joseph sayde unto them the third day, This doe, and live: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison-house, and goe ye, carie foode for the famine of your houses.

20 * But bring your yonger brother unto me, that your words may be tried, and that yee dye not: and they did so.

21 ¶ And they said one to another, f We have verily sinned against our brother, in that we sawe the anguish of his soule, when he besought us, and we would not heare him: therefore is this trouble come upon us.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare: and lo, his g blood is now required.

23 (And they were not aware that Joseph understood them: for he t spake unto them by an interpreter.)

24 Then he turned from them, and h wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Joseph commanded that thy should fill their sackes with wheate, and put every mans money againe in his sacke, and give them vitaille for the journey, and thus did he unto them.

26 And they layed their vitaille upon their asses, and departed thence.

27 And as one of them opened his sacke for to give his asse provender in the Inne, he espied his money: for lo, it was in his sackes mouth.

28 Then he sayd unto his brethren, My money is restored: for lo, it is even in my sacke. And their heart t sayled them, and they were i astoni-

shed, and sayd one to another, What is this, that God hath done unto us?

29 ¶ And they came unto Jaakob their father unto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man who is lord of the land, spake roughly to us, and put us in prison as spies of the country.

31 And we sayd unto him, We are true men, and are no spies.

32 Wee be twelve brethren, sonnes of our father, one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey sayd unto us, Hereby shall I knowe if ye be true men: Leave one of your brethren with me, and take foode for the famine of your houses, and depart.

34 And bring your yongest brother unto me, that I may knowe that yee are no spies, but true men: so will I deliver you your brother, and yee shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, every mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Jaakob their father sayd to them, Ye have robbed me of my children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things * are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliver him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come unto him by the way which ye go, then ye shall bring my gray head with sorrow unto the grave.

CHAP. XLIII.

13 Jaakob suffereth Benjamin to depart with his children, 28 Simeon is delivered out of prison. 30 Joseph goeth aside and weepeth.

Now great a famine was in the land.

2 And when they had eaten up the vitaille, which they had brought from Egypt, their father said unto them, Turn again, and buy us a little food.

3 And Judah answered him, saying, The man charged us by an oathe, saying, * Never see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will goe downe, and buy thee foode.

5 But if thou wilt not send him, wee will not goe downe: for the man said unto us, * Looke me not in the face, except your brother be with you.

6 And Israel sayd, Wherefore dealt yee so evill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly of t our selves and of our kinred, saying, Is your father yet alive? have ye any brother? And we tolde him according to these wordes: could we know certainly that he would say, Bring your brother downe?

8 Then sayd Judah to Israel his father, Send the boy with me, that we may rife and goe, and that we may live, and not die, both we, and thou and our children.

9 I will bee suretie for him: of mine hand shalt thou require him, * If I bring him not to thee, and set him before thee, t then let me beare the

|| Or, cannot be found.

* Or, light upon me. k For they seemed not to be touched with any love toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Joseph.

a This was a great temptation to Jaakob to suffer so great famine in that land, where God had promised to blesse him. * Chap. 42, 19.

* Chap. 42, 20.

t Or, of our estate and condition. t Ebr. to the mouth: that is, that thing which he asked us.

* Chap. 44, 32. t Ebr. I will sinne to thee.

c This dissembling is not to be followed, nor any particular facts of the fathers not approved by Gods word.

* Chap. 37, 5.

|| Ebr. nakednesse, or, filthinesse.

|| Or, is dead.

d The Egyptians which were idolaters, used to swear by their kings life: but God forbiddeth to swear by any but him: yet Joseph dwelling among the wicked smell of their corruptions, e And therefore am true and just.

* Chap. 35, 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* Chap. 37, 21.

g God will take vengeance upon us, and measure us with our owne measure. t Ebr. an interpreter between them. h Though he shewed himself rigorous, yet his brotherly affection remained.

t Ebr. went out.

i Because their conscience accuse them of their sinne, they thought God would have brought them to trouble by this money.

the blame for ever.

10 For except we had made this tarying, doubtlesse by this we had returned the second time.

11 Then their father Israel said unto them, If it must needs be so now, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little hony, a spices and myrrhe, nuttes, and almondes:

12 And take ^b double money in your hand, and the money, that was brought againe in your sacks mouthes, cary it againe in your hand, least it were some oversight.

13 Take also your brother and arise, and goe againe to the man.

14 And ^c God almightie give you mercy in the sight of the man, that he may deliver you your other brother, and Benjamin: but I shall be ^d robbed of my childe, as I have beene.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Benjamin, and rose up, and went downe to Egypt, and stood before Joseph.

16 And when Joseph sawe Benjamin with them, he sayd ^e to his steward, Bring these men home and kill meate, and make ready: for the men shall eate with me at noone.

17 And the men did as Joseph bade, and brought the men unto Josephs house.

18 Now when the men were brought into Josephs house, they were ^e afraid, and said, Because of the money, that came in our sacks mouthes at the first time, are we brought, that he may ^f picke a quarell against us, and ^g lay some thing to our charge, and bring us in bondage and our asses.

19 Therefore came they to Josephs stewarde, and commued with him at the doore of the house.

20 And said, Oh sir, ^h we came indeede downe hither at the first time to buy foode,

21 And as we came to an Inne and opened our sacks, behold, every mans money was in his sacks mouth, ⁱ even our money in full weight, but we have brought it in our hands.

22 Also other money have we brought in our hands to buy foode, ^j but we cannot tell, who put our money in our sacks.

23 And he said, Peace be unto you, feare not: your God, and the God of your father hath given you that treasure in your sacks, I had your money: and he brought forth Simeon to them.

24 So the man led them into Josephs house, and gave them water to wash their feete, and gave their asses provender.

25 And they made ready their present against Joseph came at noone, (for they heard say, that they should eate bread there.)

26 When Joseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him.

27 And he asked them of ^k their ^l prosperitie, and sayd, Is your father the old man, of whom ye tolde me, in good health? is he yet alive?

28 Who answered, Thy servant our father is in good health, he is yet alive: and they bowed downe, and made obeysance.

29 And he lifting up his eyes, beheld his brother Benjamin, his ^m mothers sonne, and sayd, Is this your younger brother of whom ye tolde me? And he said, God be mercifull unto thee, my sonne.

30 And Joseph made haste (for his ⁿ affection

was inflamed toward his brother, and fought ^o where to weepe) and entred into his chamber and wept there,

31 Afterward he washed his face, and came out, and refrained himself, and said, Set on ^p meate.

32 And they ^q prepared for him by himself, and for them by themselves, and for the Egyptian, which did eate with him, by themselves, because the Egyptians might not eate bread with the Ebrews: for that was an ^r abomination unto the Egyptians.

33 So they sate before him: the eldest according unto his age, and the yongest according unto his youth: and the men marvelled among themselves.

34 And they tooke meases from before him, and ^s sent to them: but Benjamins mease was five times so much as any of theirs: and they dranke, ^t and had of the best drinke with him.

CHAP. XLIIII.

15 Joseph accuseth his brother of theft. 33 Judah offereth himself to be servant for Benjamin.

Afterward he commanded his steward, saying, Fill the mens sacks with foode, as much as they can carry, and put every mans money in his sacks mouth.

2 And ^u a put my cup, ^v I meane, the silver cup, in the sacks mouth of the yongest, and his corne money. And he did according to the commandment that Joseph gave ^w him.

3 And in the ^x morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre off, Joseph said to his steward, Up, followe after the men: and when thou doest overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is that not ^y the cuppe wherein my Lord drinketh? ^z and in the which he doeth divine and prophecies: ye have done evil in so doing.

6 ^{aa} And when he overtooke them, he sayd these words unto them.

7 And they answered him, Wherefore sayth my lord such words? God forbid that thy servants should doe such a thing.

8 Behold, the money which we found in our sacks mouthes, we brought againe to thee out of the land of Canaan: how then should we steal out of thy lords house silver or gold?

9 With whomsoever of thy servants it be found, let him die, and we also will be my lords bondmen.

10 And he sayd, Now then let it bee according unto your words: he with whom it is found, shall be my servant, and ye shalbe ^{ab} blamelesse.

11 Then at once every man tooke downe his sack to the ground, & every one opened his sack.

12 And he searched, and began at the eldest, and left at the yongest: and the cuppe was found in Benjamins sacke.

13 Then they ^{ac} rent their cloaths, and laded every man his asse, and went againe into the city.

14 ^{ad} So Judah and his brethren came to Josephs house (for he ^{ae} was yet there) and they fell before him on the ground.

15 Then Joseph said unto them, What acte is this, which ye have done? know ye not that such a man as I, can divine and prophecies?

16 Then said Judah, What shall we say unto my lord? what shall we speake? and how can we justifie our selves? ^{af} God hath found out the wickednesse of thy servants: beholde, wee are servants to my lord, both we, and he, with whom the cup is found.

17 But

^a Or, sweet smells.

^b When we are in necessitie or danger, God forbidderh not to use all honest meanes to better our estate and condition.

^c Our chiefe trust ought to be in God, and not in worldly meanes.

^d He speaketh these words not so much of despaire, as to make his sonnes more careful to bring again their brother. ^e Or, to the ruler of his house.

^f So the judgement of God pressed their conscience.

^g Ebr. roule himself upon us.

^h Ebr. cast himself upon us.

ⁱ Chap. 42. 3.

^j Or, you are well. ^k Notwithstanding the corruptions of Egypt, yet Joseph taught his family to feare God.

^l Ebr. prosper.

^m For they two only were borne of Rachel.

ⁿ Ebr. bowels.

^o Ebr. bread. ^p To signifie his dignitie.

^q The nature of the superstitious is to condemne all other in respect of themselves.

^r Sometime this word signifieth to be drunken, but here it is meant, that they had iough, and dranke of the best wine.

^s We may not by this example use any unlawfull practises, seeing God hath commanded us to walke in simplicity. ^t Ebr. the morning shone.

^u Because the people thought he could divine, he attributeth to himself that knowledge: or els he fainteth that he consuleth with soothsayers for it: which simulation is worthy to be reproved.

^v Ebr. innocent.

^w To signifie how greatly the thing displeased them, and how forrie they were for it.

^x If we see no evident cause of our affliction, let us looke to the secret counsell of God, who punisheth us justly for our sinnes.

17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cuppe is found, he shall be my servant, and goe yee in peace unto your father.

18 ¶ Then Judah drewe neere unto him, and said, O my Lord, let thy servant now speake a word in my lords eares, and let not thy wrath be kindled against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, * Have ye a father, or a brother?

20 And we answered my lord, Wee have a father that is old, and a young childe, *which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him.*

21 Now thou saidest unto thy servants, Bring him unto me, that I may see mine eye upon him.

22 And we answered my lord, The childe can not depart from his father: for if he leave his father, *his father would die.*

23 Then saidest thou unto thy servants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came unto thy servant our father, and shewed him what thy lord had said,

25 And our father said unto us, Goe againe, buy us a little foode.

26 Then we answered, We cannot go downe, *but if our yongest brother go with us, then will we goe down: for we may not see the mans face, except our yongest brother be with us.*

27 Then thy servant my father said unto us, Ye know that my wife bare me two *sonnes,*

28 And the one went out from me, and I said, Of a surety he is torne in * pieces, and I saw him not since.

29 Now ye take this also away from mee: if death take him, then ye shall bring my gray head in sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the childe be not with us (seeing that his life dependeth on the *childes* life.)

31 Then when he shall see that the childe is not come, he will die: so shall thy servants bring the gray head of thy servant our father with sorrow to the grave.

32 Doublesse thy servant became surety for the childe to my father, and, *if I bring him not unto thee againe, then I will beare the blame unto my father for ever.*

33 Now therefore, I pray thee, let me thy servant abide for the childe, as a servant to my lord, and let the childe go up with his brethren.

34 For *h* how can I go up to my father: if the childe be not with me, unless I would see the evil that shall come on my father.

CHAP. XLV.

1 Joseph maketh himself known to his brethren. 2 Hee sheweth that all was done by Gods providence. 3 Pharaoh commandeth him to send for his father. 4 Joseph exhorteth his brethren to concord.

Then Joseph could not refraine himself before all that stood by him, but he cried, a Have forth every man from me. And there rariet not one with him, while Joseph uttered himself unto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Joseph said to his brethren, I am Jo-

seph: doeth my father yet live? But his brethren could not answer him, for they were astonished at his presence.

4 Again, Joseph said to his brethren, Come neare, I pray you, to mee. And they came neare. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not b sad, neither grieved with your selves, that ye sold me hither: † For God did send me before you for your preservation.

6 For now two yeares of famine have bene through the land, and five yeares are behinde, wherein neither shall be earing nor harvest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to save you alive by a great deliverance.

8 Now then you sent not mee hither, but c God, who hath made me a father unto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Hasten you and go up to my father, and tell him, Thus saith thy sonne Joseph. God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neare me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine five yeares of famine) least thou perish through poverty, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that d my mouth speaketh to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye have seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Benjamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, he kissed all his brethren, and wept upon them: and afterward his brethren talked with him.

16 ¶ And the tidings came to Pharaohs house, so that they said, Josephs brethren are come: and it pleased Pharaoh well, and his servants.

17 Then Pharaoh said to Joseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan,

18 And take your father, and your household, and come to mee, and I will give you the best of the land of Egypt, and ye shall eate of the f fat of the land.

19 And I command thee, Thus doe ye, take your charots out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Joseph gave them charots according to the commandement of Pharaoh: he gave them vitaille also for the journey.

22 He gave them all, none except, change of raiment: but unto Benjamin he gave three hundred pieces of silver, and five suites of raiment.

23 And unto his father likewise he sent ten hee-asses laden with the best things of Egypt, and ten shee-asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed:

¶ Acts 7.13.

b This example teacheth that wee must by all meanes comfort them, which are truly humbled and wounded for their finnes

† Chap. 50. 20.

c Albeit God doeth sinne, yet hee turneth mans wickednesse to serve to his glory.

d That is, that I speake in your owne language, and have none interpreters.

¶ Ebr. voyce.

e The most plentiful ground.

f The chiefest fruits and commodities.

¶ Ebr. let not your eyes spare your vessels.

¶ Or, he sent as much, to wit, silver, as verse 22. and ten asses.

e Equall in authority: or, next unto the king. * Chap. 43. 13, 16.

† Ebr. childe of his old age.

¶ Or, that I may see him.

* Chap. 43. 3.

† Ebr. be witness.

f Rabel bare to Jaakob, Joseph and Benjamin. * Chap. 37. 33.

g Ye shall cause me to die for sorrow.

† Ebr. his soule is bound to his soule.

¶ Chap. 43. 9.

h Meaning, he had rather remaine their prisoner, then to returne and see his father in bewitchment.

a Not that he was ashamed of his kindred, but that he would cover his brethrens fault.

^g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

^h As one between hope and feare.

^a Whereby he both significth, that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity drove him.

^b Conducting thee by my power.
^c In thy polleritie.
^d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chief of the kindred.

* Joh. 24.4.
Ps. 106. 23.
Isa. 52.4.

* Exod. 1.3. and 6.24.
Num. 26.5.
2. Chron. 5.7.

* Exod. 6.15.
1. Chron. 4.24.

* 1. Chron. 6.1.
1. Chron. 2.3. and 4.11.
Chap. 38.3.

1. Chron. 7.1.

Or, persons.

1. Chron. 7.30.

parted: and he said unto them, ^g Fall not out by the way.

25 Then they went up from Egypt, and came unto the land of Canaan, unto Jaakob their father.

26 And told him, saying, Joseph ^h yet alive, and he also is governour over all the land of Egypt, and Jaakob's heart ^h failed: for he beleeveth them not.

27 And they told him all the words of Joseph, which he had said upon them: but when he saw the charers, which Joseph had sent to cary him, then the spirit of Jaakob their father revived.

28 And Israel said, I have enough: Joseph my sonne ^h yet alive: I will go and see him yet I die.

CHAP. XLVI.

^a God sheweth Jaakob of his journey into Egypt. ²⁷ The number of his familie when he went into Egypt. ²⁹ Joseph meeteth his father. ³⁴ He teacheth his brethren what to answer to Pharaoh.

Then Israel tooke his journey with all that he had, and came to Beer-sheba, and offered sacrifice unto the God of his father Izhak.

2 And God spake unto Israel in a vision by night, saying, Jaakob, Jaakob. Who answered, I am here.

3 Then he sayde, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will ^b go downe with thee into Egypt, and I will also ^c bring thee up againe, and Joseph shall ^d put his hand upon thine eyes.

5 Then Jaakob rose up from Beer-sheba: and the sonnes of Israel carried Jaakob their father, and their children, and their wives in the charers, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both ^{*} Jaakob and all his feede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feede brought he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt, ^{even} Jaakob and his sonnes: ^{*} Reuben Jaakob's first-borne.

9 And the sonnes of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sonnes of Simeon: Jemuel, and Jamin, and Ohad, and Jachim, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 Also the sonnes of ^{*} Levi: Gershon, Kohath, and Merari.

12 Also the sonnes of ^{*} Judah: Er, and Onan, and Shelah, and Pharez, and Zerah (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 Also the sonnes of ^{*} Issachar: Tola, and Phuuah, and Job, and Shimron.

14 Also the sonnes of Zebulon: Sered, and Elon, and Jachleel.

15 These be the sonnes of Leah, which shee bare unto Jaakob in Padan-Aran, with his daughter Dinah. All the ^h soules of his sonnes and his daughters were thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 Also the sonnes of ^{*} Asher: Jimuah, and Ishuah, and Isui, and Beriah, and Sherah their sister, and the sonnes of Beriah: and Heber, Malchiel.

18 These are the children of Zilpah, whom

Laban gave to Leah his daughter: And these she bare unto Jaakob, ^{even} fixteene soules.

19 The sonnes of Rahel Jaakob's wife were Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were borne Manasseh, and Ephraim, which ^{*} Asenath the daughter of Poti-pherah prince of On bare unto him.

21 Also the sonnes of ^{*} Benjamin: Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rosb, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne unto Jaakob, fourteene soules in all.

23 Also the sonnes of Dan: Hushim.

24 Also the sonnes of Naphtali: Jahzeel, and Guni, Jezer, and Shillel.

25 These are the sonnes of Bilhah, which Laban gave unto Rahel his daughter, and shee bare these to Jaakob, in all seven soules.

26 All the ^{*} soules, that came with Jaakob into Egypt, which came out of his [†] loines, (beside Jaakob's sonnes wives) were in the whole, threescore and fixe soules.

27 Also the sonnes of Joseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Jaakob, which came into Egypt, are seventie.

28 Then he sent Judah before him unto Joseph, to [†] direct his way unto Goshen, and they came into the land of Goshen.

29 Then Joseph made ready his charer, and went up to Goshen to meet Israel his father, and presented himselfe unto him, and fell on his necke and wept upon his necke a good while.

30 And Israel said unto Joseph, Now let me die since I have seene thy face, and that thou art yet alive.

31 Then Joseph said to his brethren, and to his fathers house, I will go up and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come unto me.

32 And the men are ^e shepherdes, and because they are shepherdes, they have brought their sheepe and their cattell, and all that they have.

33 And if Pharaoh call you and aske you, What is your trade?

34 Then ye shall say, Thy servants are men occupied about cattell, from our childehood even unto this time, both we and our fathers: that ye may dwell in the land of Goshen: for every sheekeeper is an ^f abomination unto the Egyptians.

CHAP. XLVII.

7 Jaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is given him. 23 The idolatrous priests have living of the King. 28 Jaakob's age when he dieth

Then came Joseph and tolde Pharaoh, and saide, My father, and my brethren, and their sheepe, and their cattell, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Joseph tooke part of his brethren, ^{even} five men, and presented them unto Pharaoh.

3 Then Pharaoh said unto his brethren, What is your trade? And they answered Pharaoh, Thy servants are shepherdes, both we and our fathers.

4 They said moreover unto Pharaoh, For to sojourne in the land are we come: for thy servants have no pasture for their sheepe, so fore is the famine in the land of Canaan. Now therefore, we pray thee,

* Chap. 45. 50.

* 2. Chron. 7.6. and 18.1.

* Deut. 10.11. [†] Ebr. thighs.

[†] To prepare him a place.

[†] Ebr. bound his charer.

[†] Ebr. yet, or still.

^e He was not ashamed of his father and kindred, though they were of base condition.

^f God suffereth the world to bare him, that they may forsake the filth of the world, and cleave to him.

^a That the king might be assured they were come, and see what manner of people they were.

thee, let thy servants dwell in the land of Goshen.
 5 Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come unto thee.

6 The ^b land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen; and if thou knowest that there be men of activitie among them, make them rulers over my cattell.

7 Joseph also brought Jaakob his father, and set him before Pharaoh. And Jaakob [†] saluted Pharaoh.

8 Then Pharaoh said unto Jaakob, [†] How old art thou?

9 And Jaakob said unto Pharaoh, The whole time of my pilgrimage is an hundredth and thirtie years: few and evill have the dayes of my life beene, and I have not attained unto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Jaakob [†] tooke leave of Pharaoh, and departed from the presence of Pharaoh.

11 And Joseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, ^{even} in the land of ^c Rameses, as Pharaoh had commanded.

12 ¶ And Joseph nourished his father, and his brethren, and all his fathers household with bread, ^{even} unto the young children.

13 ¶ Now there was no bread in all the land: for the famine ^{was} exceeding sore: so that the land of Egypt, and the land of Canaan were [†] famished by reason of the famine.

14 And Joseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the come which they bought: and ^e Joseph layd up the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Joseph, and sayde, Give us bread: for why should we dye before thee? for ^{our} money is spent.

16 Then sayd Joseph, Bring our cattell, and I will give you for your cattell, if ^{your} money be spent.

17 So they brought their cattell unto Joseph, and Joseph gave them bread for the horses, and for the flockes of sheepe, and for the heardees of cattell, and for the ailes: so he fed them with bread for all their cattell that yeare.

18 But when the yeare was ended, they came unto him the next yeare, and sayd unto him, We will not hide from my lord, that since our money is spent, and my lord hath the heardees of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we and our ^f land? buy us and our land for bread, and we and our land will be bound to Pharaoh: therefore give us seede, that we may live and not dye, and that the land goe not to waste.

20 So Joseph bought all the land of Egypt for Pharaoh: for the Egyptians solde every man his ground, because the famine wasfore upon them: so the land became Pharaohs.

21 And he removed the people unto the cities, [¶] from one side of Egypt even to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gave them: wherefore they sold not their ground.

23 Then Joseph sayd unto the people, Behold, I have bought you this day, and your land for Pharaoh: loe, ^{here is} seede for you: sowe therefore the ground.

24 And of the increase ye shall give the fifth part unto Pharaoh, and foure partes shall be yours for the seede of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saved our lives: let us finde grace in the sight of my lord, and we will be Pharaohs servants.

26 Then Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth ^{part}, ^{except} the land of the Priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Jaakob lived in the land of Egypt seventene yeares, so that the whole age of Jaakob ^{was} an hundredth fourtie and seven yeares.

29 Now when the time drew neere that Israel must die, he called his sonne Joseph, and said unto him, If I have nowe found grace in thy sight, ^{*} put thine hand now under my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

30 But when I shall ⁱ sleepe with my fathers, thou shalt carie me out of Egypt, and burie mee in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Swear unto mee. And hee swore unto him. And Israel ^k worshipped towards the beds head.

C H A P. XLVIII.

¹ Joseph with his two sonnes visiteth his sicke father.

³ Jaakob rehearseth Gods promise. ⁵ He receiveth Josephs sonnes as his. ¹⁹ He preferreth the younger.

A Gaine after this, one sayd to Joseph, Loe thy father is sicke: then he tooke with him his ^a two sonnes, Manasseh and Ephraim.

2 Also one tolde Jaakob, and said, Behold thy sonne Joseph is come to thee, and Israel tooke his strength unto him and sate upon the bed.

3 Then Jaakob sayd unto Joseph, God ⁱ almightie appeared unto me at ^{*} Luz in the land of Canaan, and blessed me.

4 And he sayd unto me, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will give this land unto thy seede after thee for an ^b everlasting possession.

5 ¶ And now thy ⁱ two sonnes, Manasseh and Ephraim, which are borne unto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel ⁱ died upon mine hand in the land of Canaan, by the way when there ^{was} but halfe a dayes journey of ground to come to Ephraim: and I buryed her there in the way to Ephraim: the same ^{is} Beth-lehem.

8 Then Israel beheld Josephs sonnes, and sayd, Whose are these?

C 3

9 And

^b Josephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

[†] Ebr. blessed.

[†] Ebr. how many dayes are the yeeres of thy life?

ⁱ Ebr. 11, 9, and 13.

[†] Ebr. blessed.

^c Which was a city in the countrey of Goshen. Exod. 1. 11.

^d Some reade, that he fed them as little babes, because they could not provide for themselves against that famine.

[†] Ebr. brought to an extremity, or at their wits end.

^e Wherein he both declareth his fidelity toward the King, and his minde free from covetousnesse.

^f For except the ground be tilled and sowed, it perisheth, and is as it were dead.

^g By this changing they signified that they had nothing of their owne, but received all of the kings liberality. ⁱ Ebr. end of the border.

^h Pharaoh in providing for Idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

^{*} Chap. 24. 2.

ⁱ Merely protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

^k He rejoiced that Joseph had promised him, and setting himself up upon his pillow, praised God, reade 1. Chron. 29. 10.

^a Joseph more esteemeth that his children should be received into Jaakobs family, which was the Church of God then to enjoy all the treasures of Egypt. [¶] Or, all sufficient. ^{*} Chap. 28. 13.

^b Which is true in the carnall Israel unto the coming of Christ, and in the spirituall for ever. [¶] Chap. 41. 50.

ⁱ Chap. 35. 15.

c The faithfull acknowledge all benefit come of Gods free mercies.

† Ebr. his face to the ground.

d Gods judgments is oft times contrary to mans, and he preferreth that, which man despiseth.

* Hebr. 11, 27.

e This Angel must be understood of Christ, as Chap. 3, 13. and 22, 1. f Let them be taken as my children.

g Joseph falleth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promise.

k By my children whom God spared for my sake.

* Chap. 34, 25.

a When God shall bring you out of Egypt, and because that he speaketh of the Messiah, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birth-right by thine offence.

* Chap. 32, 22.

2 Chron. 5, 1. g Or, it ceased to be my bed.

9 And Joseph sayd unto his father, They are my sonnes, which God hath given mee here. Then he sayd, I pray thee, bring them to me, that I may bleffe them:

10 (For the eyes of Israel were dim for age, so that he could not well see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel sayd unto Joseph, I had not thought to have seene thy face: yet loe, God hath shewed me also thy seede.

12 And Joseph tooke them away from his knees, and did reverence † downe to the grounde.

13 Then tooke Joseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them unto him.

14 But Israel stretched out his right hand, and layd it on Ephraims head which was the yonger, and his left hand upon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ Also he bleffeth Joseph, and sayd, The God, before whom my fathers, Abraham and Izhak did walke, the God which hath fed mee all my life long, unto this day, bleffe thee.

16 The Angel, which hath delivered mee from all evil, bleffe the children, and let my name be named upon them, and the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the middes of the earth.

17 But when Joseph saw that his father layde his right hand upon the head of Ephraim, it displeased him: and he stayed his fathers hand to remove it from Ephraims head to Manassehs head.

18 And Joseph sayde unto his father, Not so, my father, for this is the eldest: put thy right hand upon his head.

19 But his father refused and sayd, I know well, my sonne, I know well: he shalbe also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his seed shall be full of nations.

20 So he bleffed them that day, and sayd, In thee Israel shall bleffe, and say, God make thee as Ephraim and as Manasseh, and hee for Ephraim before Manasseh.

21 Then Israel sayd unto Joseph, Beholde, I die, and God shalbe with you, and bring you againe unto the land of your fathers.

22 Moreover, I have given unto thee one portion above thy brethren, which I gave out of the land of the Amorite by my sword and by my bow.

CHAP. XLIX.

1 Jaakob bleffeth all his sonnes by name. 10 Hee telleth them that Christ shall come of Iudah. 20 He will be buried with his fathers. 33 He dyeth.

Then Jaakob called his sonnes, and sayd, Gather your selves together, that I may tell you what shall come to you in the last dayes.

2 Gather your selves together, and heare, yee sonnes of Jaakob, and hearken unto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my might, and the beginning of my strength, the excellencie of dignitie, and the excellency of power:

4 Thou wast light as water: thou shalt not be excellent, because thou wentest up to thy fathers bed: then diddest thou defile my bed, thy dignitie is gone.

5 Simeon and Levi, brethren in evil, the instruments of crueltie are in their habitations.

6 Into their secreter let not my soule come: my glory be not thou joyned with their assembly: for in their wrath they slewe a man, and in their self will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will divide them in Jaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand shalbe in the necke of thine enemies: thy fathers sonne shall bowe downe unto thee.

9 Iudah as a Lions whelp shall thou come up from the spoile, my sonne. He shall lye downe and couch as a Lyon, and as a Lionesse: Who shall stirre him up?

10 The scepter shall not depart from Iudah, nor a Law-giver from betweene his feete, untill Siloh come, and the people shalbe gathered unto him.

11 He shall binde his Ass foale unto the vine, and his asses colte unto the best vine. Hee shall wash his garment in wine, and his cloake in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea-side, and hee shalbe an haven for shippes: and his border shalbe unto Zidon.

14 ¶ Issachar shalbe † a strong ass couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and he shall bowe his shoulder to beare, and shall be subject unto tribute.

16 ¶ Dan shall judge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by the way, and adder by the path, biting the horses heeles, so that his rider shall fall backward.

18 O Lord, I have waited for thy salvation.

19 ¶ Gad, an hoaste of men shall overcome him, but he shall overcome at the last.

20 ¶ Concerning Asher, his bread shall be fat, and he shall give pleasures for a king.

21 ¶ Naphtali shalbe a hinde let goe, giving goodly wordes.

22 ¶ Joseph shalbe † a fruitful bough, even a fruitful bough by the well side: the small boughs shall runne upon the wall.

23 And the archers grieved him, and shotte against him, and hated him.

24 But his bow abode strong, and the hands of his armes were strengthened, by the handes of the mightie God of Jaakob, of whom was the feeder appointed by the stone of Israel.

25 Even by the God of thy father, who shall helpe thee, and by the almightie, who shall bleffe thee with heavenly blessings from above, with blessings of the deepe that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shalbe stronger then the blessings of mine elders: unto the end of the hilles of the world they shall bee on the head of Joseph, and on the toppe of the head of him that was separated from his brethren.

27 ¶ Benjamin shall ravine as a wolfe: in the morning he shall devour the pray, and at night he shall divide the spoyle.

28 ¶ All these are the twelve tribes of Israel, and thus their father spake unto them, and blef-

Or, their swords were instruments of violence.

d Or, tongue: meaning that he neither consented to them in word nor thought.

e The Shechemites Chap. 34, 26.

f For Levi had no part, and Simeon was under Iudah, Josh. 19, 1. till God gave them the place of the Amalekites, 1 Chron. 4, 43.

g As was verified in David and Christ.

h His enemies shall so feare him.

i Or, Kingdom.

j Which is Christ the Messiah, the giver of prosperitie: who shall call the Gentiles to salvation.

k A country most abundant with vines and pastures is promised him.

† Ebr. an ass of great bones.

† His force shalbe great, but he shall want courage to resist his enemies.

m Shall have the honour of tribute.

n That is, full of subtiltie.

o Seeing the miseries that his posterity should fall into, he bursteth out in prayer to God to remedy it.

p He shall abound in corne and pleasant fruits.

q Overcomming more by sayre words then by force.

† Ebr. a sonne of increase.

† Ebr. daughters.

r As his brethren when they were his enemies, Potiphar and others.

† That is God.

t In as much as he was more neare to the accomplishment of the promise, and it had bene more often confirmed.

u Either in dignity, or when he was sold from his brethren.

fed them: every one of them blessed he with a severall blessing.

29 And he charged them, and sayd unto them, I am ready to be gathered unto my people: * burie me with my fathers in the cave, that is in the field of Ephron the Hittite.

30 In the cave that is in the field of Machpelah, besides Mamre in the land of Canaan: which cave Abraham bought with the field of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the cave that is therein, was bought of the children of Heth.

33 Thus Jaakob made an end of giving charge to his sons, & * plucked his feet into the bed, and gave up the ghost, and was gathered to his people.

CHAP. L.

13 *Jaakob is buried.* 19 *Joseph forgiveth his brethren.* 23 *He seeth his childrens children.* 25 *He dieth.*

Then Joseph fell upon his fathers face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel.

3 So forty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him ^b seven tie dayes.

4 And when the dayes of his mourning were past, Joseph spake to the house of Pharaoh, saying, If I have now found favour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Loe, I die, burie me in my grave, which I have made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, & I will come again.

6 Then Pharaoh said, Go up and bury thy father, as he made thee to sweare.

7 ¶ So Joseph went up to bury his father, and with him went all the servants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Joseph, and his brethren, and his fathers house: onely their children, and their theep, and their cattell left they in the land of Goshen.

9 And there went up with him both charets and horsemen: and they were an exceeding great company.

10 And they came to Goren Atad, which is beyond Jorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seven dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad, they said, This is a great mourning unto the Egyptians: wherefore the name thereof was called ^a Abel Mizraim, which is beyond Jorden.

12 So his sonnes did unto him, according as he had commanded them:

13 ¶ For his sonnes carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which cave Abraham bought with the field, to be a place to bury in, of Ephron the Hittite besides Mamre.

14 ¶ Then Joseph returned into Egypt, he and his brethren, and all that went up with him to burie his father, after that he had buried his father.

15 And when Josephs brethren saw that their father was dead, they said, ^d It may be that Joseph will hate us, and will pay us againe all the evill which we did unto him.

16 ¶ Therefore they sent unto Joseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say unto Joseph, Forgive now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee evill. And now, we pray thee, forgive the trespass of the servants of thy fathers God. And Joseph wept, when they spake unto him.

18 Also his brethren came unto him, and fell downe before his face, and said, Behold, we be thy servants.

19 To whom Joseph said, I feare not: for ^e am not I under God?

20 When ye thought evill against mee, God disposed it to good, that he might bring to passe, as it is this day, and save much people alive.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake kindly unto them.

22 ¶ So Joseph dwelt in Egypt, he, and his fathers house: and Joseph lived an hundred and tenne years.

23 ¶ And Joseph saw Ephraims children, even unto the third generation: also the sonnes of Machir the sonne of Manasse were brought upon Josephs knees.

24 And Joseph said unto his brethren, I am readie to die, and God will surely visite you, and bring you out of this land, unto the land which he sware unto Abraham, unto Izhak, and unto Jaakob.

25 And Joseph tooke an oathe of the children of Israel, saying, ^h God will surely visite you, and ye shall carrie my bones hence.

26 So Joseph died, when he was an hundred and tenne yeares old: and they embalmed him, and put him in a chest in Egypt.

¶ Or, the lamentation of the Egyptians.

¶ Acts 7, 16.

¶ Chap. 23, 16.
¶ Or, a possession.

¶ An evill conscience is never fully at rest.

¶ Meaning, that they which have one God should be joyed in most sure love.
¶ Or, the messenger.

¶ Chap. 95, 5.

¶ Or, am I in Gods stead, meaning to take vengeance.

¶ Who by the good successe seemeth to remit it, and therefore it ought not to be revenged by me.

¶ Ebr. to their heart.

¶ Who, notwithstanding he bare rule in Egypt about fourescore yeares, yet was joyed with the church of God in faith and religion.

¶ Num. 32, 39.

¶ Hebr. 11, 22.

¶ Exod. 13, 19.

¶ He speaketh this by the spirit of prophecie, exhorting his brethren to have full trust in Gods promise for their deliverance.

x Whereby is signified how quietly he dyed.

a He meaneth them that embalmed the dead and buried them.

b They were more excessive in lamenting then the faithful.

* Chap. 47, 29.

c The very infidels would have oaths performed.

¶ Or, the corner-stone of Atad.

The Second Booke of MOSES, Called EXODVS.

THE ARGUMENT.

After that Jaakob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundred yeares, and of seventy persons grew to an infinite number, so that the King and the countrey grudged and endeavoured both by tyrannie and cruell slavery to suppress them: the Lord according to his promise, Gen. 15, 14. had compassion of his Church, and delivered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heavy judgments increase against them, till Pharaoh and his army were drowned in the same Sea which gave ventrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefites:

benefits: and albeit hee had given them the Paschever to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundrie murmuringes and grudginges against him and his ministers: sometime mooved with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or suchlike. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them and gave them his word and Law, both concerning the maner of serving him, and also the forme of judgements and civill policy: to the intent that they should not serve God after their owne inventions, but according to that order, which his heavenly wisdome had appointed.

CHAP. I.

1 The children of Iakob that came into Egypt. 2 The new Pharaoh oppresseth them. 3 The providence of God toward them. 4 The Kings commandment to the mid-wives. 5 The sonnes of the Ebrewees are commanded to be cast into the river.

NOW * a these are the names of the children of Israel, which came into Egypt (every man and his household came thither with Iakob)

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the * soules, that came out of the loins of Iakob, were * seventy souls: Joseph was in Egypt already.

6 Now Joseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the land was full of them.

8 Then there rose up a new King in Egypt, who knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are greater, and mightier then wee,

10 Come, let us worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they joyne themselves also unto our enemies, and fight against us, and ¶ get them out of the land.

11 Therefore did they set task-masters over them to keep them under with burdens: and they built the cities Pithom and Raamses for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore * they were more grieved against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serve.

14 Thus they made them weary of their lives by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, † which they laid upon them most cruelly.

15 ¶ Moreover the King of Egypt commanded the mid-wives of the Ebrew women (of which the ones name was Shiprah, and the name of the other Puah)

16 And said, * When ye doe the office of a mid-wife to the women of the Ebrewes, and see them on their stools, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her live.

17 Notwithstanding the mid-wives feared God, and did not as the King of Egypt commanded them, but preserved alive the men children.

18 Then the King of Egypt called for the mid-wives, and said unto them, Why have yee done thus, and have preserved alive the men-children?

19 And the mid-wives answered Pharaoh, Because the Ebrew women are not as the women of Egypt: for they are lively, and are delivered yer the mid-wives come at them.

20 God therefore prospered the mid-wives, and the people multiplied, and were very mighty.

21 And because the mid-wives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man-child that is borne, † cast ye into the river, but reserve every maid-child alive.

CHAP. II.

1 Moses is borne and cast into the flags. 2 He is taken up of Pharaohs daughter and kept. 3 He killeth the Egyptian. 4 He fleeth and marryeth a wife. 5 The Israelites cry unto the Lord.

THEN there went a man of the house of Levi, and tooke to wife a daughter of Levi.

2 And the woman conceived and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, shee tooke for him an arke made of reed, and daubed it with slime and with pitch, and layed the childe therein, and put it among the bul-rushes by the rivers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to wash her in the river, and her maidens walked by the rivers side: and when she saw the arke among the bul-rushes, she sent her maid to fetch it.

6 Then she opened it, and saw it was a child, and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister unto Pharaohs daughter, Shall I go and call unto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maid went and called the child's mother.

9 To whom Pharaohs daughter said, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the child grew, and she brought him unto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was grown, he went forth unto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And he looked † round about, and when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and beheld two Ebrewes strove: and he said unto him that did the wrong, Wherefore smitest thou thy fellow?

g Their disobedience herein was lawfull, but their dissembling evill. h That is, God increased the families of the Israelites by their meanes. i When Tyrants cannot prevail by craft, they burst forth into open rage.

a This Levite was called Amram, who married Jochabed, Chap. 4, 10. 1. Chr. 23, 13. A. 7, 20. Heb. 11, 23. b Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that which God hath determined shall come to passe.

d That is, was forty yeere olde, A. 7, 23.

† Ebr. thus and thus. e Being assured that God had appointed him to deliver the Israelites, A. 7, 25.

* Gen. 46, 8. a Moses describeth the wonderfull order that God observeth in performing his promise to Abraham, Gen. 15, 14.

† Or, persons, Gen. 26, 27. Deut. 10, 22.

* A. 7, 17. † Or, did growe.

b He meaneth the country of Goshen.

c He considered not how God hath preserved Egypt for Josephs sake.

d Into Canaan, and so we shall lose our commoditie.

† Or, go up out of the land. † Or, come and provision.

e The more that God blest him, the more doth the wicked envie them.

† Ebr. wherewith they served themselves of them by cruelty.

f These seeme to have bin the chief of the rest.

* Wild. 18, 5.

† Or, seates where upon they sat in travell.

f Though by his feare he shewed his infirmity, yet faith covered it, Hebr. 11, 27.

l Or, prince.

† Ebr. saved them.

l Or, grand-father.

g Wherein he declared a thankfull mind, which would recompence the benefit done unto him. * Chap. 13, 3.

h God humbleth his by afflictions, that they should cry unto him, and receive the fruit of his promise. i He judgeth their causes, or acknowledged them to be his.

l Or, farre within the desert.

a It was so called after the law was given.

b Called also Sinai.

* Acts 7, 30.

c This signifieth that the Church is not consumed by the fire of affliction, because God is in the mids thereof.

d Whom he calleth the Angel, verse 2.

e Refuge thy self unto me, Ruth 4, 7. Job 5, 15.

f Because of my presence.

* Matt. 22, 32. Acts 7, 32.

g For sinne causeth man to feare Gods justice. h Whose cruelty was intollerable.

i Most plentifull of all things.

14 And he answered, Who made thee a man of authoritie, and a judge over us? Thinkest thou to kill me, as thou killest the Egyptian? Then Moses feared and said, Certainly this thing is known.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate down by a well.

16 And the Priest of Midian had seven daughters, which came and drew water, and filled the troughes, for to water their fathers sheepe.

17 Then the shepherds came and drove them away: but Moses rose up, and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt delivered us from the hand of the shepherds, and also drew us water ynough, and watered the sheepe.

20 Then he said unto his daughters, And where is he? why have ye so left the man? & call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gave unto Moses Zipporah his daughter:

22 And she bare a sonne, whose name he called Gerihom: for he said, I have bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and cried: and their cry for the bondage came up unto God.

24 Then God heard their mone, and God remembered his covenant with Abraham, Izhak, and Jaakob.

25 So God looked upon the children of Israel, and God hath respect unto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth unto him in a bush. 10 He sendeth him to deliver the children of Israel. 14 The name of God.

When Moses kept the sheepe of Jethro his father in lawe, Priest of Midian, and drove the flocke to the back-side of the desert, and came to the Mountaine of God, Horeb.

2 Then the Angel of the Lord appeared unto him in a flame of fire out of the mids of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the Lord sawe that he returned aside to see, God called unto him out of the mids of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he saide, Come not hither, put thy shooes off thy feete: for the place whereon thou standest is holy ground.

6 Moreover he sayd, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jaakob. Then Moses hid his face: for he was afraid to looke upon God.

7 ¶ Then the Lord said, I have surely seene the trouble of my people, which are in Egypt, and have heard their cry, because of their task-masters: for I know their sorrowes.

8 Therefore I am come downe to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that floweth with milke and honie,

even into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 ¶ And now lo, the cry of the children of Israel is come unto me, and I have also seene the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will bee with thee: and this shall be a token unto thee, that I have sent thee: After that thou hast brought the people out of Egypt, ye shall serve God upon this mountaine.

13 Then Moses said unto God, Behold, when I shall come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: if they say unto me, What is his Name? what shall I say unto them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God spake further unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Jaakob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all ages.

16 Go and gather the Elders of Israel together, and thou shalt say unto them, The Lord God of your fathers, the God of Abraham, Izhak, and Jaakob appeared unto me, and said, I have surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land that floweth with milke and honie.

18 Then shalt they obey my voyce, and thou and the Elders of Israel shall go unto the King of Egypt, and say unto him, The Lord God of the Hebrews hath met with us: we pray thee now therefore, let us goe three dayes journey in the wilderness, that we may sacrifice unto the Lord our God.

19 ¶ But I know, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders: which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to be favoured of the Egyptians: so that when ye go, ye shall not goe empty.

22 ¶ For every woman shall aske of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprovs. 9 The water of the river is turned into blood. 14 Aaron is given to helpe Moses. 21 God hardeneth Pharaoh.

¶ Then Moses answered, and said, But loe, they will not beleeeve me, nor hearken unto my voyce: for they will say, The Lord hath not appeared

k He heard before, but now he would revenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weakness. m Neither feare thine owne weakness, nor Pharaohs tyranny.

n The God which ever have been, am, and shalbe the God almightie, by whom all things have their being, and the God of mercy, mindfull of my promise, Revel. 1, 4.

† Ebr. in visiting, have visited.

l Or, appeared unto us. o Because Egypt was full of idolatry, God would appoint them a place where they should serve him purely.

p This example may not be followed generally: though at Gods commandement they did it justly, receiving some recompence of their labour.

* Chap. 11, 2. and 12, 35.

l Or, in whose house the sojourneth.

a God beareth with Moses doubting, because he was not altogether without faith.

peared unto thee.

2 And the Lord said unto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said unto Moses, Put forth thine hand, and take it by the tale. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 Doe this ^b that they may beleeve, that the Lord God of thy fathers, the God of Abraham, the God of Izhak, and the God of Jaakob hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when he rooke it out againe, behold, his hand was ^{||} leprous as snow.

7 Moreover he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his ^{other} flesh.

8 So shall it be, if they will not beleeve thee, neither obey the voyce of the first signe, yet shall they beleeve for the voyce of the second signe.

9 But if they will not yet beleeve these two signes, neither obey unto the voyce, then shalt thou take of the ^c water of the river, and powre it upon the drie land: so the water which thou shalt take out of the river, shall be turned to blood upon the drie land.

10 ¶ But Moses said unto the Lord, Oh my Lord, I am not eloquent, [†] neither at any time have beene, nor yet since thou hast spoken unto thy servant: but I am [†] slow of speech and slowe of tongue.

11 Then the Lord said unto him, Who hath given the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? have not I the Lord?

12 Therefore go now, and ^{*} I will be with thy mouth, and will reach thee what thou shalt say.

13 But he said, Oh my Lord, sent, I pray thee, by the ^{||} hand of him, whom thou ^d shouldest send.

14 Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Levite, that he himself shall speake for loe, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake unto him, and ^f put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will reach you what ye ought to doe.

16 And he shall be thy spokesman unto the people: and hee shall be, ^{even} hee shall bee as thy mouth, and thou shalt be to him as ^{*} God.

17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Jethro his father in law, and said unto him, I pray thee, let mee goe, and returne to my ^{||} brethren, which are in Egypt, and see whether they be yet alive. Then Jethro said to Moses, Go in peace.

19 (For the Lord had said unto Moses in Midian, Go, returne to Egypt: for they are all dead which [†] went about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and [†] put them on an asse, and returned toward the land of Egypt, and Moses tooke the ^h rod of God in his hand.

21 And the Lord sayde unto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I have put in thine hand: but I will [†] harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel ^{*} my sonne, ^{even} my ^{*} first-borne.

23 Wherefore I say to thee, Let my sonne go, that he may serve me: if thou refuse to let him go, behold, I will slay thy sonne, ^{even} thy first-borne.

24 ¶ And as he was by the way in the Inne, the Lord mer him, and [†] would have killed him,

25 Then Zipporah tooke a sharpe knife, and ^m cut away the foreskinne of her sonne, and cast it at his feere, and said, Thou art indeed a bloodie husband unto me.

26 So [†] he departed from him. Then she said, O bloody husband (because of the circumcision.)

27 ¶ Then the Lord said unto Aaron, Go meet Moses in the wilderness. And he went and met him in the ^{*} Mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken unto Moses, and he did the miracles in the sight of the people.

31 And the ⁿ people beleeved, and when they heard that the Lord had visited the children of Israel, and had looked upon their tribulation, they bowed downe, and worshipping,

CHAP. V.

² Moses and Aaron doe their message unto Pharaoh, who ^{op-}presseth the people of Israel more and more. ²⁰ They cry out unto Moses and Aaron therefore, and Moses complaineth unto God.

Then afterward Moses and Aaron went and said to ^a Pharaoh, Thus said the Lord God of Israel, Let my people go, that they may ^b celebrate a feast unto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel goe.

3 And they said, [†] We worship the God of the Ebrewes: we pray thee, let us goe three dayes journey in the desert, and sacrifice unto the Lord our God, least ^{*} he bring upon us the pestilence or sword.

4 Then said the King of Egypt unto him, Moses and Aaron, why cause yee the people to cease from their worke? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people ^{is} now in the land, and yee ^c make them leave their burdens.

6 Therefore Pharaoh gave commandement the same day unto the task-masters of the people, and to their ^d officers, saying,

7 Ye shall give the people no more strawe, to make bricke (^{*} as in time past) ^{but} let them go and gather them straw themselves.

8 Notwithstanding lay upon them the number of bricke, which they made in ^{time} past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let us goe to offer sacrifice unto our God.

ⁱ By receiving my spirit and delivering him unto Satan to increase his malice.

^k Meaning, most deare unto him.

^l God punished him with sickness for neglecting his Sacrament.

^m This act was extraordinary: for Moses was sore sick, and God even then required it. [†] Or, the Angel.

^{*} Or, Horde,

ⁿ So that Moses had now experience of Gods promise that he should have good success.

^a Faith overcomeh feare, and maketh men bold in their vocation. ^b And offer sacrifice.

[†] Or, God hath met us.

^{*} Ebr. Let he meete us with pestilence.

^c As though ye would rebell.

^d Which were of the Israelites, and hast charge to see them doe their worke.

^{*} Ebr. yesterday, and yet yesterday.

^b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

^{||} Or, white as snow.

^{||} Or, the words confirmed by the first signe.

^c Because these three signes should be sufficient witness to prove that Moses should deliver Gods people.

[†] Ebr. from yesterday, and yet yesterday.

[†] Ebr. heavy of mouth.

^{*} Matth. 10, 19. and 12, 32.

^{||} Or, ministerie.

^d That is, the Messias: or some other, that is more meete then I.

^e Though we provoke God justly to anger, yet he will never reject his.

^f Thou shalt instruct him what to say.

^{*} Chap. 7, 2.

^g Meaning, as a wife counsellor and full of Gods spirit.

^{||} Or, kinsfolke, and linage.

[†] Ebr. sought thy soule.

[†] Ebr. caused them to ride.

^h Whereby he wrought the miracles.

^e The more cruelly that tyrants rage, the nearer is Gods helpe.
^f Of Mofes and Aaron.

⁹ Lay more worke upon the men, and caufe them to do it, and let them not regard ^f vaine words.

¹⁰ Then went the task-masters of the people and their officers out, and told the people, faying, Thus faith Pharaoh, I will give you no more ftrawe.

¹¹ Goe your felves, get ye ftrawe where ye can finde it, yet fhall nothing of your labour be diminished.

¹² Then were the people fattered abroad throughout all the land of Egypt, for to gather ftrubble in ftead of ftrawe.

¹³ And the task-masters hafted them, faying, Finifh your dayes worke every dayes tafke, as ye did when ye had ftrawe.

¹⁴ And the officers of the children of Ifrael, which Pharaohs task-masters had fet over them, were beaten, and demand, Wherefore have ye not fulfilled your task in making bricke yesterday and to day, as in time paff?

¹⁵ ¶ Then the officers of the children of Ifrael came and cried unto Pharaoh, faying, Wherefore dealeft thou thus with thy fervants?

¹⁶ There is no ftrawe given to thy fervants, and they fay unto us, Make bricke; and loe: thy fervants are beaten, and ^h thy people is blamed.

¹⁷ But he faid, [†] Ye are to much idle: therefore ye fay, Let us goe to offer facrifce to the Lord.

¹⁸ Goe therefore nowe and worke: for there fhall no ftrawe be given you, yet fhall ye deliver the whole tale of bricke.

¹⁹ Then the officers of the children of Ifrael fawe themfelves in an evil cafe, becaufe it was fayd, Ye fhall diminish nothing of your bricke, nor of every dayes tafke.

²⁰ ¶ And they met Mofes and Aaron, which ftood in their way as they came out from Pharaoh.

²¹ To whom they faid, The Lord looke upon you and judge: for ye have made our favour to ^{*} ftinke before Pharaoh and before his fervants, in that ye have ^g put a fword in their hand to flay us.

²² Wherefore Mofes returned to the Lord, and fayd, Lord, why haft thou afflicted this people? wherefore haft thou thus fent me?

²³ For fince I came to Pharaoh to fpeake in thy name, he hath vexed this people, and yet thou haft not delivered thy people.

CHAP. VI.

³ God reneweth his promife of the deliverance of the Ifraelites.
⁹ Mofes fpeaketh to the Ifraelites, but they believe him not.
¹⁰ Mofes and Aaron are fent againe unto Pharaoh.

Then the Lord fayd unto Mofes, Now fhalt thou fee, what I will doe unto Pharaoh: for by a ftrong hand fhall he let them goe, and even ^h be contrained to drive them out of his land.

² Moreover God fpake unto Mofes, and faid unto him, I am the Lord.

³ And I appeared unto Abraham, to Izhak, and to Iaakob by ^h Name of ^h Almighty God, but by my Name ^h Jehovah was I not known unto them.

⁴ Furthermore as I made my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were ftrangers.

⁵ So I have alfo heard the groaning of the children of Ifrael, whom the Egyptians keepe in bondage, and have remembered my covenant.

⁶ Wherefore fay thou unto the children of Ifrael, I am the Lord, and I will bring you out from

the burdens of the Egyptians, and will deliver you out of their bondage, and will redeeme you in a ftratched out arme, and in great ^h judgements.

⁷ Also I will ^d take you for my people, and will be your God: then ye fhall know that I the Lord your God bring you out from the burdens of the Egyptians.

⁸ And I will bring you into the land which I [†] fware that I would give to Abraham, and to Izhak, and to Iaakob, and I will give it unto you for a poffeffion: I am the Lord.

⁹ ¶ So Mofes told the children of Ifrael thus: but they harkened ^e not unto Mofes, for anguifh of fpirit and for cruell bondage.

¹⁰ Then the Lord fpake unto Mofes, faying,

¹¹ Go fpeake to Pharaoh King of Egypt, that he let the children of Ifrael goe out of his land.

¹² But Mofes fpake before the Lord, faying, Behold, the children of Ifrael hearken not unto me, how then fhall Pharaoh heare me, which am of ^d uncircumcised lippes?

¹³ Then the Lord fpake unto Mofes and unto Aaron, and charged them ^g to go to the children of Ifrael and to Pharaoh King of Egypt, to bring the children of Ifrael out of the land of Egypt.

¹⁴ ¶ Thefe be the heads ^e of their fathers houfes: the ^h fonnes of Reuben: the firft-borne of Ifrael are Hanoch and Pallu, Hezron and Carmi: thefe are the families of Reuben.

¹⁵ ¶ Also the fonnes of Simeon: Iemuel and Iamin, and Ohad, and Jachin, and Zoar, and Shaul the fonne of a Canaanitiff woman: thefe are the families of Simeon.

¹⁶ ¶ Thefe alfo are the names of the fonnes of Levi in their generations, Giffon and Kohath and Merari (and the yeares of the life of Levi were an hundredth ^f thirtie and feven yeares.)

¹⁷ The fonnes of Giffon were Libni and Shimi by their families.

¹⁸ ¶ And the fonnes of Kohath, Amram, and Izhak, and Hebron, and Uzziel. (and Kohath lived an hundredth thirty and three yeares.)

¹⁹ Also the fonnes of Merari were Mahali and Muhi: thefe are the families of Levi by their kinreds.

²⁰ And Amram tooke Jochebed his ^g fathers fifter to his wife, and thefe bare him Aaron and Mofes (and Amram lived an hundredth thirty and feven yeares.)

²¹ ¶ Also the fonnes of Izhak: ^h Korah, and Nepheg, and Zichri.

²² And the fonnes of Uzziel: Miffael, and Elzaphan, and Sithri.

²³ And Aaron tooke Elifheba daughter of ⁱ Amminadab, fifter of Nahafhon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

²⁴ Also the fonnes of Korah: Affur, and Elkannah and Abiafaph: thefe are the families of the Korhites.

²⁵ And Eleazar Aarons fonne tooke him ^{one} of the daughters of Putiel to his wife, which bare him [†] Phinehas: thefe are the principall fathers of the Levites throughout their families.

²⁶ Thefe are Aaron and Mofes to whom the Lord faid, Bring the children of Ifrael out of the land of Egypt, according to their ^k armies.

²⁷ Thefe are that Mofes, and Aaron, which fpake to Pharaoh King of Egypt, that they might bring the children of Ifrael out of Egypt.

^h Or, plagues.
^b He meant, as touching the outward vocation, the dignity whereof they loft afterward by their rebellion: but as for election to life everlasting, it is immutable.
[†] Ebr. lift up mine hand.
^c So hard a thing it is to thew true obedience under the croffe.

^d Or, barbarous, and rude in fpeech: and by this word (uncircumcised) is fignified the whole corruption of mans nature.
^e This genealogie fheweth of whom Mofes and Aaron came.
^h Gen. 46, 9.
^h Num. 26, 5.
^h 1 Chron. 5, 8.
^h 1 Chron. 4, 24.

^h Num. 3, 17, 18.
^h Chap. 6, 1, and 23, 6.
^f For he was 40 yeares old when he came into Egypt, and there lived 94.
^h Num. 26, 57.
^h 1 Chron. 6, 1, and 27, 6.
^h Chap. 2, 2.
^h Num. 26, 59.

^g Which kind of marriage was after in the law forbidden, Levit. 13, 22.

^h Mofes and he were brothers children, whose rebellion was punifhed, Num. 16, 1.

ⁱ Who was a prince of Judah, Num. 1, 3.

[†] Num. 25, 12.

^k For their families were fo great, that they might be compared to armies.

^f Ebr. the worke of a day in his day.

^h Or, thy people the Egyptians are in fault.
[†] Ebr. idle, ye are idle.

^h Or, looked fad on them, which faid.

^{*} Read Gen. 34, 30.
^g It is grievous thing to the fervants of God to be accufed of evil, fpecially of their brethren, when they doe as their duty requireth.

^h Ebr. in a ftrong hand.

^h Or, all fufficient.
^a Whereby he fignifieth that he will performe indeede that which he promifed to their fathers: for this name declarerh that he is conftant and will performe his promife.

1 The disobedience both of Moses and of the people, sheweth that their deliverance came only of Gods free mercy.

11 Or, a God to Pharaoh.
a I have given thee power and authority to speak in my name, and to execute my judgements upon him.
11 Or, shall speak for thee (before Pharaoh.)

b To strengthen Moses faith, God promisseth again to punish most sharply the oppression of his Church.

c Moses lived in affliction and banishment fourtie yeeres before he enjoyed his office to deliver Gods people.

11 Or, dragon.

d It seemeth that these were Janes and Jambres: read 2. Tim. 3. 8. so ever the wicked maliciously resist the strength of God.

11 Or, heavy and dull.

e To wit, the river Nilus.

28 ¶ And at that time when the Lord spake unto Moses in the land of Egypt.

29 When the Lord, I say, spake unto Moses, saying, I am the Lord, speak thou unto Pharaoh the King of Egypt all that I say unto thee.

30 Then Moses said before the Lord, Behold I am of uncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracle of the serpent, and the blood: and Pharaohs forcerers doe the like.

Then the Lord sayd to Moses, Behold, I have made thee a Pharaoh: God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake unto Pharaoh, that he suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, even my people, the children of Israel out of the land of Egypt; by great judgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, even so did they.

7 (Now Moses was a fourescore yeeres old, and Aaron fourescore and three, when they spake unto Pharaoh.)

8 ¶ And the Lord had spoken unto Moses and Aaron, saying,

9 If Pharaoh speake unto you, saying, Shew a miracle for you, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

10 ¶ Then went Moses and Aaron unto Pharaoh, and did even as the Lord had commanded, and Aaron cast forth his rod before Pharaoh and before his servants, & it was turned into a serpent.

11 Then Pharaoh also called for the wise men and forcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast downe every man his rod, and they were turned into serpents: but Aarons rod devoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then said unto Moses, Pharaohs heart is obstinate, he refuseth to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth unto the water) and thou shalt stand and meete him by the rivers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say unto him, The Lord God of the Ebrewes hath sent me unto thee, saying, Let my people goe: that they may serve mee in the wilderness, and behold, hitherto thou wouldst not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: Behold, I will smite with the rodde that is in mine hand upon the water that is in the river, and it shall be turned into blood.

18 And the fish that is in the river shall die, and the river shall stinke, and it shall grieve the Egyptians to drinke of the water of the river.

19 ¶ The Lord then spake to Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their streams, over their rivers, and over their ponds, and over all pooles of their waters, and they shall be blood, and there shall be blood throughout the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did even as the Lord commanded: * and he lift up the rodde, and smote the water that was in the river in the sight of Pharaoh, and in the sight of his servants, and * all the water that was in the river, was turned into blood.

21 And the fish that was in the river dyed, and the river stanke: so that the Egyptians could not drinke of the water of the river: and there was blood throughout the land of Egypt.

22 * And the enchanters of Egypt did likewise with their forceries: and the heart of Pharaoh was hardened: so that he did not hearken unto them, as the Lord had sayd.

23 Then Pharaoh returned, and went againe into his house, neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.

25 And this continued fully seven dayes after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with noyome flies. 30 Moses prayeth againe.

Afterward the Lord said unto Moses, Go unto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serve me.

2 And if thou wilt not let them go, behold, I will smite all thy countrey with frogs.

3 And the river shall be full of frogs, which shall goe up and come into thine house, and into thy chamber, where thou sleepest, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 Yea, the frogs shall climbe up upon thee, and on thy people, and upon all thy servants.

5 ¶ Also the Lord said to Moses, Say thou unto Aaron, Stretch out thine hand with thy rod upon the streames, upon the rivers, and upon the ponds, and cause frogs to come up upon the land of Egypt.

6 Then Aaron stretched out his hand upon the waters of Egypt, and the frogs came up and covered the land of Egypt.

7 * And the forcerers did likewise with their forceries, and brought frogs up upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice unto the Lord.

9 And Moses said unto Pharaoh, Concerning mee, even I command when I shall pray for thee, and for thy servants, and for thy people, to destroy the frogs from thee and from thine houses,

11 Or, they shall be weary, and abhorre to drinke.

11 The first plague.

* Chap. 17. 5.

* Psal. 78. 44.

f To signify that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

* Wild. 17. 7.

g In outward appearance, and after that the seven dayes were ended,

† Ebr. was made strong.

† Ebr. hee set not his heart at all thereunto.

11 Or, seven dayes accomplished.

a There is nothing so weak, that God can not cause to overcome the greatest power of man.

11 Or, upon thy dough, or into thine ambries.

11 The second plague.

b But Goshen, where Gods people dwelt, was excepted.

* Wild. 17. 7.

c Not love, but feare causeth the very Infidels to seeke unto God.

† Ebr. have this honour over me.

11 Or, speake plaine unto me.

ses, that they may remaine in the river onely.

10 Then he said, To morrow. And he answered, Be it as thou hast said, that thou maiest know, that there is none like unto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy servants, and from thy people: onely they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord concerning the frogs, which he had sent unto Pharaoh.

13 And the Lord did according to the saying of Moses: So the frogs died in the houses, in the townes, and the fields.

14 And they gathered them together by heaps, and the land stank of them.

15 But when Pharaoh sawe that hee had rest given him, he hardened his heart, and hearkened not unto them, as the Lord had said.

16 ¶ Againe the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came upon man and upon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assailed likewise with their enchantments to bring forth lice, but they could not. So the lice were upon man and upon beast.

19 Then said the enchanters unto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not unto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh (so, he will come forth unto the water) and say unto him, Thus saith the Lord, Let my people goe, that they may serve me.

21 Els, if thou wilt not let my people goe, behold, I will send swarms of flies both upon thee, and upon thy servants, and upon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarms of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be wonderfull in that day, so that no swarms of flies shall be there, that thou mayest know that I am the Lord in the middes of the earth.

23 And I will make a deliverance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: for there came great swarms of flies into the house of Pharaoh, and into his servants houses, so that through all the land of Egypt, the earth was corrupt by the swarms of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice unto your God in this land.

26 But Moses answered, It is not meete to doe so: for then we should offer unto the Lord our God that, which is an abomination unto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone us?

27 Let us goe three dayes journey in the desert, and sacrifice unto the Lord our God, as he hath commanded us.

28 And Pharaoh said, I will let you go that ye may sacrifice unto the Lord your God in the wilderness: but goe not farre away, pray for me.

29 And Moses said, Behold, I will go out from thee, and pray unto the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people: to morrow: but let Pharaoh from henceforth deceive no more, in not suffering the people to sacrifice unto the Lord.

30 So Moses went out from Pharaoh, and prayed unto the Lord.

31 And the Lord did according to the saying of Moses, and the swarms of flies departed from Pharaoh, from his servants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The moraine of beasts. 10 The plague of botches and sores. 23 The horrible haile, thunder, and lightning. 26 The land of Goshen ever is excepted. 27 Pharaoh confesseth his wickedness. 33 Moses prayed for him. 35 Yet he is obstinate.

Then the Lord said unto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serve me.

2 But if thou refuse to let them goe, and wilt yet hold them still.

3 Beholde, the hand of the Lord is upon thy flocke which is in the field: for upon the horses, upon the asses, upon the camels, upon the cartel, and upon the sheepe shall be a mightie great moraine.

4 And the Lord shall doe a wonderfully betwene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die at all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ashes of the furnace, and Moses shall sprinkle them toward the heaven in the sight of Pharaoh.

9 And they shall bee turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters upon man, and upon beast thorowout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heaven, & there came a scab breaking out into blisters upon man, and upon beast.

11 And the forcerers could not stand before Moses, because of the scab: for the scab was upon the enchanters and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had said unto Moses.

13 ¶ Also the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serve me.

h So the wicked prescribe unto Gods messengers how farre they shall goe.

i He could not judge his heart, but yet he charged him to doe this unfeinably.

k Where God giveth not faith, no miracles can prevail.

l The fifth plague.

a He shall declare his heavenly judgments against his enemies, and his favour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

c Or, imbers.

d The sixth plague.

* Chap. 4. 21.

14 For

† Hbr. according to thy word.

¶ Or, laid upon.

d In things of this life God oft times heareth the prayers of the just for the ungodly.

¶ Or, made his heart heavy.

* The third plague.

e God confounded their wisdom and authority in a thing most vile. f They acknowledged that this was done by Gods power and not by sorcery, Luke 11. 20.

¶ Or, a multitude of venomous beasts as serpents, &c.

¶ Or, I will separate.

¶ Or, land of Egypt.

* Wisd. 16. 9. † The fourth plague.

g For the Egyptians worshipped divers beasts, as the ox, the sheepe and such like, which the Israelites offered in sacrifice, which thing the Egyptians abhorred to see. * Chap. 3. 18.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

* Rom. 9. 17.
|| Or, for thee up.
|| Or, to shew thee.
d That is, that all the world may magnifie my power in overcomming thee.

e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed even to his enemies.

† Ebr. set not his heart to.
f The word of the minister is called the word of God.

† The seventh plague.
† Ebr. fire walked.

|| Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeve to obtaine remission.
† Ebr. voyce of God.

* Psal. 14. 3.
h Meaning, that when they have their request, they are never the better, though they make many faire promises, wherein we see the practises of the wicked.

† Or, late sown.

14. For I will at this time send my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.

15. For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16. And indeed, * for this cause have I appointed thee, to shew my power in thee, and to declare my name throughout all the world.

17. Yet thou exaltest thy self against my people, and lettest them not goe.

18. Behold, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid unto this time.

19. Send therefore now, and gather the cattell, and all that thou hast in the field: for upon all the men, and the beasts, which are found in the field, and not brought home, the haile shall fall upon them, and they shall die.

20. Such then as feared the word of the Lord among the servants of Pharaoh, made his servants and his cattell flee into the houses.

21. But such as † regarded not the word of the Lord, left his servants, and his cattell in the field.

22. ¶ And the Lord said to Moses, Stretch forth thine hand toward heaven, that there may be haile in all the land of Egypt, upon man, and upon beast, and upon all the herbs of the field in the land of Egypt.

23. Then Moses stretched out his rod toward heaven, and the Lord sent thunder and † haile, and † lightning upon the ground: and the Lord caused haile to raine upon the land of Egypt.

24. So there was haile and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since † it was a nation.

25. And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the trees of the field, and brake to pieces all the trees of the field.

26. Onely in the land of Goshen (where the children of Israel were) was no haile.

27. Then Pharaoh sent and called for Moses and Aaron, and said unto them, I have now sinned: the Lord is righteous, but I and my people are wicked.

28. Pray ye unto the Lord (for it is ynough) that there be no more † mighty thunders, and haile, and I will let you goe; and ye shall tary no longer.

29. Then Moses said unto him, As soone as I am out of the city, I will spread mine hands unto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lords.

30. As for thee and thy servants, I know * afore I pray, ye will feare before the face of the Lord God.

31. (And the flax, and the barley were smitten: for the barley was eared, and the flax was boulded.

32. But the wheat and the rie were not smitten, for they were hid in the ground.)

33. Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it upon the earth.

34. And when Pharaoh saw that the raine

and the haile and the thunder were ceased, he sinned againe, and hardned his heart, both hee, and his servants.

35. So the heart of Pharaoh was hardned: neither would he let the children of Israel go, as the Lord had said † by Moses.

CHAP. X.

7 Pharaohs servants counsaile him to let the Israelites depart.
23 Grasshoppers destroy the country. 26 Pharaoh confesseth his sinne. 22 Darknesse is sent.

A Gaine the Lord sayd unto Moses, Goe to Pharaoh, † for I have hardened his heart, and the heart of his servants, that I might worke these my miracles in the midst of his realme.

2. And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord.

3. Then came Moses and Aaron unto Pharaoh, and they said unto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse to humble thy self before mee: Let my people goe, that they may serve me.

4. But if thou refuse to let my people goe, behold, to morrow will I bring * grasshoppers into thy coasts.

5. And they shall cover the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth unto you, and that hath escaped from the haile: and they shall eate all your trees that bud in the field.

6. And they shall fill thine houses, and all thy servants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have seene, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7. Then Pharaohs servants said unto him, How long shall he be an offence unto us: let the men goe, that they may serve the Lord their God: wilt thou first know that Egypt is destroyed?

8. So Moses and Aaron were brought againe unto Pharaoh, and he said unto them, Go, serve the Lord your God, but who are they that shall goe?

9. And Moses answered, We will go with our young, and with our old, with our sonnes, and with our daughters, with our sheepe, and with our cattell will wee goe: for we must celebrate a feast unto the Lord.

10. And he said unto them, Let † the Lord so be with you, as I will let you goe and your children: behold, for evill is before your face.

11. It shall not be so: now goe yee that are men, and serve the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12. ¶ After, the Lord said unto Moses, Stretch out thine hand upon the land of Egypt for the grasshoppers, that they may come upon the land of Egypt, and eate all the herbes of the land, even all that the haile had left.

13. Then Moses stretched forth his rod upon the land of Egypt: and the Lord brought an east wind upon the land all that day, and all that night: and in the morning the East wind brought the grasshoppers.

14. So the grasshoppers went up upon all the land

† Ebr. by the hand of Moses.

* Chap. 4. 2.

|| Or, in his presence, or among them.

a The miracles should be so great, that they should be spoken of for ever: where also we see the duty of parents toward their children.

b The end of afflictions is, to humble our selves with true repentance under the hand of God.
|| Or, locustes.
* Wild. 16. 9.

|| Or, share.
c Meaning, the occasion of all these evils: so are the gods ever charged, as Elias was by Ahab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you, Some read, Ye intend some mischief.

|| The eighth plague.

Or, he caused them to remaine.

The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

The water seemed red, because the sand or gravel is red & the Hebrewes called it the Sea of bul-rubies.

Because it was so thicke.

*The ninth plague.
* Wild. 17. 3.
* Wild. 18. 1.*

The ministers of God ought not to yeeld one jot to the wicked, as touching their charge.

That is, with what beasts, or how many.

Though before he comforted Moses just, yet againe his owne conscience he threateth to put him to death.

*Without any condition, but with haste and violence.
Or, borrowe.
* Chap. 3. 32.
and 12. 35.*

Eccles. 35. 2.

land of Egypt, and remained in all quarters of Egypt, so grievous Grasshoppers, like to these were never before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no green thing left upon the trees, nor among the herbes of the helde throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayd, I have sinned against the Lord your God, and against you.

17 And now forgive mee my sinne onely this once, and pray unto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed unto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grasshoppers, and violently cast them into the red Sea, so that there remained not one grasshopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be upon the land of Egypt darkenesse, even darkenesse that may be felt.

22 Then Moses stretched forth his hand toward heaven, and there was a blacke darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose up from the place where he was for three dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go serve the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt-offerings that wee may doe sacrifice unto the Lord our God.

26 Therefore our cattell also shall go with us: there shall not an hoove be left, for thereof must we take to serve the Lord our God: neither doe we know how we shall serve the Lord, untill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said unto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promisseth their departure. 2 He willeth them to borrow their neighbours jewels. 3 Moses was esteemed of all save Pharaoh.

Now the Lord had said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt, after that, he will let you goe hence: when he letteth you goe, he shall at once chase you hence.

2 Speake thou now to the people, that every man require of his neighbour, and every woman of her neighbour, * jewels of silver, and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, * About midnight will I go out into the middes of Egypt.

5 * And all the first-borne in the land of Egypt shall die, from the first-borne of Pharaoh that sitteth on his throne, unto the first-borne of the maide-servant, that is at the mill, and all the first-borne of beasts.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was never none like it, nor shall be.

7 But against none of the children of Israel shall a dogge moove his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy servants shall come downe unto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said unto Moses, Pharaoh shall not heare you, * that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the passeever. 26 The fathers must teach their children the mysteries thereof. 29 The first-borne are slain. 31 The Israelites are driven out of the land. 35 The Egyptians are spoiled. 37 The number that depart out of Egypt.

Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This * moneth shalbe unto you the beginning of moneths: it shalbe to you the first moneth of the yeare.

3 Speake ye unto all the congregation of Israel, saying, In the tenth of this moneth let every man take unto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household bee too little for the lambe, he shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his eating shall make your count for the lambe.

5 Your lambe shalbe without blemish a male of a yeare olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it untill the foureteenth day of this moneth: then * all the multitude of the congregation of Israel shall kill it at even.

7 After, they shall take of the blood, and strike it on the two posts, and on the upper doore post of the houses where they shall eate it.

8 And they shall eate the flesh that same night rosted with fire, and unleavened bread: with fowre herbes they shall eate it.

9 Eate not thereof rawe, boiled nor sodden in water, but roste with fire, both his head, his feete, and his purtenance.

10 And ye shall reserve nothing of it unto the morning: but that, which remaineth of it unto the morrow shall ye burne with fire.

11 ¶ And thus shall ye eate it, your loines girded, your shoes on your feete, and your staves in your hands, and ye shall eate it in haste: for it is the Lords Passeeover.

12 For I will passe through the land of Egypt the same night, and will smite all the first-borne

** Chap. 12. 29.
* Wild. 18. 17.*

b From the highest to the lowest.

c That is, under thy power and government.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of April.

b As touching the observation of feasts: as for other policies, they reckoned from September.

c As the fathers of the households had great or small families.

d He shall take so many as are sufficient to eate the lambe.

*e Every one his house.
† Ebr. betweene the two evenings, or twilight.*

f That is, all that may be eaten.

g The lambe was not the passeever, but signified it, as sacraments are not the thing itself, which they doe represent, but signifie it.

The Pasſeover is preſcribed. The tenth plague. Departure out of Egypt.

h Or, princes, or Idols.

h Of the benefite received for your deliverance.

i That is, untill Chriſts coming : for then ceremonies had an end.

h Or, calling together of the people to ſerve God.

* Levit. 13, 5. Num. 18, 16. k For in old time ſo they counted, beginning the day at Sunne-ſet till the next day at the ſame time.

* Hebr. 11, 28. h Or, tranſome, or upper doore-poſts. i Or, two ſide poſts.

h The Angel ſent of God to kill the firſt-borne.

m The land of Canaan.

h Or, ceremonie. * Joſh. 4, 6.

n They gave God thanks for ſo great a benefite.

* Chap. 11, 4. h The tenth plague.

borne in the land of Egypt, both man and beaſt, and I will execute judgement upon all the gods of Egypt. I am the Lord.

13 And the blood ſhall be a token for you upon the houſes where ye are : ſo when I ſee the blood, I will paſſe over you, and the plague ſhall not be upon you to deſtruction, when I ſmite the land of Egypt.

14 And this day ſhall be unto you a remembrance : and ye ſhall keepe it an holy feaſt unto the Lord, throughout your generations : ye ſhall keepe it holy by an ordinance for ever.

15 Seven dayes ſhall ye eate unleavened bread, and in any cauſe ye ſhall put away leaven the firſt day out of your houſes : for whoſoever eateth leavened bread from the firſt day untill the ſeventh day, that perſon ſhall be cut off from Iſrael.

16 And in the firſt day ſhall be an holy aſſembly : alſo in the ſeventh day ſhall be an holy aſſembly unto you : no worke ſhall be done in them, ſave about that which every man muſt eate : that onely may ye doe.

17 Ye ſhall keepe alſo the feaſt of unleavened bread : for that ſame day I will bring your armies out of the land of Egypt : therefore ye ſhall obſerve this day, throughout your poſteritie, by an ordinance for ever.

18 ¶ In the firſt month and the fourteenth day of the month at even, ye ſhall eate unleavened bread unto the one and twentieth day of the month at even.

19 Seven dayes ſhall no leaven be found in your houſes : for whoſoever eateth leavened bread, that perſon ſhall be cut off from the Congregation of Iſrael : whether he be a ſtranger, or borne in the land.

20 Ye ſhall eate no leavened bread : but in all your habitations ſhall ye eate unleavened bread.

21 ¶ Then Moſes called all the Elders of Iſrael, and ſayd unto them, Chooſe out and take you for every of your houſholds a lambe, and kill the Paſſeover.

22 And take a bunch of hyſſop, and dip it in the blood that is in the baſen, and ſtrike the lintell, and the doore-cheekes with the blood that is in the baſen, and let none of you goe out at the doore of the houſe, untill the morning.

23 For the Lord will paſſe by to ſmite the Egyptians : and when he ſeeth the blood upon the lintell and on the two doore-cheekes, the Lord will paſſe over the doore, and will not ſuffer the deſtroyer to come into your houſes to plague you.

24 Therefore ſhall ye obſerve this thing as an ordinance, both for thee and thy ſonnes for ever.

25 And when ye ſhall come into the land, which the Lord will give you, as he hath promiſed, then ye ſhall keepe this ſervice.

26 ¶ And when your children aſke you, What ſervice is this ye keepe ?

27 Then ye ſhall ſay, It is the ſacrifice of the Lords Paſſeover, which paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and preſerved our houſes. Then the people bowed themſelves and worſhipped.

28 So the children of Iſrael went, and did as the Lord had commanded Moſes and Aaron : ſo did they.

29 ¶ Now at midnight, the Lord ſmote all the firſt-borne in the land of Egypt, from the firſt-borne of Pharaoh that ſate on his throne

unto the firſt-borne of the captive that was in priſon, and all the firſt-borne of beaſts.

30 And Pharaoh roſe up in the night, he, and all his ſervants, and all the Egyptians : and there was a great cry in Egypt : for there was no houſe where there was not one dead.

31 And he called to Moſes and to Aaron by night, and ſaid, Riſe up, get you out from among my people, both yee, and the children of Iſrael, and goe ſerve the Lord, as ye have ſaid.

32 Take alſo your ſheepe and your cattell as ye have ſaid, and depart, and b bleſſe me alſo.

33 And the Egyptians did force the people, becauſe they would ſend them out of the land in haſte : for they ſaid, We die all.

34 Therefore the people tooke their dough before it was leavened, even their dough bound in cloathes upon their ſhoulders.

35 And the children of Iſrael did according to the ſaying of Moſes, and they aſked of the Egyptians jewels of ſilver, and jewels of gold, and raiment.

36 And the Lord gave the people favour in the ſight of the Egyptians : and they granted their requeſt : ſo they ſpoiled the Egyptians.

37 Then the children of Iſrael tooke their journey from Ramſes to Succoth about fixe hundred thouſand men of foote, beſide children.

38 And a great multitude of ſundry ſorts of people went out with them, and ſheepe, and beeves, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes : for it was not leavened, becauſe they were thruſt out of Egypt, neither could they tarie, nor yet prepare themſelves vitayles.

40 ¶ So the dwelling of the children of Iſrael, while they dwelled in Egypt, was foure hundred and thirtie yeares.

41 And when the foure hundred and thirtie yeares were expired, even the ſelfſame day departed all the hoaſte of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, becauſe he brought them out of the land of Egypt : this is that night of the Lord, which all the children of Iſrael muſt keepe throughout their generations.

43 Alſo the Lord ſaid unto Moſes and Aaron, This is the Law of the Paſſeover : no ſtranger ſhall eate thereof.

44 But every ſervant that is bought for money, when thou haſt circumciſed him, then ſhalt he eate thereof.

45 A ſtranger or an hired ſervant ſhall not eate thereof.

46 ¶ In one houſe ſhall it be eaten : thou ſhalt carie none of the fleſh out of the houſe, neither ſhalt ye breake a bone thereof.

47 All the Congregation of Iſrael ſhall obſerve it.

48 But if a ſtranger dwell with thee, and will obſerve the paſſeover of the Lord, let him circumciſe all the males, that belong unto him, and then let him come and obſerve it, and he ſhall be as one that is borne in the land : for none uncircumciſed perſon ſhall eate thereof.

49 One law ſhall be to him that is borne in the land, and to the ſtranger that dwelleth among you.

50 Then all the children of Iſrael did as the Lord

h Wiſd. 18, 5.

o Of thoſe houſes, wherein any firſt-borne was, either to men or beaſts.

p Pray for mee.

* Chap. 13, 12. and 11, 3.

h Or, lent them.

* Num. 32, 3. Joſh. 24, 6.

q Which was a city in Goſſen, Gen. 47, 13. r Which were ſtrangers and not borne of the Iſraelites.

* Gen. 15, 13. acts 7, 6. Gal. 3, 17. f From Abrahams departing from Ur in Chaldea unto the departing of the children of Iſrael from Egypt are 430 yeares.

t Except he be circumciſed, and onely profeſſe your religion.

* Num. 9, 13. * John 19, 36.

v They that are of the houſhold of God, muſt be all joynd in one faith and religion.

Lord commanded Moses and Aaron: so did they.
 51 And the selfsame day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The firstborne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Pasfeover.
 8. 14 An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 22 The pillar of the cloud and of the fire.

And the Lord spake unto Moses, saying,
 2 * Sanctifie unto me all the firstborne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said unto the people, * Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yee out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites, (which hee sware unto thy fathers, that hee would give thee, a land flowing with milke and hony) then thou shalt keepe this service in this moneth.

6 Seven dayes shalt thou eate unleavened bread, and the seventh day shall be the feast of the Lord.

7 Unleavened bread shall be eaten seven dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did unto me, when I came out of Egypt.

9 And it shall be a signe unto thee upon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hande the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeare to yeare.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as hee sware unto thee and to thy fathers, and shall give it thee,

12 * Then shalt thou set apart unto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and commerli forth of thy beast: the males shall be the Lords.

13 But every first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the firstborne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee in morow, saying, What is this? thou shalt then say unto him, With a mightie hand the Lord brought us out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the firstborne in the land of Egypt, from the firstborne of man even to the firstborne of beast: therefore I sacrifice unto the Lord all the males that first open the wombe, but all the firstborne of my sonnes I redeeme.

16 And it shall be as a token upon thine hand, and as a frontiers betweene thine eyes, that the Lord brought us out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistines countrey, though it were neerer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the red-sea: and the children of Israel went up armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ So they tooke their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

4.8 Pharaohs heart is hardened, and pursueth the Israelites.
 11 The Israelites stricken with feare, murmure against Moses. 13 Moses doeth encourage them. 23 He divideth the Sea. 23, 27 The Egyptians follow and are drowned.

Then the Lord spake unto Moses, saying,
 2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betweene Migdol and the Sea, over against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will get me honour upon Pharaoh, and upon all his hoaste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have wee this done, and have let Israel goe out of our service?

6 And he made ready his charets, and tooke his people with him,

7 And tooke sixe hundreth chosen charets, and all the charets of Egypt, and captaines over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an high hand.)

9 * And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen and his host overtooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and beholde, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cryed unto the Lord.

¶ Or, signes of remembrance.

¶ Or, because.

i Which the Philistines would have made against them by Ropping them the passage.
 k That is, not privily, but openly and as the word doeth signifie, set in order by five and five.
 * Gen. 50, 22.
 John. 24, 30.
 * Num. 33, 6.

* Num. 14, 14.
 Deut. 1, 33.
 Psal. 78, 14.
 1. Cor. 10, 1.
 l To defend them from the heat of the sunne.
 * Nehem. 9, 19.

a From toward the countrey of the Philistines.
 b So the sea was before them, mountaines on either side, and the enemy at their backe: yet they obeyed God, and were delivered.
 * Num. 33, 7.
 c By punishing his obstinate rebellion.

d Iosephus writeth, that besides these charets there were 50000 horsemen, and 200000 footmen.

e With great joy and boldnesse.
 * John. 24, 6.
 1. Mach. 4, 9.

f They which a little before in their deliverance rejoyced, being now in danger, are afraid and murmure.

* Chap. 23, 23.
 and 24, 19.
 Levit. 27, 26.
 Num. 3, 13.
 and 8, 10.
 Luke 2, 23.

* Exod. 23, 23.
 † Ebr. house of servants.
 a Where they were in most cruell slavery.
 b To signifie that they had not leisure to leaven their bread.
 c Containing part of March and part of Aprill, when corne began to ripe in that countrey.

d Both the seventh and the first day were holy, as chap. 12, 16.

e When thou doest celebrate the feast of unleavened bread.
 f Thou shalt have continually remembrance thereof, as thou wouldst of a thing that is in thine hand, or before thine eyes.

* Chap. 23, 29.
 and 34, 19.
 Ezek. 44, 30.

† Ebr. that first cometh forth.
 g This is also understood of the horse and other beasts which were not offered in sacrifice.
 h By offering a cleane beast in sacrifice, Levit. 22, 6.
 ¶ Or, hereafterwards.

In this figure
four chief
points are to be
considered.
First, that the
Church of God
is ever subject
in this world to
the Crosse, and
to be afflicted
after one sort
or other. The
second, that the
ministers of
God following
their vocation,
shall be evil
spoken of, and
murmured
against, even of
them that pre-
tend the same
cause and religion
that they doe.

The thirdly, that God delivereth not his Church incontinent out of dangers, but to exercise their faith and patience continueth their troubles, yea and oftentimes augmenteth them: as the Israelites were now in lesse hope of their lives, then they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side of them, huge rockes and mountaines, before them the sea, behind them most cruell enemies, so that there was no way left to escape to mans judgement.



g Such is the im-
paciency of the
flesh that it cannot
abide Gods ap-
pointed time.

h Or, deliverance.

a Onely put your
trust in God with-
out grudging or
doubting.

b Thus in tenta-
tions faith fighteth
against the flesh,
and cryeth with
inward groanings
to the Lord.

k The cloud
sheweth light to
the Israelites, but
to the Egyptians
it was darknesse,
so
that their two
hostes could not
joyne together.
* Josh. 4. 23.
Psal. 114. 3.

11 And they said unto Moses, Hast thou brought us to die in the wilderness, because there were no graves in Egypt? wherefore hast thou served us thus, to carry us out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let g us be in rest, that we may serve the Egyptians? for it had beene better for us to serve the Egyptians, then that we should die in the wilderness.

13 Then Moses said to the people, Feare yee not, stand still, and behold the salvation of the Lord which he will shew to you this day. For the Egyptians whom ye have seene this day, ye shall never see them againe.

14 The Lord shall fight for you: therefore hold you your peace.

15 ¶ And the Lord said unto Moses, Wherefore cryest thou unto me? speake unto the children of Israel, that they goe forward:

16 And lift thou up thy rod, and stretch out thine hand upon the Sea and divide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour upon Pharaoh, and upon all his hoste, upon his charrets, and upon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I have gotten mee honour upon Pharaoh, upon his charrets, and upon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remooved, and went behinde them, also the pillar of the cloud went from before them, and stood behind them.

20 And came betwene the campe of the Egyptians and the campe of Israel: it was both a cloud and darknesse, yet gave it k light by night, so that all the night long the one came not at the other.)

21 And Moses stretched forth his hand upon the Sea, and the Lord caused the Sea to run backe by a strong East-wind all the night, and made the Sea dry land: for the waters were * divided,

22 Then the * children of Israel went through the mids of the Sea upon the drie ground, and the waters were a wall unto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, even all Pharaohs horses, his charrets, and his horsemen.

24 Now, in the morning t watch, when the Lord looked unto the hoste of the Egyptians, out of the fierie and cloudie pillar, he stroke the hoste of the Egyptians with feare.

25 For he tooke off their charret wheelles, and they drave them with u much adoe: so that the Egyptians every one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand upon the Sea, that the waters may returne upon the Egyptians, upon their charrets and upon their horsemen.

27 Then Moses stretched forth his hand upon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord m overthrew the Egyptians in the mids of the sea.

28 So the water returned and covered the charrets, and the horsemen, even all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked upon drie land thorow the mids of the Sea, and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the Sea banke.

31 And Israel saw the mightie t power, which the Lord shewed upon the Egyptians: so the people feared the Lord, and beleived the Lord, and his n servant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing praises unto God for their deliverance. 23 The people murmure.

25 At the prayer of Moses the bitter waters are sweete.

26 God teacheth the people obedience.

T Hen a sang * Moses and the children of Israel this song unto the Lord, and said in this manner, I will sing unto the Lord, for he hath triumphed gloriously: the horse and him that rode upon him hath he overthrown in the Sea.

2 The Lord n my strength, and u praise, and he is become my salvation. He is my God, and I will b prepare him a tabernacle: he n my fathers God, and I will exalt him.

3 The Lord n a c man of warre, his d Name n Jehovah.

4 Pharaohs charrets and his hoste hath he cast into the sea: his chosen captains also were drowned in the red Sea.

5 The depths have covered them, they sank to the bottome as a stone.

6 Thy i right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemye.

7 And in thy great glory thou hast overthrown them that rose against e thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy noffrels the waters were gathered, the floods stood still as an heape, the

* Psal. 78. 13.
1. Cor. 10. 1.
Hebr. 11. 29.

l Which was
about the three
last houres of the
night.

u Or, beauty.

m So the Lord, by
the water saved
his, and by the
waters drowned
his enemies.

t Ebr. hand.
n That is, the
doctrine which
he taught them
the Name of the
Lord.

a Praising God
for the overthrow
of his enemies,
and their deliv-
rance.

* Wisd. 10. 20.

u Or, the occasion
of my sing of
praise.

b To worship
him therein.
c In battell he
overcometh
ever.

d Ever constant
to his promise.

u Or, power.

e Those, that are
enemies to Gods
people, are his
enemies.

CHAP. XVI.

Or, in the depth of the sea.

† Elr. my soule shall be filled.

*f For so oftentimes the Scripture calleth the mightie men of the world.
g Which oughtest to be praised with all feare and reverence.
h That is, into the land of Canaan: or into mount Zion.*

** Deut. 3, 25.
Joh. 3, 9.
† Or, for thy great power.*

i Which was mount Zion, where afterward the Temple was built.

*k Signifying their great joy: which custome the Jewes observed in certaine solemnities, Iudge. 5, 34. and 21. 21. but it ought not to be a cloake to cover our wanton dances.
l By singing the like song of thanksgiving.
m Which was called Etham, Num. 33, 8.
† Or, bitterness.*

** Eccles. 38, 5.*

n That is, God, or Moses in Gods Name.

o Which is, to doe that onely, that God commanded.

** Num. 33, 9.
† Or, date-trees.*

the depths congealed together in the heart of the Sea.

9 The enimie sayd, I will pursue, I will overtake them, I will divide the spoyie: † my lust shall be satisfied upon them, I will draw my sworde, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea covered them, they sank as lead in the mightie waters.

11 Who is like unto thee, O Lord, among the gods! Who is like thee so glorious in holiness, so tearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie this people, which thou deliverest, thou wilt bring them in thy strength unto thine holy habitation.

14 The people shall heare and be afraid, for row shall come upon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed and trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare and dread shall fall upon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for ever and ever.

19 For Pharaohs horses went with his charrets and horsemen into the sea, and the Lord brought the waters of the sea upon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the Propheteesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing yee unto the Lord: for hee hath triumphed gloriously: the horse and his rider hath he overthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed unto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweeter: there he made them an ordinance and a law, and there he proved them.

26 And said, If thou wilt diligently hearken, O Israel, unto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt give eare unto his commandments, and keepe all his ordinances, then will I put none of these diseases upon thee, which I brought upon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelve fountaines of water, and severie palm-trees, and they camped there by the waters.

1 The Israelites came to the desert of Sin, and murmured against Moses and Aaron. 13 The Lord sendeth Quailles and Manna. 23 The Sabbath is sanctified unto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is betwene Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee sate by the flesh pots, when we ate bread our bellies full: for yee have brought us out into this wilderness, to kill this whole company with famine.

4 ¶ Then sayde the Lord unto Moses, Behold, I will cause bread to raine from heaven to you, and the people shall goe out, and gather that that is sufficient for every day, that I may provee them, whether they will walke in my law or no.

5 But the sixth day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather dayly.

6 Then Moses and Aaron sayd unto all the children of Israel, at even ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie of the Lord: for he hath heard your gruggings against the Lord: and what are we that yee have murmured against us?

8 Again, Moses said, At even shall the Lord give you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against us, but against the Lord.

9 ¶ And Moses said to Aaron, Say unto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake unto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

11 (For the Lord had spoken unto Moses, saying,

12 * I have heard the murmurings of the children of Israel: tell them therefore, and say, At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

13 And so at even the quailles came and covered the camp: and in the morning the dew lay round about the hoast.

14 * And when the dew that was fallen was ascended, behold, a small round thing was upon the face of the wilderness, small as the hoare frost upon the earth.

15 And when the children of Israel saw it, they said one to another, It is man, for they will not what it was. And Moses said unto them, * This is the bread which the Lord hath given you to eat.

16 ¶ This is the thing which the Lord hath

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kadish, Num. 33, 36.

b So hard a thing is it to the flesh, not to murmur against God when the belly is pinched.

*† Elr. the portion of a day in his day.
c To signifie, that they should patiently depend upon Gods providence from day to day.*

d He gave them not Manna because they murmured, but for his promise sake.

e Hee that contemneth Gods ministers, contemneth God himselfe.

** Chap. 13, 31.*

** Eccles. 45, 4.
† Or, in the twilight.*

** Num. 12, 31.*

** Num. 11, 7.
Psal. 78, 24.
Wisd. 16, 20.*

*f Which signifieth a part, portion, or gift: also meate prepared.
* Joh. 6, 31.
1. Cor. 10, 3.*

g Which containeth about a pottle of our measure.
|| Ebr. for an head.

* 2. Cor. 8, 15.

h God is a rich feeder of all, and none can justly complain.

i No creature is so pure, but being abused it turneth to our destruction.

k Which portion should serve for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy he would have the Sabbath kept.
m Their delicie was so great, that they did expressly against Gods commandment.

n In forme and figure, but not in colour, Num. 11, 7.

o Of this vessell reade Hebr. 9, 4.

p That is, the Arke of the covenant, to wit, after that the Arke was made.

* Iohn. 5, 12.

Nehem. 9, 15.

q Which measure contained about ten pottels.

commanded: gather of it every man according to his eating, & an omer for a man according to the number of your persons: every man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an omer, * he that had gathered much, had nothing over, and he that had gathered little, had no lack: so every man gathered according to his eating.

19 Moses then said unto them, Let no man reserve thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and stanke: therefore Moses was angry with them.

21 And they gathered it every morning, every man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the first day they gathered * twice so much bread, two omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morrow * the rest of the holy Sabbath unto the Lord, bake that to day which ye wil bake, and seeth that which ye will seethe, and all that remaineth, lay it up to be kept till the morning for you.

24 And they laid it up till the morning, as Moses bade, and it stanke not, neither was there any worne therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath unto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall ye gather it, but in the seventh day * the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keepe my commandments, and my lawes?

29 Behold, how the Lord hath given you the Sabbath: therefore hee giveth you the sixth day bread for two dayes: tarie therefore every man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it MAN, and it was like ⁿ to coriander-seed, but white: and the taste of it was like unto wafers made with honie.

32 And Moses said, This is that which the Lord had commanded, Fill an omer of it, to keepe it for your posteritie: that they may see the bread wherewith I have fed you in wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a ^o por and put an omer full of MAN therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron laid it up before the ^p Testimonie to be kept.

35 And the children of Israel did eate MAN * fortie yeares, untill they came unto a land inhabited: they did eate MAN untill they came to the borders of the land of Canaan.

36 The omer * the tenth part of the ^q Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water, 6 Water is given them out of the rock. 11 Moses

holdeth up his hands, and they overcome the Amalekites, 15 Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their journeyes at the [†] commandment of the Lord, and camped in a Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and said, Give us water, that we may drinke. And Moses said unto them, Why contend ye with me? wherefore doe ye ^b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought us out of Egypt, to kill us, and our children, and our cattell with thirst?

4 And Moses cryed unto the Lord, saying, What shall I doe to this people? for they be almost ready to ^c stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou * smorest the river, take in thine hand, and goe:

6 * Behold, I will stand there before thee upon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place * Massah and * Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the ^d Lord among us, or no?

8 ¶ Then came * Amalek and fought with Israel in Rephidim.

9 And Moses said to Joshua, Chuse us out men, and goe fight with Amalek: to morow I will stand on the top of the ^f hill with the rod of God in mine hand.

10 So Joshua did as Moses bad him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And when Moses held up his hand, Israel prevailed: but when he let his hand ^g downe, Amalek prevailed.

12 Now Moses hands were heavie: therefore they tooke a stone and put it under him, and hee sate upon it: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: so his hands were stedie untill the going downe of the sunne.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance ^h in the booke, and rehearse it to Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 (And Moses built an altar, and called the name of it ⁱ Jehovah-nissi.)

16 Also he said, [†] The Lord hath sworne, that he will have warre with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro cometh to see Moses his sonne in law. 8 Moses setteth him of the wonders of Egypt. 9 Jethro rejoiceth and offereth sacrifice to God. 21 What manner of men officers and judges ought to be. 24 Moses obeyeth Jethros counsell in appointing officers.

When Jethro the [†] Priest of Midian, Moses father in law, heard all that God had done for

† Ebr. at the mouth.
a Moses here no reth nor every place where they camped, as Num. 33. but onely those places, where some notable thing was done.
* Num. 20, 4.
b Why distrust you God? why looke ye not for succour of him without murmuring against us?

c How ready the people are for their owne matters to slay the true Prophets, and how slow they are to revenge Gods cause against his enemies and false Prophets.
* Chap. 7, 20.
* Num. 2, 9.
Wild. 11, 4.
Psal. 78, 15.
and 105, 41.
1. Cor. 10, 4.

† Or, temptation.
† Or, strife.
d When in adversity wee thinke God to be absent, then we neglect his promise, and make him a liar.
† Deut. 25, 17.
Wild. 11, 3.
e Who came of Eliphaz, sonne of Esau, Gen. 36, 12.
† That is, Horeb, which is also called Sinai.

g So that wee see how dangerous a thing it is to faile in prayer.

h In the booke of the Law.
† Ebr. put in the cares of Joshua.
† Num. 24, 20.
2. Sam. 15, 3.
i That is, the Lord is my banner, as he declared by holding up his rod and his hands.
† Ebr. the hand of the Lord upon the throne.

† Chap. 2, 16.

for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt.

2 Then Jethro the father in law of Moses, tooke Zipporah Moses wife, (after hee had sent her away.)

3 And her two sonnes, (whereof the one was called * Gerſhon: for he ſaid, I have been an alien in a ſtrange land:

4 And the name of the other was Eliezer, for the God of my father, ſaid he, was mine helpe, and delivered me from the ſword of Pharaoh.)

5 And Jethro Moses father in law came with his two ſonnes, and his wife unto Moses into the wildeſneſſe, where he camped by the ^b mount of God.

6 And he ſaid to Moses, I thy father in law Jethro am come to thee, and thy wife and her two ſonnes with her.

7 ¶ And Moses went out to meeete his father in law, and did obeſſance, and kiſſed him, and each asked other of hiſt welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſraels ſake, and all the travaile that had come unto them by the way, and how the Lord delivered them.

9 And Jethro rejoyced at all the goodneſſe, which the Lord had ſhewed to Iſrael, and becauſe he had delivered them out of the hand of the Egyptians.

10 Therefore Jethro ſaid, Blessed be the Lord who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath alſo delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they have dealt * proudly with them, ſo are they ^c recompended.

12 Then Jethro Moses father in law tooke burnt-offerings and ſacrifices, to offer unto God. And Aaron and all the Elders of Iſrael came to eat bread with Moses father in law ^f before God.

13 ¶ Now on the morrow, when Moses ſate to judge the people, the people ſtood about Moses from morning unto even.

14 And when Moses father in law ſaw all that he did to the people, hee ſaid, What is this that thou doeſt to the people? why fitteſt thou thy ſelfe alone, and all the people ſtand about thee from morning unto even?

15 And Moses ſaid unto his father in law, Be- cauſe the people come unto me to ſeeke ^g God.

16 When they have a matter, they come unto me, and I judge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law ſaid unto him, The thing which thou doeſt, is not well.

18 Thou both [†] weariest thy ſelfe greatly, and this people that is with thee: for the thing is too hea- vey for thee: * thou art not able to doe it thy ſelfe alone.

19 Heare now my ^h voyce, (I will give thee counſell, and God ſhall be with thee) be thou for the people to ^h Godward, and report thou the cauſes unto God.

20 And admoniſh them of the ordinances, and of the lawes, and ſhew them the way, wherein they muſt walke, and the worke that they muſt doe.

21 Moreover, provide thou among all the people ⁱ men of courage, fearing God, men dea-

ling truly, hating covetouſneſſe: and appoint ſuch over them, to be rulers over thouſands, rulers over hundreths, rulers over fifties, and rulers over tennes.

22 And let them judge the people at all ſea- ſons: but every great matter let them bring unto thee, and let them judge all ſmall cauſes: ſo ſhall it be eaſier for thee, when they ſhall beare the bur- den with thee.

23 If thou doe this thing, (and God ſo com- mand thee) both thou ſhalt be able to endure, and all this people ſhall alſo goe quietly to their place.

24 So Moses ^k obeyed the voyce of his father in law, and did all that he had ſaid:

25 And Moses choſe men of courage out of all Iſrael, and made them heads over the people, rulers over thouſands, rulers over hundreths, ru- lers over fifties, and rulers over tennes.

26 And they judged the people at all ſeaſons, but they brought the hard cauſes to Moses: for they judged all ſmall matters themſelves.

27 Afterward Moses ^l let his father in law de- part, and he went into his country.

CHAP. XIX.

¹ The Iſraelites come to Sinai. ⁵ Iſrael is choſen from among all other nations. ⁸ The people promiſe to obey God. ¹² He that toucheth the hill, dyeth. ¹⁶ God ap- peareth unto Moses upon the mount in thunder and light- ning.

IN the ^a third moneth, after the children of Iſ- rael were gone out of the land of Egypt, the ſame ^b day came they into the wildeſneſſe of Sinai.

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wildeſneſſe, even there Iſrael camped before the mount.

3 * But Moses went up unto God, for the Lord had called out of the mount unto him, ſaying, Thus ſhalt thou ſay to the houſe of ^c Jaakob, and tell the children of Iſrael:

4 * Yee have ſeene what I did unto the Egy- ptians, and how I caried you upon ^d eagles wings, and have brought you unto me.

5 Now therefore * if yee will heare my voyce indeed, and keepe my covenant, then yee ſhall be my chiefe treaſure above all people. * though all the earth be mine.

6 Yee ſhall be unto mee alſo a kingdome of * Priests, and an holy nation. Theſe are the words which thou ſhalt ſpeake unto the children of Iſrael.

7 ¶ Moses then came and called for the El- ders of the people, and propoſed unto them all theſe things, which the Lord commanded him.

8 And the people answered all together, and ſayd, * All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people unto the Lord.

9 And the Lord ſaid unto Moses, Lo, I come unto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may alſo beleve thee for ever. (For Moses had tolde the words of the people unto the Lord.)

10 Moreover the Lord ſaid unto Moses, Goe to the people, and ^e ſanctiſie them to day and to morow, and let them waſh their cloathes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the ſight of all the people upon mount Sinai:

12 And thou ſhalt ſet marks unto the people round about, ſaying, Take heede to your ſelves, that

^k Godly counſell ought ever to be obeyed, though it come of our enſe- rious, for to ſuch God oftentimes giveth wiſedome to humble them that are exalted, and to declare that one member hath neede of another. ^l Reade the occa- ſion, Num. 10, 19.

^a Which was in the beginning of the moneth Sivan, containing part of May, and part of June. ^b That they de- parted from Re- phidim. ^c After 7, 38. ^d God called Ja- kob Iſrael: there- fore the houſe of Jaakob and the people of Iſrael ſigne onely Gods people. ^e Deut. 29, 1. ^f For the Eagle flying hie, is out of danger, and by ca- rying her birds ra- ther on her wings then in her talents declareth her love. ^g Deut. 5, 2. ^h Deut. 10, 14. ⁱ Pſal. 24, 16. ^j 1. Pet. 2, 9. ^k rebd. 1, 6.

* Chap. 24, 3. deut. 5, 27. and 26, 17. Joſh. 24, 16.

^e Teach them to be pure in heart, as they ſlew them- ſelves outwardly cleane by waſhing.

^a It may ſeeme that he ſent her backe for a time to her father for her impatiencie, leaſt ſhe ſhould be a let to his vocation, which was ſo dangerous, Chap. 4, 25. * Chap. 2, 22.

^b Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth the mount where Chriſt was tranſ- figured, the holy mount: for by Chriſts preſence it was holy for a time. 2. Pet. 1, 18. ^c That is, he ſent meſſengers to ſay unto him. ^d Ebr. of peace.

^d Whereby it is evident that he worſhipped the true God, and therefore Moses reſuſed not to marry his daugh- ter.

* Chap. 1, 10, 16. 12. and 5, 7. and 14, 8.

^e For they that drowned the chil- dren of the Iſrae- lites perſhied them- ſelves by water. ^f They ate in that place, where the ſacrifice was offered: for part was burnt, and the reſt eaten.

^g That is, to know Gods will, and to have juſtice exe- cuted.

[†] Ebr. thou wilt faint and fall. * Deut. 1, 9.

^h Or, counſell. ⁱ Judge thou in hard cauſes, which cannot be decided but by conſulting with God. ^j What manner of men ought to be choſen to beare office.

* Hebr. 12, 20.

h Or, trumpet.
i Or, toward.

f But give your
selves to prayer
and abstinence,
that you may at
this time attend
only upon the
Lord. 1. Cor. 7, 35.

* Deut. 4, 11.

g God used these
carefull signes,
that his law
should be had in
greater reverence,
and his majesty
the more feared.
h He gave authori-
ty to Moses by
plaine words, that
the people might
understand him.

i Or, rulers.
j Or, breake out
upon them.

k Neither dignity
nor multitude
have authority to
passe the bounds
that Gods word
prescribeth.

a When Moses and
Aaron were gone
up, or had passed
the bounds of the
people, God spake
thus out of the
mount Horeb, that
all 7 people heard.
* Deut. 5, 6.
* Psalm 81, 10.
b Or, servants.
c By this outward
gesture, all kind of
service and wor-
ship to idoles is
forbidden.
d And will be
revenged on the
contemners of
mine honour.

that ye goe not up to the mount, nor touch the border of it, whosoever toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorow with darts, whether it be beast or man, he shall not live: when the * home bloweth long, they shall come up * into the mountaine.

14 ¶ Then Moses went downe from the mount unto the people, and sanctified the people, and they washed their cloathes.

15 And hee sayd unto the people, Be ready on the third day, and come not at your f wives.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud upon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 ¶ And mount Sinai was all on smoake, because the Lord came downe upon it in fire, and the smoake thereof ascended, as the smoake of a for-
nace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

20 (For the Lord came downe upon mount Sinai on the top of the mount) and when the Lord called Moses up into the top of the mount, Moses went up.

21 Then the Lord sayd unto Moses, Goe downe, charge the people, that they breake not their bounds to goe up to the Lord to gaze, least many of them perish.

22 And let the * Priests also which come to the Lord be sanctified, least the Lord * destroy them.

23 And Moses said unto the Lord, The people can not come up into the mount Sinai: for thou hast charged us, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said unto him, Goe, get thee downe, and come up thou, and Aaron with thee: but let not the i Priestes and the people breake their bounds to come up unto the Lord, least he destroy them.

25 So Moses went downe unto the people, and tolde them.

CHAP. XX.

a The Commandments of the first Table. 12 The Com-
mandments of the second. 18 The people afraid are
comforted by Moses. 23 Gods of silver and golde are againe
forbidden. 24 Of what sort the altar ought to be.

T Hen God a spake all these words, saying,
2 * I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of * bondage.

3 Thou shalt have none other gods b before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou shalt not * bow downe to them, nei-
ther serve them: for I am the Lord thy God, a
d jealous God, visiting the iniquitie of the fathers
upon the children, upon the third generation and
upon the fourth of them that hate me:

6 And shewing mercie unto * thousands to them that love mee, and keepe my commande-
ments.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, * to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man-
servant, nor thy maid, nor thy beast, nor thy stran-
ger that is within thy i gates.

11 * For in sixe dayes the Lord made the hea-
ven and the earth, the sea, and all that in them is,
and resteth the seventh day: therefore the Lord
blessed the seventh day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy dayes may be prolonged upon the land, which the Lord thy God giveth thee.

13 ¶ Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witness a-
gainst thy neighbour.

17 * Thou shalt not n covet thy neighbours
house, neither shalt thou covet thy neighbours
wife, nor his man-servant, nor his maide, nor his
oxe, nor his asse, neither any thing that is thy
neighbours.

18 ¶ And all the people o sawe the thunders:
and the t lightnings, and the sound of the trum-
pet, and the mountaine smoaking, and when the
people saw it, they fled and stood afarre off.

19 And said unto Moses, * Talke thou with
us, and we will heare: but let not God talke with
us, least we die.

20 Then Moses said unto the people, Feare
not: for God is come to o prove you, and that
his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses
drew neere unto the darkenesse where God vvas.

22 ¶ And the Lord said unto Moses, Thus
thou shalt say unto the children of Israel, Ye have
seene that I have talked with you from heaven.

23 Ye shall not make therefore with me gods
of silver, nor gods of golde: you shall make you
none.

24 * An altar of earth thou shalt make unto
me, and thereon shalt offer thy burnt-offerings
and thy * peace-offings, thy sheepe, and thine
oxen: in all places, where I shall put the remem-
brance of my Name, I will come unto thee, and
blesse thee.

25 * But if thou wilt make me an altar of stone,
thou shalt not build it of hewen stones: for if
thou lift up thy tooles upon them, thou hast pollu-
red t them.

26 Neither shalt thou goe up by steppes unto
mine altar, that thy p filthinesse be not discovered
thereon.

CHAP. XXI.

Temporall and civill ordinances appointed by God touching ser-
vants, murders, and wrongs: the observation whereof doeth
not iustifie a man, but are given to bridle our corrupt nature,
which else would breake out into all mischief and unrulie.

N Ow these are the Lawes, which thou shalt set
before them:

2 * If thou buy an Ebrew servant, hee shall
serve

e So ready is he
rather to shew
mercy then to
punish.

* Levit. 19, 12.
Deut. 5, 11.
Math. 5, 33.

f Either by swear-
ing falsly or rash-
ly by his Name, or
by contemning it,
g Which is by
meditating the
spirituall rest, by
hearing Gods
word, and resting
from worldly
travailes.

* Chap. 23, 22.
Ezek. 10, 12.
h Or, ch27.
* Gen. 2, 2.

* Deut. 5, 16.
Math. 15, 4.
Eph. 6, 2.

i By the parents
also is meant all
that have authori-
ty over us.

* Math. 5, 21.
j But love and
preserve thy bro-
thers life.

k But be pure in
heart, word and
deed.

l But study to
save his gods.

m But further
his good name, and
speake truth.

* Rom. 7, 7.
n Thou mayest not
so much as with
his hinderance in
any thing.

o Or, heard.
* Ebr. firebrands.
* Deut. 5, 24.
and 18, 16.

p Whether you
will obey his pre-
cepts as you pro-
mised, chap. 19, 8.

* Chap. 17, 8.
and 38, 7.
* Levit. 3, 2.

* Deut. 17, 5.
John. 8, 31.

t Ebr. it, that is,
the stone.
p Which might
be by his stouping
or flying abroad
of his cloathes.

* Levit. 25, 39.
Deut. 15, 12.
Jere. 34, 14.

a Paying no money for his liberty.
b Not having wife nor children.

c Till her time of servitude was expired, which might be the seventh year or the fiftieth.

d *Ebr. gods.*
e Where the Judges fate.

f That is, to the year of Jubile, which was every fiftieth year.

g Contrained either by poverty, or else to the intent that the master should marry her.

h By giving another money to buy her of him.
i Or, deflowered her.
j That is, he shall give his dowry.

k For his sonne.
l Neither marry her himselfe, nor give another money to buy her, nor bestow her upon his sonne.
m *Levit. 24, 17.*

n Though a man be killed at unawares, yet it is Gods providence that it should so be.
o *Deut. 12, 3.*

p The holiness of the place ought not to defend the murderer.
q *Levit. 23, 9.*
r *Prov. 20, 20.*
s *Math. 15, 4.*
t *Mark. 7, 10.*

u Either farre off him or neere.
v By the civill Justice.
w Or, losing of his time.

x By the civill magistrate, but before God he is a murderer.

y Of the mother of child.
z Or, arbiters.

a *Levit. 24, 20.*
b *Deut. 19, 21.*
c *Math. 5, 38.*

d The execution of this law onely belonged to the magistrate, *Math. 5, 38.*

serve fixe yeares, and in the seventh he shall goe out free for nothing.

3 If he b came himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath given him a wife, and she hath borne him sonnes or daughters, the wife and her children shall be her matters, but he shall go out himselfe alone.

5 But if the servant say thus, I love my master, my wife and my children. I will not goe out free.

6 Then his master shall bring him unto the Judges, and set him to the doore, or to the poste, and his master shall boare his eare through with an awle, and he shall serve him for ever.

7 Likewise if a man f sell his daughter to be a servant, shee shall not goe out as the men-servants doe.

8 If the please not her master, who hath betrothed her to himselfe, then shall s hee cause to buy her: hee shall have no power to sell her to a strange people, seeing he s despised her.

9 But if he hath betrothed her unto his sonne, he shall deale with her h according to the custome of the daughters.

10 If he take i him another wife, hee shall not diminish her foode, her raiment, and recompense of her virginittie.

11 And if he doe not these * three unto her, then shall she goe out free, paying no money.

12 * He that smiteth a man and he die, shall die the death.

13 And if a man hath not layd waite, but God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 * Also hee that smiteth his father or his mother, shall die the death.

16 * And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 * And he that curseth his father or his mother, shall die the death.

18 When men also strive together, and one smite another with a stone, or with the fist, and he die not but lieth in bed.

19 If he rise againe and walke without upon his staffe, then shall he that smote him goe quite, save onely he shall beare his charges s for his resting, and shall pay for his healing.

20 * And if a man smite his servant, or his maide with a rodde, and he die under his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not be punished: for he is his money.

22 * Also if men strive and hurt a woman with child, so that her child depart from her, and a death follow not, hee shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the Judges determine.

23 But if death follow, then thou shalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 * And if a man smite his servant in the eye,

or his maid in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite t out his servants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 * If an ox gore a man or woman that he die, the * ox shall be t stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quite.

29 If the ox were wont to push in times past, and it hath beene s tolde his master, and hee hath not kept him, and after he killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall pay the ranfome of his life, whatsoever shall be layd upon him.

31 Whether he had gored a sonne, or gored a daughter, he shall be judged after the same manner.

32 If the ox gore a servant or a maid, he shall give unto their master thirty s shekels of silver, and the ox shall be stoned.

33 * And when a man shall open a well, or when he shall digge a pit and cover it not, and an ox or an asse fall therein.

34 The owner of the pit shall v make it good, and give money to the owner thereof, but the dead beast shall be his.

35 * And if a mans ox hurt his neighbours ox that he die, then they shall sell the live ox, and divide the money thereof, and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 2 Damage. 3 Lending. 4 Borrowing. 5 Enriching of maides. 6 Witchcraft. 7 Idolatry. 8 Support of strangers, widows, and fatherlesse. 9 Vjnyg. 10 Reference to Magistrates.

I F a man steale an a ox or a sheepe, and kill it or sell it, he shall restore five oxen for the ox, * and foure sheepe for the sheepe.

2 * If a thiefe be found b breaking up, and be smitten that he die, no blood shall be shed for him.

3 But if it be t in the day-light, c blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should hee be sold for his theft.

4 If the theft be found t with him alive, (whether it be ox, asse, or sheepe) hee shall restore the double.

5 * If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 * If fire breake out, and catch in the thornes, and the stacks of corne, or the f anling corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 * If a man deliver his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought unto the s Judges to sweare, whether he hath d put his hand unto his neighbours good, or no.

9 In all maner of trespassie, whether it be for oxen,

f So God re-vengeth cruelty in the most least things.

* Gen. 9, 5. t If the beast be punished, much more shall the murderer. s Or, testified to him.

u By the next of the kindred of him that is so slaine.

x Reade Gen. 23. 15.

y This law forbiddeth not onely not to hurt, but to beware least any be hurt.

a Either great beast of the herd, or a small beast of the flocke.

* 2 Sam. 12, 6. b Breaking an house to enter in, or undermining.

t *Ebr. when the sun riseth upon him.*

c He shall be put to death that killeth him.

t *Ebr. in his hand.*

s *Ebr. gods.*
d That is, whether he hath stolen.

oxen, for asse, for sheepe, for raiment, or for any manner of lost things, which another challengerh to be his, the cause of both parties shall come before the judges, and whom the Judges condemne, he shall pay the double unto his neighbour.

10 If a man deliver unto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it.

11 An oath of the Lord shall be betweene them twaine, that he hath not put his hand unto his neighbours good, and the Owner of it shall take the oath, and he shall not make it good:

12 But if it be stollen from him, he shall make restitution unto the owner thereof.

13 If it be torne in pieces, he shall bring record, and shall not make that good, which is devoured.

14 And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it came for his hire.

16 And if a man entise a mayd that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to give her to him, hee shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast, shall die the death.

20 Hee that offereth unto any gods, save unto the Lord onely, shall be laine.

21 Moreover, thou shalt not doe injury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

22 Yee shall not trouble any widow, nor fatherlesse childe.

23 If thou vex or trouble such, and so he call and cry unto me, I will surely heare his crie.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse.

25 If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an usurer unto him: yee shall not oppresse him with usurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it unto him before the sunne goe downe.

27 For that is his covering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when hee crieth unto me, I will heare him: for I am mercifull.

28 Thou shalt not raile upon the Judges, neither speake evill of the ruler of thy people.

29 Thine abundance and thy liquor shalt thou not keepe backe. The firstborne of thy fennes shalt thou give me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seven dayes it shall be with his dam, and the eighth day thou shalt give it me.

31 Ye shall be an holy people unto me, neither shall ye eare any flesh that is torne of beasts in the field: ye shall cast it to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20, 23 The Angel is promised to lead the people.

25 What God promiseth if they obey him. 29 God will cast out the Canaanites by little and little, and why.

Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

2 Thou shalt not follow a multitude to doe evill, neither agree in a controversie: to decline after many, and overthrow the truth.

3 Thou shalt not esteeme a poore man in his cause.

4 If thou meete thine enemies oxe, or his asse going astray, thou shalt bring him to him againe.

5 If thou see thine enemies asse lying under his burden, wilt thou cease to helpe him? thou shalt helpe him up againe with it.

6 Thou shalt not overthrow the right of the poore in his suite.

7 Thou shalt keepe thee far from a false matter, thou shalt not slay the innocent and the righteous: for I will not justifie a wicked man.

8 Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 Moreover, sixe yeares thou shalt sowe thy land, and gather the fruits thereof.

11 But the seventh yeare thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leave, the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine olive-trees.

12 Sixe dayes thou shalt doe thy worke, and in the seventh day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

13 And ye shall take heede to all things that I have said unto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 Three times shalt thou keepe a feast unto me in the yeare.

15 Thou shalt keepe the feast of unleavened bread: thou shalt eate unleavened bread seven dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before me empty.

16 The feast also of the harvest of the first fruits of thy labours, which thou hast sown in the field: and the feast of gathering fruits in the end of the yeare, when thou hast gathered in thy labours out of the field.

17 These three times in the yeare shall all thy men-children appeare before the Lord Jehovah.

18 Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remaine untill the morning.

19 The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I have prepared.

21 Beware of him, and heare his voyce, and provoke him not, for he will not spare your misdeeds, because my name is in him.

22 But

Or, report a false tale.

Or, cruel.

Ebr. answer. a Doe that which is godly, though few doe favour it.

b If we be bound to doe good to our enemies beast, much more to our enemy himselfe.

Math. 5.44. c If God commanded to helpe our enemies asse under his burden, will he suffer us to cast downe our brethren with heavy burdens?

Jes. 5.3. d Whether thou be magistrate or art commanded by the magistrate.

Deut. 16.19. e For in that that he is a stranger, his heart is sorrowfull enough.

Levit. 25.3. and 26.43. f Neither by swearing by them, nor speaking of them.

Ps. 106.4. Eph. 5.3. g Chap. 13.3. and 34.18.

h That is, Easter, in remembrance that the Angel passed over and spared the Israelites, when he slew the first-borne of the Egyptians.

Deut. 16.16. i This is, the feast of Tabernacles, signifying that they dwelling 40 yeares under the tents of the Tabernacles in wilderness.

k No leavened bread shall be in thine house. Chap. 34.26. deut. 14.22.

l Meaning, that no fruits should be taken before just time: and hereby are bridled all cruell and wanton appetites.

Chap. 33.2. m I will give him mine authority, and he shall governe you in my name.

† Ebr. broken.

e They should swear by the Name of the Lord.

* Gen. 31.39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it shall be free by paying the hire. * Deut. 12.18.

* Deut. 13.13. 14. 25. 1. Mach. 2.24.

* Levit. 19.33.

* Zach. 7.10.

h The last plague of God upon the oppressours. * Levit. 25.37. de. it. 23.19. Ps. 135.5.

i For colde and necessity.

* AGs 25.5.

k Thine abundance of thy corne, oyle and wine.

* Chap. 13.2, 12. and 34.19.

* Levit. 22.8. Ezek. 44.31.

l And so have nothing to doe with it.

22 But if thou hearken unto his voyce, and doe all that I speake, then I will be an enemy unto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * utterly overthrow them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all sicknesse away from the midst of thee.

26 * There shall none cast their fruit nor be barren in the land, the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies * turne their backs unto thee:

28 And I will send * hornets before thee, which shall drive out the Hivites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, leaſt the land grow to a wilderness, and the beast of the field multiply against thee.

30 By little and little I will drive them out from thy face, untill thou increase, and inherit the land.

31 And I will make thy coastes from the red sea unto the sea of the Philistims, and from the desert unto the River: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

32 * Thou shalt make no covenant with them, nor with their gods:

33 Neither shall they dwell in thy land, leaſt they make thee sinne against me: for if thou serue their gods, surely it shall be thy * destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the bill Lawes. 9, 13 Moses returneth into the mountaine. 14 Aaron and Hur have the charge of the people. 18 Moses was forty dayes and forty nights in the mountaine.

NOW hee had said unto Moses, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and ye shall worship aſſare off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe up with him.

3 * Afterward Moses came and tolde the people all the wordes of the Lord, and all the Lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath sayd, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose up early, and set up an * altar under the mountaine, and twelve pillars according to the twelve tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt-offerings of beeves, and sacrificed peace-offerings unto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After, hee tooke the * booke of the covenant, and read it in the audience of the people:

who sayd, All that the Lord hath sayd, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and sayd, Behold, the blood of the covenant, which the Lord hath made with you concerning all these things.

9 * Then went up Moses, and Aaron, Nadab, and Abihu, and severnie of the Elders of Israel.

10 And they sawe the God of Israel, and under his feete was as it were a * worke of a Saphir stone, and as the very heaven when it is cleare.

11 And upon the nobles of the children of Israel hee f laide not his hand: also they saw God, and g did eate and drinke.

12 * And the Lord h said unto Moses, Come up to me into the mountaine, and be there, and I will give thee i tables of stone, and the Law, and the Commandment, which I have written, for to reach k them.

13 Then Moses rose up, and his minister Joshua, and Moses went up into the mountaine of God.

14 And said unto the elders, Tarry us here untill we come againe unto you: and beholde, Aaron and Hur are with you: whoſoever hath any matters, let him come to them.

15 Then Moses went up to the mount, and the cloud covered the mountaine.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six dayes: and the seventh day he called unto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord was like l consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went up to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the tabernacle. 10 The forme of the Arke. 17 The Mercie-seate. 23 The Table. 31 The Candlesticks. 40 All must be done according to the patterne.

THEN the Lord spake unto Moses, saying, 2 * Speake unto the children of Israel, that they receive an offering for me: of * every man, whose heart giveth it freely, yee shall take the offering for me.

3 And this is the offering which ye shall b take of them, gold and silver, and brasse,

4 And blue filke, and purple, and scarlet, and fine linnen, and goats haire.

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood c Shittim.

6 Oyle for the light, spices for d anyoynting oyle, and for the perfume of sweet savour,

7 Onix stones, and stones to be set in the * Ephod, and in the * breast-plate.

8 Also they shall make me a * Sanctuary, that I may dwell among them.

9 According to all that I shew thee, even so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 * They shall make also an * Arke of Shittim-wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and a halfe high.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make

* 1. Pet. 1, 2.

Hebr. 9, 20.

d Which blood signifieth that the covenant broken cannot be satisfied without blood-shedding.

e As perfectly as their infirmities could behold his majestie.

f He made them not afraid, nor punished them.

g That is, rejoiced.

h The second time.

i Signifying the hardness of our hearts, except God do write his lawes therein by his Spirit.

j Jerem. 31, 33.

k Ezek. 11, 19.

l 2. Cor. 3, 3.

m Hebr. 8, 10.

n and 10. 16.

o To wit, the people.

p Or, him.

l The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his Spirit, he is like pleasant Saphir.

* Chap. 34, 18.

Deut. 9, 9.

a After the moral and iudiciall law he giveth them the ceremoniall law, that nothing should be left to mans invention.

* Chap. 35, 5.

b For the building and use of the Tabernacle.

* Or, yellow.

c Which is thought to be a kinde of Cedar, which will not rotte.

d Ordained for the Priests.

* Chap. 28, 4.

* Chap. 28, 15.

e A place both to offer sacrifice, and to heare the Law.

* Chap. 37, 1.

* Chap. 33, 2.

Deut. 7, 21.

Joshua 24, 12.

* Deut. 7, 25.

n God commandeth his not onely not to worship idoles, but to destroy them.

o That is, all things necessary for this present life.

* Deut. 7, 14.

p I will make them afraid at thy comming, and send mine angel to destroy them, as Chap. 35, 3.

* Josh. 24, 12.

q Called the sea of Syria.

r Of Arabia, called deserta.

s To wit, Ephraim.

* Chap. 34, 15.

t Ebr. offence or snare.

* Deut. 7, 16.

Josh. 23, 13.

a When he called him up to the mountaine to give him the Lawes, beginning at the 20 chap. hitherto.

b When he had received these lawes in mount Sinai.

* Ebr. judgements.

* Chap. 19, 8.

* Chap. 20, 24.

* Or, at the foot of the mountaine.

c For as yet the Priesthood was not given to Levi.

* Or, the booke of the Law.

|| Or, a circle and a border.

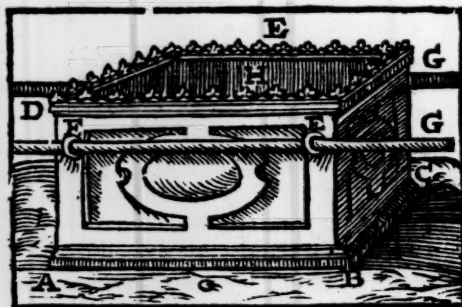
|| Or, feet.

make upon it a crowne of gold round about
12 And thou shalt cast foure rings of golde for it, and put them in the foure corners thereof: that is, two rings *shall be* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim-wood, and cover them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe.

B C The breadth a cubite and an halfe.

A D The height a cubite and an halfe.

E The golden crowne about the Arke.

F The foure rings of gold in the foure corners.

G The barres covered with gold to put through the rings to cary the Arke.

H The inner-part of the Arke where the Testimonie was put.

I The stone tables, the rod of Aaron, and Manna which were a testimonie of Gods presence.

|| Or, covering: or propitiatory.

g There God appeared mercifully unto them: and this was a figure of Christ.

PROPTIATORIE OR MERCIE-SEAT.



I The Propitiatory or Mercy-seat which is the covering of the Arke of the Testimonie, set apart in this edition for plainesse.

K The place whence issued the oracle and answer, from above the Propitiatory, and from between the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercie-seat.

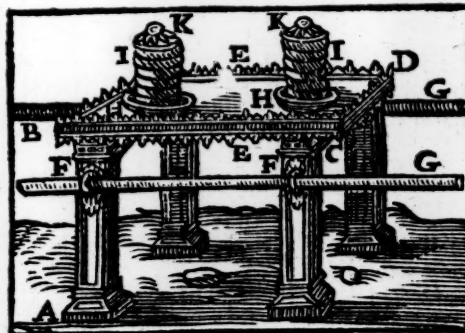
19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercie-seat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Mercie-seat with their wings and their faces one to another: to the Mercie-seatward shall the faces of the Cherubims bee.

21 And thou shalt put the Mercie-seat above upon the Arke, and in the Arke thou shalt put the Testimonie, which I will give thee.

22 And there I will declare my self unto thee, and from above the Mercy-seat* betweene the two Cherubims, which are upon the Arke of the Testimonie, I will tell thee all things which I will give thee in commandment unto the children of Israel.

THE TABLE OF THE SHEW-BREAD.



A B The height a cubite and an halfe.

B C The length two cubites.

C D The breadth a cubite.

E A crowne of gold above and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the Table was an hand

breadth thicke. F The foure rings. G The barres to cary the Table which were put through the rings. H Dishes wherein the shew-bread was put.

I The twelve cakes or loaves called the Shew-bread. K The goblets or coverings, the incense-cups.

23 * Thou shalt also make a Table of Shittim-wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

24 And thou shalt cover it with pure golde, and make thereto a crowne of gold round about.

25 Thou shalt also make unto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof:

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure seete thereof.

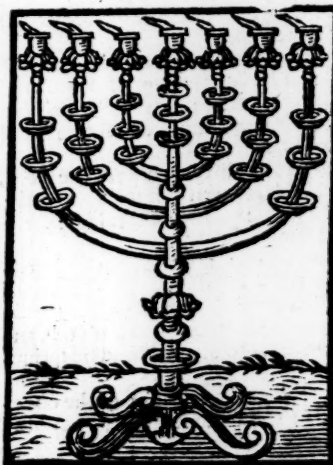
27 Over against the border shall the rings be for places for barres to beare the Table.

28 And thou shalt make the barres of Shittim-wood, and shalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also dishes for it, and incense-cups for it, and coverings for it, and goblets, wherewith it shall be covered, even of fine gold shalt thou make them.

30 And thou shalt set upon the Table Shew-bread before me continually.

THE CANDLESTICKE.



Because the fashion of the Candlestick is so plaine and evident, it needeth not to describe the particular parts thereof according to the order of letters. Onely whereas it is said in the 34 verse that there shall be foure bowles or cups in the Candlestick, it must be understood of the shaft or shanke: for there are but three for every one of the other branches.

Also the knops of the Candlestick, are those which are under the branches as they issue out of the shaft on either side.

h To set the bread upon.

* Chap. 37, 10.

|| Or, an hand broad.

* Chap. 37, 17.

i It shall not be smolten, but beaten out of the lumpe of golde with the hammer.

31 ¶ * Also thou shalt make a candlestick of pure gold: of i worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his boules, his knops, and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like unto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the fixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shalbe foure boules like unto almonds, his knops and his floures.

35 And there shalbe a knop under two branches made thereof: and a knop under two branches made thereof: and a knop under two branches made thereof, according to the fixe branches comming out of the Candlestick.

36 Their knops and their branches shall be thereof: all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seven lampes thereof: and the lampes thereof shalt thou put thereon to give light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shalbe of pure golde.

39 Of a k talent of fine gold shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the apperences.

33 The places of the Arke, of the Mercie-seate, of the Table, and of the Candlestick.

A fterward thou shalt make the Tabernacle with tenne curtaines of fine twined linnen and blew filke, and purple, and skarlet: and in them thou shalt make Cherubims of a broidered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

A B C D The ten curtaines which were eight and twenty cubites long of Cherubims worke. A E The breadth of a curtaine was foure cubites, and so the ten were fourtie cubits broad. F G Two curtaines and an halfe: so that the whole layed together, declareth that the Tabernacle was thirty cubits long, and twelve broad. F H Taches or bookes to tie the curtaines.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine foure cubites: every one of the curtaines shall

have one measure.

3 Five curtaines shall be coupled one to another: and the other five curtaines shall be coupled one to another.

4 And thou shalt make strings of blew filke upon the edge of the one curtaines, which is in the selvedge b of the coupling, and likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shalbe one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtaines one to another with the taches, and it shalbe one Tabernacle.

THE CURTAINS OF GOATS-HAIRE.

NORTH.



SOUTH.

These eleven curtaines of goats-haire were put above the other tenne A, and the eleventh hanged before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the South-side they were a cubite longer then the other, looke C. And also another on the North-side that the boards might be covered.

7 ¶ Also thou shalt make curtaines of goats-haire, to be a d covering upon the Tabernacle, thou shalt make them to the number of eleven curtaines.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleven curtaines shalbe of one measure.

9 And thou shalt couple five curtaines by themselves, and the fixe curtaines by themselves: but thou shalt double the e fixt curtaine upon the forefront of the covering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the selvedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brasie, and fasten them on the strings, and shalt couple the covering together that it may be one.

12 And the f remnant that resteth in the curtaines of the covering, even the halfe curtaine that resteth, shall be left at the backe-side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of the covering may remaine on either side of the Tabernacle to cover it.

14 Moreover, for that covering thou shalt make a g covering of rammes skinned red, and a covering of h badgers skinned above.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim-wood to stand up.

b On the side that the curtains might be tyed together.

c In tying together both the sides.
|| Or, bookes.
|| Or, partition.

EAST.

d Least raine and weather should marre it.

e That is, five on the one side, and five on the other, and the sixth should hang over the doore of the Tabernacle.

|| Or, bookes.

f For these curtains were two cubits longer then the curtains of the Tabernacle, so that they were sider by a cubite, on both sides.

g To be put upon the covering that was made of goats-haire.

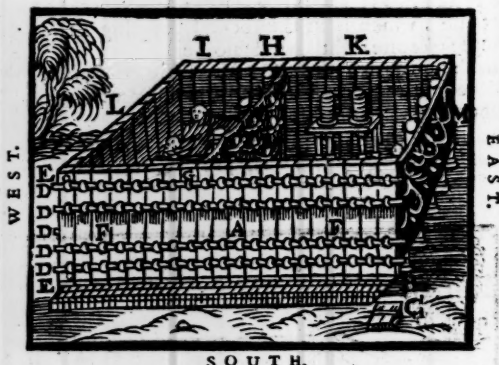
h This was the third covering of the Tabernacle.

16 Ten

16 Ten cubites *shall be* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board set in order as the feete of a Ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE. NORTH.



A Twentie boards on the South-side, and as many on the North-side, which were of ten cubits in length, that is from E to E. The breadth of each was a cubite and half, by reason whereof, all joynted together, made thirtie cubits, which was the length of the Tabernacle. Josephus writeth that each board was a handfull thicker.

B The neather part of the boards which was cut in two tenons, C The two mortaises, for each tenon one, wrought in two pieces apart, whereinto when the boards were put, they received the tenons, and held the boards up.

D D D D D Signifie five barres to hold the boards in order: foure passed without the boards, thorow rings: the middelmort went thorow the thickest of the boards, wherein holes were made therefore. E E Two rings, one at the upper part, and another at the neather part of the boards, which joynted the sides of the Tabernacle, and the boards of the West-end together. F F Rings, where through the barres passed. G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place from the most holy.

I The most holy place. K The holy place, wherein on the South-side the Candlestick was placed, and on the North-side against it, the Table of shew-bread. L Eight boards that close up the Tabernacle on the West-end, which was the uppermost end of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East-end, which was fastened to hang at five pillars.

18 And thou shalt make boards for the Tabernacle, even twentie boards on the South-side, even full South.

19 And thou shalt make fortie *ii* sockets of silver under the twentie boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North-side *shall be* twentie boards.

21 And their fourtie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make fixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they *shall be* joynted beneath, and likewise they *shall be* joynted above to a ring: thus shall it be for them two: they *shall be* for *ii* two corners.

25 So they *shall be* eight boards having sockets of silver, even fixteene sockets, that *ii*, two sockets under one board, & two sockets under another board.

26 ¶ Then thou shalt make five bars of Shittim-wood for the boards of one side of the Tabernacle.

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward *§* West-side.

28 And the middle barre shall goe through the

middles of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of gold, for places for the barres, and thou shalt cover the barres with gold.

30 So thou shalt reare up the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.

31 ¶ Moreover, thou shalt make a vaile of blew filke, and purple, and skarlet, and fine twined linnen, thou shalt make it of broidred worke with Cherubims.

32 And thou shalt hang it upon foure pillars of Shittim-wood covered with gold, (whose k hookes shall be of gold) standing upon foure sockets of silver.

33 ¶ Afterward thou shalt hang the vaile *†* on the hooks, that thou mayest bring in thither, that *is*, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the *†* most holy place.

34 Also thou shalt put the Mercie-seat upon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table *m* without the vaile, and the Candlestick over against the Table on the South-side of the Tabernacle, and thou shalt set the table on the North-side.

36 Also thou shalt make an *n* hanging for *§* doore of the Tabernacle of blew filke, and purple, and skarlet, and fine twined linnen wrought *w* needle.

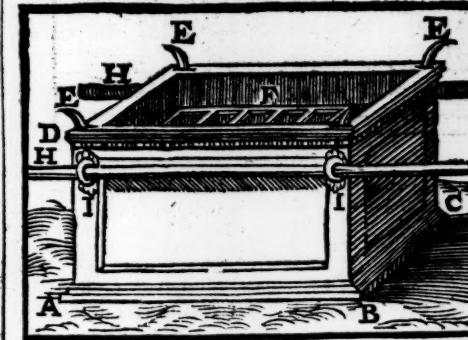
37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heads *shall be* of gold, and thou shalt cast five sockets of brasse for them.

CHAP. XXVII.

1 The Altar of the burnt-offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

Moreover thou shalt make the Altar of Shittim-wood, five cubites long and five cubites

THE ALTAR OF BURNT-OFFERING.



A B The length containing five cubites.

B C The breadth as much.

A D The height three cubites.

E The four hornes or four corners.

F The grate which was not within the Altar, and whereupon the sacrifice was burnt.

G Four rings to lift up the grate by, when they avoided the ashes.

H The barres to cary the Altar.

I The rings through the which the barres were put.

HHH Altars, befores, flesh-hooks, basens, and such instruments appertaining to the Altar.

broad

ii Or, brassee places, wherein were the mortaises for the tenons.

i The Ebrewew word signifieth twinnes: declaring that they should be so perfect and well joynted as was possible.

* Chap. 25, 9, 44. Hebr. 8, 5. A&: 7, 44.

k Some read, heads of the pillars.

† Ebr. Under the bookes: meaning that it should hang downward from the bookes.

l Whereinto the hie Priest only entred once a year.

m Meaning, in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

a For the burnt-offering.

broad (the altar shall be fouresquare) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure cornes thereof; the hornes shall be of it ^b selfe, and thou shalt cover it with brasie.

3 Also thou shalt make his ash-pannes for his ashes, and his besoms, and his basins, and his flesh-hookes, and his ^u censers: thou shalt make all the instruments thereof of brasie.

4 And thou shalt make unto it a grate, like net-worke of brasie: also upon that ^u grate shalt thou make foure brazen rings upon the foure corners thereof.

5 And thou shalt put it under the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, ⁱ say, of Shittim-wood, and shalt cover them with brasie.

7 And the barres thereof shall be put in the rings, the which barres shall be upon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betwene the boards: as God sheweth thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the ^c court of the Tabernacle in the South-side, even full South: the court shall have curtaines of fine twined linnen, of an hundreth cubites long, for one side.

10 And it shall have twenty pillars, with their twenty sockers of brasie: the heads of the pillars, and their ^d fillets, shall be silver.

11 Likewise on the North-side in length there shall be hangings of an hundreth cubites long, and the twenty pillars thereof with their twenty sockers of brasie: the heads of the pillars and the fillets shall be silver.

12 ¶ And the breadth of the court, on the West-side shall have curtaines of fiftie cubites, with their ten pillars, and their ten sockers.

13 And the breadth of the court, Eastward full East, shall have ^e fiftie cubites.

14 Also hangings of fiftene cubites shall be on the ^f one side with their three pillars and their three sockers.

15 Likewise on the other side shall be hangings of fiftene cubites, with their three pillars and their three sockers.

16 ¶ And in the gate of the court shall be a vaile of twenty cubites of blue filke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockers.

17 All the pillars of the court shall have filers of silver round about, with their heads of silver, and their sockers of brasie.

18 ¶ The length of the court shall be an hundreth cubites, and the breadth fiftie [†] at either end, and the height five cubites, and the hangings of fine twined linnen, and their sockers of brasie.

19 All the vessels of the Tabernacle for all manner service thereof, and all the ^g pinnes thereof, and all the pinnes of the court shall be brasie.

20 ¶ And thou shalt command the children of Israel, that they bring unto thee pure oyle olive ^h beaten for the light, that the lampes may alway ^u burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from evening to morning before the Lord, for a statute for

ever unto their generations, to be observed by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood, 4 Their garments. 13, 29 Aaron entred into the Sanctuary in the name of the children of Israel. 30 From and ⁱ Thammim. 38 Aaron beareth the iniquity of the Isra^lites offerings.

And cause thou thy brother Aaron to come unto thee, and his sonnes with him, from among the children of Israel, that he may serve me in the Priest office: ⁱ I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, ^a glorious and beautifull.

3 Therefore thou shalt speake unto all [†] cunning men, whom I have filled with the spirit of wisdom, that they may make Aarons garments to ^b consecrate him, that he may serve mee in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod or upmost coate which was like cloath of gold, and was girded unto him, wherein was the breast-plate with the xij stones, which was tied about with two chaines, to two Onyx-stones, and beneath with two laces.

B The robe which was next under the Ephod, whereunto were joynted th^e pome-granates and belles of golde.

C The tunicle or brodered coate, which was under the robe and longer then it, and was also without sleeves.

4 Now these shall be the garments, which they shall make, a breast-plate, and an ^c Ephod, and a robe, and a brodered coat, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serve me in the Priests office.

5 Therefore they shall take golde, and blue filke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue filke, and purple, scarlet, and fine twined linnen of broyered worke.

7 The two shoulders thereof shall be joynted together by their two edges: so shall it be closed.

8 And the ^d imbroidered gard of the same Ephod, which shall be upon him, shall be of the selfe-same worke and stuffe, even of gold, blue filke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onyx-stones, and grave upon them the names of ^y children of Israel.

10 Sixe names of them upon the one stone, and the fixe names that remaine, upon the second stone, according to ^e their generations.

11 Thou shalt cause to grave the two stones according to the names of the children of Israel, by a graver of signets that worketh and graveth in stone, and shalt make them to be set and embossed

a Whereby his office may be knowne to be glorious and excellent. [†] Ebr. wife to heart. ^b Which is to separate him from the rest.

c A short and strait coate without sleeves, put upmost upon his garments to keepe them close unto him.

d Which were about his upmost coate.

e As they were in age, so should they be given in order.

b Of the same wood and matter not fastened unto it.

c Or, fire-pannes.

d Ebr. net.

e This was the sanctuary into the Tabernacle, where the people abode.

f They were certaine hoops or circles for to beautifie the pillar.

g Meaning, curtaines of fiftie cubites. ^f Of the doore of the court.

† Ebr. fiftie in fiftie.

g Or, stakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the olive, when it is first pressed or beaten.

i Or, ascend up.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the high Priest could not give sentence in judgement without that on his breast.

i The description of the breast-plate.

|| Or, Sardine.

|| Or, Emerald.

|| Or, Carbuncle.

|| Or, Jasper.

† Ebr. Tarfiffo.

k Which are upmost toward the shoulder,

l^m which are beneath,

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel. n Urim signifieth light, and Thummim perfection: declaring that the stones of the breast-plate were most cleare, and of perfect beauty: by Urim also is meant knowledge, and Thummim holiness, shewing what vertues are required in the Priests.

bossed in golde.

12 And thou shalt put the two stones upon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord upon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde: at the end, of wrethen worke shall thou make them, and shalt fasten the wrethen chaines upon the bosses.

15 ¶ Also thou shalt make the breast-plate of judgement with broydered worke: like the worke of the Ephod shalt thou make it: of gold, blue filke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 † Foursquare it shall be and double, an hand bredth long and an hand bredth broad.

17 Then thou shalt set it full of places for stones, even foure rowes of stones: the order shall be this, a † rubie, a topaze, and a † carbuncle in the first row.

18 And in the second rowe thou shalt set an † emeraud, a saphir, and a † diamond.

19 And in the third row a turkeis, an achate, and an Hematire.

20 And in the fourth row † a chrysolite, an onix, and a jasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, graven in signets, every one after his name, and they shall be for the twelve tribes.

22 ¶ Then thou shalt make upon the breast-plate two chaines at the ends, of wrethen worke of pure gold.

23 Thou shalt make also upon the breast-plate two rings of gold, and put the two rings on † the two ends of the breast-plate.

24 And thou shalt put the two wrethen chaines of golde in the two rings in the ends of the breast-plate.

25 And the other two ends of the two wrethen chaines, thou shalt fasten in the two embossments, and shalt put them upon the shoulders of the Ephod upon the foreside of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the † two other ends of the breast-plate, upon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it over against the coupling of it upon the broidered gard of the Ephod.

28 Thus shall they bind the breast-plate by his rings upon the rings of the Ephod, with a lace of blue filke, that it may be fast upon the broidered gard of the Ephod, and that the breast-plate be not loosed from the Ephod.

29 So Aaron shall † beare the names of the children of Israel in the breast-plate of judgement upon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breast-plate of judgement, the † Urim and the Thummim, which shall be upon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the judgement of the children of Israel upon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue filke.

32 And the hole for his head shall be in the middes of it, having an edge of woven worke round about the collar of it: so shall it be as the collar of an habergion, that it rent not.

33 ¶ And beneath upon the skirts thereof, thou shalt make pome-granates of blue filke, and purple, and scarlet round about the skirts thereof, and bells of gold between them round about:

34 That is, † a golden bell and a pome-granate, a golden bell and a pome-granate round about upon the skirts of the robe.

35 So shall it be upon Aaron, when hee ministereth, and his sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and grave thereon, as signets are graven, † HOLINES TO THE LORD.

37 And thou shalt put it on a blue filke lace, and it shall be upon the miter, even upon the forefront of the miter shall it be.

38 So shall it be upon Aarons forehead, that Aaron may † beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes upon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needie-worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them upon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and † fill their hands, and sanctifie them, that they may minister unto mee in the Priests office.

42 Thou shalt also make them linnen breeches to cover their privities: from the loynes unto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes, when they come into the Tabernacle † of the Congregation, or when they come unto the altar to minister in the holy place, that they † commit not iniquity, and so die. This shall be a law for ever unto him, and to his seed after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promyseth to dwell among the children of Israel.

THIS thing also shalt thou do unto them, when thou consecratest them to be my Priests, * Take a young calfe, and two rammes without blemish.

2 And unleavened bread, and cakes unleavened tempered with oyle, and wafers unleavened anoynted with oyle: (of fine wheat-floure shalt thou make them.)

3 Then thou shalt put them in one basket, and a † present them in the basket with the calfe and the two rams,

4 And shall bring Aaron and his sonnes unto the doore of the tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put upon Aaron the tunicle, and the † robe of the Ephod.

† Eccles 4. 14.

o Holiness appertaineth to the Lord: for he is most holy, and nothing unholly may appear before him.

p Their offerings could not be so perfect, but some fault would be therein: which is the hie Priest hat, and pacified God.

q That is, consecrate them, by giving them things to offer, and thereby adjure them to their office.

|| Or, of whitewash.

r In not hiding their nakedness.

* Levit. 9. 2.

a To offer them in sacrifice.

b which was next under the Ephod.

Ephod, and the Ephod, and the brest-plate, and shalt close them to him with the broidered gird of the Ephod.

6 Then thou shalt put the mitre upon his head, and shalt put the holy * crowne upon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre upon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats upon them.

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also * fill the handes of Aaron, and the handes of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, * and Aaron and his sonnes shall * put their hands upon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it upon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that covereth the inwards, and the kail, that is on the liver, and the two kidneis, and the fat that is upon them, and shalt burne them upon the Altar.

14 But the flesh of the calfe, and his skin, and his dounge shalt thou burne with fire without the hoaste: it is a sinne-offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand upon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about upon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, and shalt put them upon the pieces thereof, and upon his head.

18 So thou shalt burne the whole ramme upon the Altar: for it is a burnt-offering unto the Lord: for a sweet savour: it is an offering made by fire unto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it * upon the lappe of Aarons eare, and upon the lappe of the right eare of his sonnes, and upon the thumbe of their right hand, and upon the great toe of their right foote, and shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is * upon the Altar, and of the anoynting oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes, with him: so he shall be hallowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, even the fat that covereth the inwards, and the kail of the liver, and the two kidneis, and the fat that is upon them, and the right shoulder, (for it is the * ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of unleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of

Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their hands, and burne them upon the altar besides the burnt-offering for a sweet savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to * and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the * heave-offering, which was shaken to and fro, and which was heaved up of the ramme of the consecration which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall have it by a statute for ever, of the children of Israel: for it is an heave-offering, and it shall be an heave-offering of the children of Israel, of their * peace-offerings, even their heave-offering to the Lord.

29 ¶ And the holy garments which appertain to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and feede his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, I whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron and unto his sonnes, according to all things which I have commanded thee: seven dayes shalt thou * consecrate them.

36 And thou shalt offer every day a calfe for a sinne-offering, for reconciliation: and thou shalt cleanse the Altar, when thou hast offered upon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 ¶ * Now this is that which thou shalt present upon the altar: even two lambes of one yeare olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at even.

40 And with the one lambe, a * tenth part of fine flowre mingled with the fourth part of an * Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke-offering.

41 And the other lambe thou shalt present at even: thou shalt doe thereto according to the offering of the morning, and according to the drinke-offering thereof, to be a burnt-offering for a sweet savour unto the Lord.

42 This shall be a continuall burnt-offering in your generations at * doore of the Tabernacle of the Congregation before the Lord, where I will make

h This sacrifice the Priests did moove toward the East, West, North, and South.
i So called because it was not onely shaken to and fro, but also lifted up.

k Which were offerings of thanksgiving to God for his benefits.

* Levit. 8, 37. and 24, 9. Matth. 23, 4.

l That is, by the sacrifices.

† Ebr. fill their hands.

m To appease Gods wrath that sinne may be pardoned.

* Num. 28, 2.

n That is, an Omer, read Chap. 16, 10.
o Which is about a pinte.

* Chap. 28, 36.
* Chap. 30, 25.

* Chap. 28, 41.
i Or, consecrate them.

* Levit. 1, 4.
c Signifying that the sacrifice was also offered for them, and that they did approve it.

* Levit. 3, 3.

† Ebr. sinne.
1, Cor. 5, 21.

d Or a savour of rest, which causeth the wrath of God to cease.

e Meaning the soft and oether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

ⁿ Or, declare my selfe to you.

^p Because of my glorious presence.

* Levit. 16, 12.
2. Cor. 6, 16.

^q It is I the Lord, that am their God.

^a Upon the which the sweete perfume was burnt, verse 34.

^b Of the same wood and matter.

^{||} Or, a circle and border.

This Altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures.

⁶ That is, in the Sanctuary, and not in the holiest of all.

^d Meaning, when hee trimmeth them, and refresheth the oyle.

^e Otherwise made then this, which is described.

ⁿ make appointment with you, to spake there unto thee.

43 There I will appoint with the children of Israel, and the place shall be sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: ^q I am the Lord their God.

CHAP. XXX.

² The Altar of incense. ¹³ The summe that the Israelites should pay to the Tabernacle. ²⁸ The brasen laver.

³³ The anointing oyle. ³⁴ The making of the perfume.

Furthermore thou shalt make an Altar ^a for

sweete perfume, of Shittim-wood thou shalt make it.

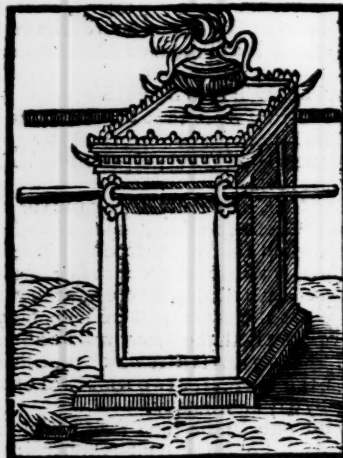
² The length thereof a cubite, and the breadth thereof a cubite, (it shall be foursquare) and the height thereof two cubites: the horns thereof shall be ^b of the same.

³ And thou shalt overlay it with fine gold, both the top thereof, and the sides thereof round about, and his horns: also thou shalt make unto it ^a a crowne of gold round about.

⁴ Besides this thou shalt make under this crowne two golden rings on either side: *even* on every side shalt thou make them, that they may be as places for the barres to beare it withall.

⁵ The which barres thou shalt make of Shittim-wood, and shalt cover them with golde.

THE ALTAR OF SWEETE PERFUME.



⁶ After thou shalt set it ^c before the vaile, that is neere the Arke of the Testimonie, before the Merce-seate that is upon the Testimonie, where I will appoint with thee.

⁷ And Aaron shall burne thereon sweete incense every morning: when hee ^d dresseth the lampes thereof, shall he burne it.

⁸ Likewise at even, when Aaron setteth up the lampes thereof, he shall burne incense: *this* perfume shall be perpetuall before the Lord, throughout your generations.

⁹ Ye shall offer no ^e strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke-offering ^f thereon.

¹⁰ And Aaron shall make reconciliation upon the horns of it once in a yeare with the blood of the sinne-offering *in the day* of reconciliation: once in the yeare shall he make reconciliation upon it throughout your generations: this is most holy unto the Lord.

¹¹ ¶ Afterward the Lord spake unto Moses, saying,

¹² * When thou takest the summe of the children of Israel after their number, then they shall give every man ^g a redemption of his life unto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

¹³ This shall every man give, that goeth into the number, halfe a shekel, after the ^h shekel of the Sanctuary: (* a shekel ⁱ twenty gerahs) the halfe shekel shall be an offering to the Lord.

¹⁴ All that are numbered from twenty yeares olde and above, shall give an offering to the Lord.

¹⁵ The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall give an offering unto the Lord, ⁱ for the redemption of your lives.

¹⁶ So thou shalt take the money of the redemption of the children of Israel, and shalt put it unto the use of the Tabernacle of the Congregation, that it may be a memoriall unto the children of Israel before the Lord, for the redemption of your lives.

THE LAVER OF BRASSE.



¹⁷ ¶ Also the Lord spake unto Moses, saying, ¹⁸ Thou shalt also make a Laver of brasse, and his foot of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

¹⁹ For Aaron and his sonnes shall ^k wash their hands, and their feete thereat.

²⁰ When they goe into the Tabernacle of the Congregation, or when they goe unto the Altar to minister, and to make the perfume of the burnt-offering to the Lord, they shall wash themselves with water, lest they die

²¹ So they shall wash their hands and their feet that they die not: and *this* shall be to them an ordinance ^l for ever, both unto him, and to his seede throughout their generations.

²² ¶ Also the Lord spake unto Moses, saying,

²³ Take thou also unto thee principall spices: of the most pure myrrhe five hundred ^m shekels, of sweete cinamon halfe so much, that ⁿ is, two hundred and fiftie, and of sweete ^a calamus, two hundred, and fiftie:

^f But it must onely serve to burne perfume.

* Num. 1, 2, 5.

^g Whereby he redeemed that he redeemed his life which he hath forfeit, as is declared by David, 2. Sam. 24, 1. ^h This shekel valued two common shekels: and the gerah valued about a pence after five shillings: sterling the ounce of silver * Levit. 3, 5, 15. Num. 3, 4, 7. Ezek. 45, 12. ⁱ That God should be mercifull unto you.

Because the manner of this figure is not particularly described, we have put it in this forme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

^k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

^l So long as the Priesthood shall last.

^m Weighing is much.

ⁿ It is a kinde of reede of a very sweete favour within, and it is used in pouders and odours.

Chap. 29, 40.

All things which appertaine to the Tabernacle.

3, 5, 6.

by he that he his life bath is de David, 1. thekelve, common and the used about after the sterling of silver, 5, 5, 7, 13. God should full.

Neither at their rituals nor otherwise.

Either a stranger or an Israelite, save only the Priests.

In Hebrew, Sheleth: which is a sweete kinde of gumme and smelteth as the myrre.

he manure is ularly, we it in that is with the fo is it fashion copies

Only dedicate to the use of the Tabernacle.

I have chosen and made meete, Chap. 35, 30.

This sheweth that handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

I have instructed them, and increased their knowledge.

So called, because of the cunning and art used therein, or because the whole was beate out of one piece.

24 Also of Cassia five hundredth, after the shekel of the Sanctuary, and of oyle olive an * Hin.

25 So thou shalt make of it the oyle of holy oymnt, even a most precious oymnt after the arte of the Apothicary: this shall be the oyle of holy oymnt.

26 And thou shalt anoynt the * Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlestick, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt-offering with all his instruments, and the laver and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoynt Aaron, and his sons, and shalt consecrate them, that they may minister unto me in the Priests office.

31 Moreover thou shalt speake unto the children of Israel, saying, This shall be an holy oymnt unto me, throughout your generations.

32 None shall anoint p mans flesh therewith, neither shall ye make any composition like unto it: for it is holy, and shall be holy unto you.

33 Whosoever shall make the like oymnt, or whosoever shall put any of it upon a stranger, even he shall be cut off from his people.

34 And the Lord said unto Moses, Take unto thee these spices, pure myrrhe and * cleare gumme and galbanum, these odours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the apothicarie, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put it before the Arke of the Testimonie in the tabernacle of the congregation, where I will make appoyntment with thee: it shall be unto you most holy.

37 And ye shall not make unto you any composition like this perfume which thou shalt make: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that to smell thereto, even he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke.

13 The Sabbath-day is the forme of our sanctification.

14 The Tables written by the finger of God.

And the Lord spake unto Moses, saying, Beholde, I * have called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah,

Whom I have filled with the Spirit of God, in wisdome, and in understanding, and in knowledge, and in all b workmanship:

4 To finde out curious workes to worke in golde, and in silver, and in brasse.

5 Also in the art to set stones, and to carve in timber, and to worke in all manner of workmanship.

6 And behold, I have joynd him with Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are e wise hearted, have I put wisdome to make all that I have commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie-seate that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the d pure Candlestick with all his instru-

ments, and the Altar of perfume;

9 Likewise the Altar of burnt-offering with all his instruments, and the Laver with his foote;

10 Also the garments of the ministration, and the holy garment for Aaron the Priest, and the garments of his sons, to minister in the Priests office.

11 And the e anoynting oyle, and sweet perfume for the Sanctuary according to all that I have commanded thee, shall they doe.

12 ¶ Afterward the Lord spake unto Moses, saying,

13 Speake thou also unto the children of Israel, and say, f Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 * Ye shall therefore keepe the g Sabbath: for it is holy unto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be even cut off from among his people.

15 Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doth any work in the Sabbath-day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may observe the h rest throughout their generations for an everlasting Covenant.

17 It is a signe betweene me and the children of Israel for ever, * for in six dayes the Lord made the heaven and the earth, and in the seventh day he ceased and rested.

18 Thus (when the Lord had made an end of communing with Moses upon mount Sinai) * he gave him two Tables i of the Testimony, even tables of stone, written with the finger of God,

CHAP. XXXII.

4 The Israelites impute their deliverance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables.

But when the people sawe, that Moses taried long or he came down from the mountaine, the people gathered themselves together against Aaron, and said unto him, Up, a make us gods to goe before us: for of this Moses (the man that brought us out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said unto them, b Plucke off the golden eare-rings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them unto mee.

3 Then all the people pluckt from themselves the golden eare-rings, which were in their eares, and they brought them unto Aaron.

4 * Who received them at their hands, and fashioned it with the graving tooles, and made of it a d molten calfe: then they said, * These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron sawe that, he made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose up the next day in the morning, and offered burnt-offerings, and brought peace-offerings: also * the people fat them downe to eate and drink, and rose up to play.

7 ¶ Then the Lord said unto Moses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes,

e Which odely was to anoint the Priests and the instruments of the tabernacle, and not to burne.

f Though I command these works to be done, yet will I not that you breake my Sabbath-dayes. * Chap. 20, 8. Exech. 20, 12. g God repeateth this point: because the whole keeping of the law standeth in the true use of the Sabbath, which is to cease from our workes, and to obey the will of God. 1 Or, Sabbath

* Gen. 31, and 22. h From creating his creatures, but not from governing and preserving them. * Deut. 9, 10. i Whereby he declared his will to his people.

a The roots of idolatry is, when men thinke that God is not at hand, except they see him carnally. b Thinking that they would rather forget idolatry, then to resigne their most precious jewels. c Such is the rage of idolaters, that they spare no cost to satiate their wicked desires. * Psal. 106, 19. d They smelled of their leaven of Egypt, where they saw calves, oxen and serpents worshipped. * 1. King. 12, 28.

* 1. Cor. 10, 7.

* Deut. 9, 12.

The two Tables broken.

Exodus.

Moses prayeth for the people.

Whereby we see what necessity we have to pray earnestly to God, to keep us in his true obedience, and to send us good guides.

* 1. King. 12. 28.
* Chap. 33. 3.
Deut. 9. 13.

f God sheweth that the prayers of the godly stay his punishment.

* Psal. 106. 23.

* Num. 14. 13.
* Or, blasphemers.

* Or, repent.

g That is, thy promise made to Abraham.

* Gen. 12. 7. and 15. 7. and 48. 16.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

* Deut. 9. 27.

i Partly to despite them of their idolatry, and partly that they should have none occasion to remember it afterward.

k Both destitute of Gods favour, and an occasion to their enemies to speake evill of their God.

8 They are soone turned out of the way, which I commanded them: for they have made them a molten calfe, and have worshipped it, and have offered thereto, saying, * These be thy gods, O Israel, which have brought thee out of the land of Egypt.

9 Again the Lord said unto Moses, * I have seen this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hot against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses prayed unto the Lord his God, and sayd, O Lord, why doth thy wrath waxe hot against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand?

12 * Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy fierce wrath, and change thy mind from this evill toward thy people.

13 Remember Abraham, Izhak, and Israel thy servants, to whom thou swarest by thine owne selfe, and saydest unto them, * I will multiply your seede, as the starres of heaven, and all this land, that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 Then the Lord changed his mind from the evill, which he threatened to doe unto his people.

15 So Moses returned and went downe from the mountain with the two Tables of the Testimony in his hand: the tables were written on both their sides, even on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God graven in the Tables.

17 And when Joshua heard the noyse of the people, as they shouted, he sayd unto Moses, There is a noyse of warre in the hoaste.

18 Who answered, It is not the noyse of them that have the victory, nor the noyse of them that are overcome: for I do heare the noyse of singing.

19 Now, as soone as he came neare unto the hoast, he saw the calf and the dauncing: so Moses wrath waxed hot, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calf, which they had made, and burned it in the fire, and ground it unto powder, and strowed it upon the water, and made the children of Israel drinke of it.

21 Also Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sinne upon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are even set on mischief.

23 And they sayd unto me, Make us gods to go before us: for we know not what is become of this Moses (the man that brought us out of the land of Egypt.)

24 Then I said unto them, Ye that have golde, plucke it off: and they brought it mee, and I did cast it into the fire, and thereof came this calf.

25 Moses therefore saw that the people were naked (for Aaron had made them naked unto their shame among their enemies),

26 And Moses stood in the gate of the camp, and said, Who pertaineth to the Lord: let them come to mee. And all the sonnes of Levi gathered themselves unto him.

27 Then he said unto them, Thus saith the Lord God of Israel: Put every man his sword by his side, goe to and fro, from gate to gate, through the hoast, and slay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moses had commanded, and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands unto the Lord this day, even every man upon his sonne, and upon his brother, that there may be given you a blessing this day.)

30 And when the morning came, Moses said unto the people, Ye have committed a grievous crime: but now I will go up to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe unto the Lord, and said, Oh, this people have sinned a great sinne, and have made them gods of gold.

32 Therefore now if thou pardon their sin, thy mercy shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out my booke.

34 Goe now therefore, bring the people unto the place which I commanded thee: behold, mine Angell shall goe before thee, but yet in the day of my visitation I will visite their sinne upon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

CHAP. XXXIII.

2 God promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to go up with them. 9 Moses saith familiarly with God. 13 He prayeth for the people.

Afterward the Lord said unto Moses, Depart, and goe up from hence, thou, and the people (which thou hast brought up out of the land of Egypt) unto the land which I swore unto Abraham, to Izhak, and to Jaakob, saying, * Unto thy seed will I give it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites:

3 To a land, I say, that floweth with milke and hony: for I will not go up with thee, * because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this evill tidings, they sorrowed, and no man put on his best raiment.

5 (For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people, I will come suddenly upon thee and consume thee: therefore now put thy costly raiment from thee, that I may know what to doe unto thee.)

6 So the children of Israel layed their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoast far of from the hoast, and called it * Ohel-moed. And when any did seeke to the Lord, he went out unto the Tabernacle of the

l This fact did please God, that he turned the curse of Jaakob against Levi to a blessing. Deut. 33. 9.

m In revenging Gods glory we must have no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it even to his owne salvation. I will make it known that he was never predestinate in mine eternall counsel to life everlasting. p This declared how grievous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entred into it, must pass up by the hills. * Gen. 12. 7. * Chap. 23. 27. Josh. 24. 11. Deut. 7. 32.

* Chap. 31. 9. Deut. 9. 13.

b That either may shew mercy, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called because the people resorted thither, when they should be instructed of the Law will.

the Congregation, which was without the hoaste.

8 And when Moses went out unto the Tabernacle, all the people rose up, and stood every man at his tent doore, and looked after Moses, untill he was gone into the Tabernacle.

9 And as soone as Moses was entred into the Tabernacle, the cloudie pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose up, and worshipped every man in his tent doore.

11 And the Lord spake unto Moses, & face to face, as a man speaketh unto his friend. After hee turned againe into the hoaste, but his servant Joshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said unto the Lord, See, thou sayest unto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with mee: thou hast sayde moreover, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found favour in thy sight, shewe mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will give thee rest.

15 Then he said unto him, If thy presence goe not with us, carry us not hence.

16 And wherein now shall it be knownen, that I and thy people have found favour in thy sight: shall it not be when thou goest with us? so I, and thy people shall have preeminence before all the people that are upon the earth.

17 And the Lord sayd unto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he sayd, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my good go before thee, and I will proclaim the Name of the Lord before thee: * for I will shew * mercie to whom I will shew mercy, and will have compassion on whom I will have compassion.

20 Furthermore he sayd, Thou canst not see my face, for there shall no man see me, and I live.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand upon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will cover thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIV.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The feast. 25 Moses is 40 dayes in the mount. 30 His face shineth, and he covereth it with a vail.

And the Lord said unto Moses, * Hewe thee two Tables of stone, like unto the first, and I will write upon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come up early unto the mount of Sinai, and t waite there for me in the top of the mount.

3 But let no man come up with thee, neither let any man be seene throughout all the mount; neither let the sheepe nor cattell feede before this mount.

4 Then Moses hewed two Tables of stone like unto the first, and rose up early in the morning, and went up unto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and trueth.

7 Referring mercie for thousands, forgiving iniquitie, and transgression and sinne, and not making the wicked innocent, * visiting the iniquitie of the fathers upon the children, and upon childrens children, unto the third and fourth generation.

8 Then Moses made haft and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, if I have found grace in thy sight, that the Lord would now goe with us (b for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take us for thine inheritance.

10 And he answered, Behold, * I will make a covenant before all thy people, and will doe marvels, such as have not been done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they bee the cause of * ruine among you:

13 But yee shall overthrow their altars, and breake their images in pieces, and cut downe their groves.

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is * Jealous, is a jealous God.)

15 Least thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice unto their gods, some man call thee, and thou * eate of his sacrifice.

16 And least thou take of their * daughters unto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of * mettall.

18 ¶ The feast of * unleavened breade shalt thou keepe: seven dayes shalt thou eate unleavened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Every male that first openeth the womb, shall be mine: also all the first-borne of thy flocke shall be reckoned mine, both of beeves and sheepe.

20 But the first of the asse thou shalt buy out with a lambe: and if thou redeeme him not, then thou

E 2 shalt

Or, alone.

Or, polished.

a This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 33. verse 19.

† Ebr. not making innocent.
* Deut. 5. 9.
Jere. 32. 18.

b Seeing the people are thus of nature, the rulers have need to call upon God, that he would always be present with his Spirit.
* Deut. 7. 2.

* Deut. 7. 2.

c If thou follow their wickednesse, and pollute thy self with their idolatry.
d Which pleasant places they chused for their idoles.
* Chap. 20. 5.

* Chap. 23. 32.
Deut. 7. 1. 3.

* 1. Cor. 8. 10.

* 1. King. 11. 2.

e As gold, silver, brasse, or any thing that is molten: And here in is condemned all manner of idoles, & whatsoever they be made off.
* Chap. 33. 15.
* Chap. 13. 4.
* Chap. 13. 2.
and 22. 25.
Ezek. 44. 30.

d Most plainly and familiarly of all others, Numb. 12. 7. 8. Deut. 34. 10.

e I care for thee, and will preserve thee in this thy vocation.

† Ebr. face.
f Signifying that the Israelites should excell through Gods favour all other people, verse 16.

g Thy face, thy substance, and thy majesty.
h My mercy and fatherly care.

i Reade Chap. 34. verse 6. 7.
* Rom. 9. 15.
k For finding nothing in man that can deserve mercy, he will freely save him.

l For Moses sawe not his face in full majesty, but as mans weaknesse could beare.
m In mount Horeb.
n So much of my glory as in this mortall life thou art able to see.

* Deut. 10. 7.

† Ebr. stand so me.

* Chap. 23, 25.

Eccles. 35, 4.

f Without offering some thing.

* Chap. 23, 12.

* Chap. 23, 16.

g Which was in September, when the sunne declined which in the count of political things they called the end of the yeere.

* Deut. 16, 16.

Chap. 23, 14, 17. h God promisseth to defend them and theirs, which obey his commandement.

* Chap. 23, 13.

i Read Chap. 23, 19. Deut. 14, 21.

* Chap. 24, 18. Deut. 9, 9.

k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles. * Deut. 4, 23. l Or, words.

i Reade, 2. Cor. 4, 7.

* 2. Cor. 3, 13. m Which was in the Tabernacle of the congregation.

* Chap. 20, 9. n Wherein ye shall rest from all bodily worke.

shalt breake his necke: all the first-borne of thy sonnes shalt thou redeeme, and none shall appeare before me * f emptic.

21 ¶ * Six dayes shalt thou worke, and in the seventh day thou shalt rest: both in earing-time, and in the harvest thou shalt rest.

22 ¶ * Thou shalt also observe the feast of weekes in the time of the first fruites, of wheat-harvest, and the feast of gathering fruites in the end of the yeere.

23 ¶ * Thrice in a yeere shall all your men-children appeare before the Lord Jehovah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come up to appeare before the Lord thy God thrice in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leaven, neither shall ought of the sacrifice of the feast of Paschever be left unto the morning.

26 The first ripe fruites of thy land thou shalt bring unto the house of the Lord thy God: yet shalt thou not feede a kid in his mothers milke.

27 And the Lord said unto Moses, Write thou these words: for after the tenor of * these words I have made a covenant with thee and with Israel.

28 So he was there with the Lord * fourtie dayes and fourtie nights, and did neither eat bread nor drinke water, and he wrote in the Tables * the words of the covenant, even the Ten * commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as hee descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked upon Moses, and behold, the skin of his face shone bright, and they were afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said unto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a covering upon his face.

34 But when Moses came before the Lord, to speake with him, he tooke off the covering untill he came out: then he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the covering upon his face, untill he went to speake with GOD.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readiness of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said unto them, These are the wordes which the Lord hath commanded, that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seventh day shalt be unto you the holy * Sabbath of rest unto the Lord: whosoever doth any worke therein, shall die.

3 Ye shall kindle no fire throughout all your habitations upon the Sabbath-day.

4 ¶ Againe, Moses spake unto all the Congregation of the children of Israel, saying, This is the thing, which the Lord commandeth, saying;

5 Take from among you an offering unto the Lord: whosoever is of a * willing heart, let him bring this offering to the Lord, namely golde, and silver, and brasie:

6 Also blew filke, and purple, and skarlet, and fine linnen, and goats haire,

7 And rams skins died red, and badgers skins with Shittim-wood:

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onyx-stones, and stones to be set in the Ephod, and in the brest-plate.

10 And all the wife b hearted among you, shall come and make all that the Lord hath commanded:

11 That is, the * Tabernacle, the pavillion thereof, and his covering, and his taches, and his boards, his barres, his pillars, and his sockets.

12 The Arke, and the barres thereof: the Mercie-seate, and the vaile that covereth it.

13 The Table, and the barres of it, and all the instruments thereof, and the shew-bread:

14 Also the Candlestick of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the ending of the Tabernacle,

16 The * Altar of burnt-offering with his brazen grate, his barres and all his instruments, the laver and his foote.

17 The hangings of the court, his pillars, and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cords,

19 The * ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And every one, whose heart † encouraged him, and every one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his uses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought † taches and eare-rings and rings, and bracelets, all were jewels of gold: and every one that offered an offering of gold unto the Lord:

23 Every man also, which had blew filke, and purple, and skarlet, and fine linnen, and goats haire, and rammes skinnies died red, and badgers skins, brought them.

24 All that offered an oblation of silver and of brasie, brought the offering unto the Lord: and every one, that † had Shittim-wood for any manner worke of the ministring, brought it.

25 And all the women that were wife hearted, did spin with their hands, and brought the spun-worke, even the blew filke, and the purple, the skarlet, and fine linnen,

* Chap. 25, 1.

b Read Chap. 25, 1.

* Chap. 26, 31.

c Which hang before the Mercy-seat, that it could not be seene.

* Chap. 30, 1.

* Chap. 27, 1.

d Such as appertaine to the service of the Tabernacle.

† Eir, lifted him up.

‡ Or, basket.

† Eir, wherein was spun.

c Which were witty and expert.

f That is, which were good spinners.

* Chap. 30.23.

g Using Moses as a minister thereof.

* Chap. 31.2.

h Or, with the spirit of God.

i Pertaining to graving, or carving, or such like. * Chap. 26.1.

f Or, wife in heart. a By the Sanctuary he meant here all the Tabernacle.

b Meaning, the Israelites.

c A rare example and notable to see the people so ready to serve God with their goods.

* Chap. 26.3.4. d Which were little pictures with wings in the forme of children.

26 Likewise all the women, whose hearts were moved with knowledge, spun goats *iskire*.

27 And the rulers brought onyx-stones, and stones to be set in the Ephod, and in the breast-plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose hearts mooved them willingly to bring for all the worke which the Lord had commanded them to make: by the hand of Moses, brought a free offering unto the Lord.

30 ¶ Then Moses sayde unto the children of Israel, Beholde, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Judah.

31 And hath filled him with an excellent spirit of wisdom, of understanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in golde, and in silver, and in brasle.

33 And in graving stones to set them, and in carving of wood, *even* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisdom of heart to worke all manner of cunning * and broidred, and needle-worke: in blew filke, and in purple, in skarlet, and in fine linnen and weaving, *even* to doe all maner of worke and subtil inventions.

CHAP. XXXVI.

1 The great readinesse of the people. 2 The curtains made. 3 The coverings. 4 The boards. 5 The barres. 6 The

Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gave wisdom, and understanding, to know how to worke all maner of worke for service of the * Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had given wisdom, *even* as many as their hearts encouraged to come unto that worke to worke it.

3 And they received of Moses all the offering which the children of Israel had brought for the worke of the service of the Sanctuary, to make it: also *b* they brought still unto him free gifts every morning.

4 So all the wisemen, that wrought all the holie worke, came every man from his worke which they wrought:

5 And spake to Moses, saying, The people bring too much, and more then enough for the use of the worke, which the Lord hath commanded to be made.

6 Then Moses gave a commandement, and they caused it to be proclaymed throughout the hoaste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtains of fine twined linnen, and of blew filke, and purple, and skarlet: *a* Cherubims of broidred worke made they *upon* them;

9 The length of one curtaine was twenty and eight cubits, and the breadth of one curtain foure cubites: and the curtains were all of one fise.

10 And he coupled five curtains together, and other five coupled he together.

11 And hee made strings of blew filke by the edge of one curtaine, in the selvedge of the coupling: likewise hee made on the side of the other curtaine in the selvedge in the second coupling.

12 * Fifty strings made he in the one curtaine, and fifty strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fiftie *taches* of golde, and coupled the curtains one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtains of goats-haire for the covering upon the Tabernacle: he made them *to the number* of eleven curtains.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleven curtains were of one fise.

16 And hee coupled five curtains by themselves, and six curtains by themselves.

17 Also hee made fiftie strings upon the edge of one curtaine in the selvedge in the coupling, and fiftie strings made he upon the edge of the other curtaine in the second coupling.

18 He made also fiftie taches of brasle to couple the covering that it might be one.

19 And hee made a covering upon the pavilion of rammes-skinnes died red, and a covering of badgers-skinnes above.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim-wood to stand up.

21 The length of a board was ten cubites, and the breadth of one board was a cubite and an halfe.

22 One board had two tenons, set in order as the feere of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So he made twentie boards for the South-side of the Tabernacle, even full South.

24 And fourtie sockets of silver made hee under the twentie boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards.

26 And their forty sockets of silver, two sockets under one board, and two sockets under another board.

27 Likewise toward the West-side of the Tabernacle he made sixe boardes.

28 And two boardes made hee in the corners of the Tabernacle for either side.

29 And they were * joyned beneath, and likewise were made sure above with a ring: this hee did to both in both corners.

30 So there were eight boardes, and their fixteene sockets of silver, under every board two sockets.

31 ¶ After he made * barres of Shittim-wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, and five bars for the boards of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through *5* boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the barres,

E 3 and

* Chap. 26.10.

h Or, busket.

i Or, pavilion.

j These two were about the covering of goats-haire.

k And to beare up the curtains of the Tabernacle.

g Or, toward the Sea, which was the Sea called Mediterranean, Westward from Jerusalem.

* Chap. 26.24.

* Chap. 26.28, and 30.4.5.

^h Which was betweene the Sanctuary and the Holiest of all.

ⁱ Or, beads.

ⁱ Which was betweene the court and the Sanctuary.

ⁱⁱ Or, golden borders.

* Chap. 25, 10.

^a Like battlements.

* Chap. 25, 17.

^b Of the selfesame matter that the Mercie-seate was.

ⁱⁱ Or, four fingers.

* Chap. 25, 29.

and covered the barres with golde.

35 ¶ Moreover he made a ^h vaile of blew filke and purple, and of skarlet, and of fine twined-linnen: with Cherubims of broydered worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with gold: whose ⁱ hookes were also of gold, and hee cast for them foure sockets of silver.

37 And he made an ⁱ hanging for the Tabernacle doore, of blew filke, and purple, and skarlet, and fine twined linnen, and needle worke.

38 And the five pillars of it with their hookes, and overlaid their chapters, and their ⁱ filets with golde, but their five sockets were of brasle.

CHAP. XXXVII.

¹ The Arke. ⁶ The Mercie-seate. ¹⁰ The Table. ¹⁷ The Candlestick. ²⁵ The altar of incense.

After this, Bezaleel made the * Arke of Shittim-wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

2 And overlaid it with fine golde within and without, and made a * crowne of gold to it round about.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim-wood, and covered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the * Mercie-seate of pure gold: two cubites and an halfe ^{was} the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, upon the two ends of the Mercie-seate: ^{even} of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: ^b of the Mercie-seate made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, and covered the Mercie-seate with their wings and their faces were one towards another: toward the Mercie-seate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim-wood: two cubites ^{was} the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an ⁱ hand breadth round about, and made upon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim-wood, and covered them with gold to beare the Table.

16 * Also he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise he made the Candlestick of pure gold: of worke beaten out with the hammer made he the Candlestick: and his shaft, and his branche, his bolles, his knops, and his floures were of one piece.

18 And fixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: and so throughout the fixe branches that proceeded out of the Candlestick.

20 And upon the Candlestick were foure bolles after the fashion of almonds, the knoppes thereof and the floures thereof.

21 That is, under every two branches a knop made thereof, and a knop under the second branch thereof, and a knop under the third branch thereof, according to the fixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold.

23 And he made for it seven lampes with the snuffers, and snuff-dishes thereof of pure gold.

24 Of a ^c talent of pure gold made he it with all the instruments thereof.

25 ¶ Furthermore he made the * perfume altar of Shittim-wood: the length of it ^{was} a cubite, and the breadth of it a cubite (it was square) and two cubites high, and the hornes thereof were of the same.

26 And he covered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made unto it a crowne of golde round about.

27 And he made two rings of gold for it, under the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim-wood, and overlaid them with gold.

29 And he made the holy * anoynting oyle, and the sweet pure incense after the apothecaries art.

CHAP. XXXVIII.

⁶ The altar of burnt-offerings. ⁸ The brasen Laver. ⁹ The Court. ²⁴ The summe of that the people offered.

Also he made the altar of the burnt-offering * of Shittim-wood: five cubites ^{was} the length thereof, and five cubites the breadth thereof: it ^{was} square and three cubites high.

2 And he made unto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasle.

3 Also he made all the instruments of the altar: the ⁱ ash-pans, and the besoms, and the basins, the flesh-hookes, and the * censers: all the instruments thereof made he of brasle.

4 Moreover, he made a brasen grate wrought like a net to the Altar, under the compasse of it beneath in the ^a middes of it.

5 And cast foure rings of brasle for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim-wood, and covered them with brasle.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boardes.

8 ¶ Also he made the laver of brasle, and the foote of it of brasle: of the ^b glasses of the women that did asseble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally, he made the court on the South-side full South: the hangings of the court were of fine twined linnen, having an hundred cubits.

10 Their

* Chap. 25, 31.

^c Reade Chap. 25, 30.

* Chap. 30, 1, 2, 3, 4.

* Chap. 30, 33, 34.

* Chap. 27, 1.

ⁱⁱ Or, fire-pans. * Chap. 27, 3.

^a So that the gridiron or grate was halfe so high as the altar, and stood within it.

* Chap. 27, 3.

^b R. Kimbi saith, that the women brought their looking-glasses, which were of brasle of fine metall, and offered them freely unto the use of the Tabernacle: which was a bright thing, and of great majesty.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of the pillars, and their fillets were of silver.

11 And on the Northside the hangings were an hundred cubites: their pillars twentie, and their sockets of brasie twentie, the hookes of the pillars and the fillets of silver.

12 On the westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars, and their fillets of silver.

13 And toward the Eastside, full East were hangings of fiftie cubites.

14 The hangings of the one side were fiftene cubites, their three pillars, and their three sockets:

15 * And of the other side of the court-gate on both sides were hangings of fiftene cubites with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linnen.

17 But the sockets of the pillars were of brasie: the hookes of the pillars and their fillets of silver, and the covering of their chapiters of silver: and all the pillars of the court were hooped about with silver.

18 He made also the hanging of the gate of the court of needle-work, blewefilke, and purple, and skarlet, and fine twined linnen even twenty cubites long, and five cubites in height and breadth, like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasie: their hookes of silver, and the covering of the chapiters, and their fillets of silver.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasie.

21 ¶ These are the parts of the Tabernacle, I mean, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the Levites, by the hand of Ithamar sonne to Aaron the Priest.

22 So Bazaleel the sonne of Uri, the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of needle-worke in blewefilke, and in purple, and in skarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and seven hundred and thirtie shekels, according to the shekell of the Sanctuary.

25 But the silver of them that were numbred in the Congregation, was an hundred talents, and a thousand seven hundred and fiftie shekels, after the shekel of the Sanctuary.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeare old and above, among fixe hundred thousand, and three thousand, and five hundred and fiftie men.

27 Moreover there were an hundred talents of silver, to cast the sockets of the Sanctuary, and the sockets of the vail: an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundred and seventie and five shekels, and overlaid their chapiters, and made fillets about them.

29 Also the brasie of the offering was seventie

talents, and two thousand, and foure hundred shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court-gate, and all the * pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 31 All that the Lord commanded was made, and finished. 43 Moses blest the people.

Moreover they made garments of ministration to minister in the Sanctuary of blewefilke, and purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blewefilke, and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wiers, to worke it in the blewefilke and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was upon him, was of the same stuffe, and of like worke: even of gold, of blewefilke, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought * two Onyx-stones closed in ouches of gold, and graved, as b signets are graven, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breast-plate of broidered worke like the worke of the Ephod: to wit, of gold, blewefilke, and purple, and skarlet, and fine twined linnen.

9 They made the breast-plate double, and it was square an hand breadth long, and an hand breadth broad: it was also double.

10 And they filed it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe.

11 And in the second rowe an Emerald, a Saphir, and a Diamond:

12 Also in the third rowe a Turkeis, an Achate, and an Hamatire:

13 Likewise in the fourth rowe a Chrysolite, an Onyx, and a Jasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, even twelve after their names, graven like signets, every one after his name, according to the twelve tribes.

15 After they made upon the breast-plate chains at the ends, of wrethen worke and pure gold.

16 They made also two bosses of gold, and two gold rings, and put the two rings in the two corners of the breast-plate.

17 And they put the two wrethen chains of gold in the two rings, in the corners of the breast-plate.

18 Also the two other endes of the two wrethen

c Reade the weight of a talent, Chap. 35, 39.

* Chap. 27, 10.

a As coverings for the Arke, the Candlestick, the Altars, and such like. * Chap. 3, 10. and 35, 29.

* Chap. 28, 9. b That is, of very fine and curious workmanship.

* Chap. 28, 12.

c Or, a figure, which stone Authors write, that it commeth of the urine of the beast called Lynx.

d That is, every tribe had his name written in a stone.

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, upon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breast-plate upon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the fore-side of it, and over against his coupling above the brodered gard of the Ephod.

21 Then they fastened the breast-plate by his rings unto the rings of the Ephod, with a lace of blew filke that it might be fast upon the brodered gard of the Ephod, and that the breast-plate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreover, he made the robe of the Ephod of woven worke, altogether of blew filke.

23 And f the hole of the robe was in the mids of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made upon the skirt of the robe pome-granates, of blew filke and purple, and skarlet, and fine linnen twined.

25 They made also *bells of pure gold, and put the bells betweene the pome-granates upon the skirts of the robe round about betweene the pome-granates.

26 A bell and a pome-granate, a bell and a pome-granate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linnen, of woven worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

29 ¶ And the girdle of fine twined linnen, and of blew filke, and purple, and skarlet, even of needle-worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote upon it a superscription like to the graving of a signet, * H O L I N E S T O T H E L O R D.

31 And they tied unto it a lace of blew filke to fasten it on high upon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 ¶ Afterward they brought the Tabernacle unto Moses, the Tabernacle and all his instruments, his tables, his boards, his barres, and his pillars, and his sockets.

34 And the covering of rammes-skinnes, dyed red, and the covering of badgers-skinnes, and the covering vaile.

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shew-bread,

37 The pure candlestick, the lamps thereof, even the Lampes ^a set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar and the anointing oyle, and the sweete incense, and the hanging of the Tabernacle doore.

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Laver and his foote.

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court-gate, and his cords, and his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministering garments to serve in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that the Lord had ⁱ commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and behold they had done it as the Lord had commanded: so had they done: and Moses ^k blessed them.

CHAP. XL.

ⁱ The Tabernacle with the apperances is reared up.
³⁴ The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord spake unto Moses, saying,

2 In the ^a first day of the first moneth in the very first of the same moneth shalt thou set up the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and cover the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lampes.

5 And thou shalt set the incense Altar ^b of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt-offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang up the hanging at the court-gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof that it may be holy.

10 And thou shalt anoynt the Altar of the burnt-offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoynt the Laver, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes unto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister unto me in the Priests office.

14 Thou shalt also bring his sonnes and cloathe them with garments.

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister unto mee in the Priests office: for their anoynting shall be a ^d signe, that the Priesthood ^d shall be everlasting unto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 * Thus

^e Which was next under the Ephod.

^f Where he should put thorow his head.

* Chap. 28. 33.

* Chap. 11. 42.

* Chap. 28. 36.

¶ Chap. 27. 27.

^g So called because it hanged before the mercy-seat and covered it from sight, Chap. 35. 12.

^h Or, which Aaron dressed and refreshed with oyle every morning, Chap. 30. 7.

ⁱ Signifying that in Gods manner man may neither adde, nor diminish.
^k Praised God for the peoples diligence, and prayed for them.

^a After that Moses had been 40 dayes, and 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set up in Abid, which moneth containeth half March and half April.
* Read Chap. 35.

^b That is, the altar of perfume, or to burne incense on.

^c This hanging vaile was between the Sanctuary and the court.

^d Till both the Priesthood and the ceremonies should end, which was at Christs coming.

* Num. 7, 1.
e After they came
out of Egypt,
Num. 7, 1.

f That is, the
Tables of the
lawe, Chap. 31, 18.
and 34, 29.

* Chap. 35, 12.

g Between the
Sanctuary and the
court.

* Because in this
booke is chiefly
intreated of the
Levites, and of
things pertaining
to their office.

a Herely Moses
declareth that hee
taught nothing to
the people, but
that which he re-
ceived of God.
b So they could
offer of none other
sort, but of those
which were com-
manded.
* Exod. 29, 26.

17 ¶ * Thus was the Tabernacle reared up the first day of the first moneth in the second yeare.

18 Then Moses reared up the Tabernacle and fastened his sockets, and set up the boards thereof, and put in the barres of it, and reared up his pillars.

19 And hee spread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercie-seate on high upon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged up the * covering vaile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile.

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, over against the Table to ward the Southside of the Tabernacle.

25 And hee lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile.

27 And burnt sweet incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged up the vaile at the e doore of the Tabernacle.

29 After, he set the burnt-offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt-offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord hath commanded Moses.

33 Finally, hee reared up the court round about the Tabernacle and the Altar, and hanged up the vaile at the court-gate: so Moses finished the worke.

34 ¶ * Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended up from the Tabernacle, the children of Israel went forward in all their journeyes.

37 But if the cloude ascended not, then they journeyed not till the day that it ascended.

38 For h the cloude of the Lord was upon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their journeyes.

* Numb. 9, 15.
1. King. 8, 10.

h Thus the presence of God preserved and guided them night and day, till they came to the land promised.

The Third Booke of MOSES, Called * LEVITICUS.

THE ARGUMENT.

AS God dayly by most singular benefites declared himself to be mindefull of his Church, so hee would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lacke of temporal things, or ought that belonged to his divine service and Religion. Therefore he ordeined divers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices, conversation and portion: he shewed what feasts they should observe and in what times. Moreover he declareth by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can be no forgiveness of sinnes. And because they should give no place to their owne inventions (which thing God most detested, as appeareth by the terrible example of Nadab and Abihim.) he prescribed even to the least things what they should doe, as what beasts they should offer and eate, what diseases were contagious and to be avoyded: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared he promised favour and blessing to them that keepe his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 Of burnt-offerings for particular persons. 3, 10 and 14 The manner to offer burnt-offerings as well of bullocks, as of sheepe and kidnes.

NOW the Lord called Moses, and spake unto him out of the Tabernacle of the Congregation, saying,

2 Speake unto the children of Israel, and thou shalt say unto them, If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of b cattell, as of beeves and of the sheepe.

3 * If his sacrifice be a burnt-offering of the

herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And he shall put his hand upon the head of the burnt-offering, and it shall be accepted to the Lord, to be his atonement.

5 And a he shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall offer the blood, and shall sprinkle it round about upon the altar, that is by the doore of the Tabernacle of the Congregation.

c Meaning, within the court of the Tabernacle.

† Ebr. to him.

d The Priest of Levite.

e Of the burnt-offering, Exod. 27, 11.

6 Then

6 Then shall he slay the burnt-offring, and cut it in pieces:

7 So the sonnes of Aaron the Priest shall put fire upon the altar, and lay the wood in order upon the fire.

Or, the body of the beast, or the fat.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ^h kall upon the wood that is in the fire which is upon the altar.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt-offring, an oblation made by fire, for a sweete savour ^f unto the Lord.

Or a favour of rest, which pacifieth the anger of the Lord.

10 ^g And if his sacrifice for the burnt-offring be of the flocks (^{as} of the sheepe, or of the goats), he shall offer a male without blemish.

Reads verse 5. Before the altar of the Lord.

11 ^h And he shall kill it on the North-side of the altar, and the Priests Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

Ab. into his pieces. Or, fat.

12 And he shall cut it in [†] pieces, separating his head and his ^h kall, and the Priest shall lay them in order upon the wood that layeth in the fire which is on the altar.

13 But he shall wash the inwards, and the legges with water, and the Priest shall offer the whole and burne it upon the altar: for it is a burnt-offring, an oblation made by fire for a sweete savour unto the Lord.

The Hebrew word signifieth to pinch off with the nable. Or, ferial, or pressed.

14 ^g And if his sacrifice be a burnt-offring to the Lord of the fowls, then shall he offer his sacrifice of the turtle-doves, or of the yong pigeons.

On the side of the court-gate in the pannes which stood with ashes, Exod. 17, 3.

15 And the Priest shall bring it unto the altar, and ⁱ wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be ^h shed upon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the ^k East-part in the place of the ashes.

17 And he shall cleave it with his wings, but not divide it asunder: and the Priest shall burne it upon the altar upon the wood that is in the fire: for it is a burnt-offring, an oblation made by fire for a sweete savour unto the Lord.

CHAP. II.

1 The meate-offring is after three sortes of fine flour unbaken. 4 Of bread baken.

ANd when any will offer a ^a meate-offring unto the Lord, his offering shall be of fine flour, and he shall poure oyle upon it, and put incense thereon.

a Because the burnt-offring could not be without the meate-offring.

2 And shall bring it unto Aarons sonnes the Priest, and ^b he shall take thence his handfull of the flour, and of the oyle with all the incense, and the priest shall burne it for a ^c memoriall upon the altar: for it is an offering made by fire for a sweete savour unto the Lord.

b The Priest.

c To signifie that God remembereth him that offereth.

3 ^{*} But the remnant of the meate-offring shall be Aaron and his sonnes: for it is ^d most holy of the Lords offering made by fire.

Ecclus. 7, 31. Therefore none should eat of it but the Priest.

4 ^g If thou bring also a meate-offring baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anoynted with oyle.

e Which is a gift offered to God to pacifie him.

5 ^g But if thy ^e meate-offring be an oblation of the frying-pan, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate-offring.

7 ^g And if thy meate-offring be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate-offring (that is made of these things) unto the Lord, and shalt present it unto the Priest, and he shall bring it to the altar.

9 And the priest shall take from the meate-offring a ^{*} memoriall of it, and shall burne it upon the altar: for it is an oblation ^{*} made by fire for a sweete savour unto the Lord.

** Verse 2. * Exod. 29, 18.*

10 But that which is left of the meate-offring, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate-offrings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burne leaven nor hony in any offering of the Lord made by fire.

12 ^g In the oblation of the first fruits ye shall offer ^f them unto the Lord, but they shall not be burnt ^g upon the altar for a sweete savour.

13 (All the meate-offrings also shalt thou season with ^{*} salt, neither shalt thou suffer the salt of the ^h covenant of thy God to be lacking from thy meate-offring, but upon all rhine oblations thou shalt offer salt.

14 If then thou offer a meate-offring of thy first fruites unto the Lord, thou shalt offer for thy meate-offring of thy first fruites ^{*} eares of corne dried by the fire, and wheate beaten out of ^h the greene eares.

15 After, thou shalt put oyle upon it, and lay incense thereon: for it is a meate-offring.

16 And the priest shall burne the memoriall of it, even of that, that is beaten, and of the oyle of it with all the incense thereof: for it is an offering unto the Lord made by fire.

CHAP. III.

1 The manner of peace-offrings, and beastes for the same. 17 The Israelites may not eat fat nor blood.

ALso if his oblation be a ^a peace-offring, if he will offer of the drove (whether it be male or female) he shall offer such as is without blemish, before the Lord.

a A sacrifice of thanksgiving offered for peace and prosperitie, either generally or particularly.

2 And shall put his hand upon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the priest shall sprinkle the blood upon the altar round about.

*b One part was burnt, another was to the Priest, and the third to him that offered. * Exod. 29, 25.*

3 So he shall offer ^b part of the peace-offring, as a sacrifice made by fire unto the Lord, even the ^{*} fat that covereth the inwards, and all the fat that is upon the inwards.

4 He shall also take away the two kidneis, and the fat that is on them, and upon ^h the flanks, and the kall on the liver with the kidneis.

** Or, the which kidneis are neere the flanks.*

5 And Aarons sonnes shall burne it on the altar, with the burnt-offring, which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweete savour unto the Lord.

6 ^g Also if his oblation be a peace-offring unto the Lord out of the flocke, whether it be ^c male or female, he shall offer it without blemish.

c In the peace-offring it was indifferent to offer either male or female, but in the burnt-offring only the male: here can be offered no birds, but in the burnt-offring they might: all there was consumed with fire, and in the peace-offring but a part.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

9 After,

d The burnt-offering was wholly consumed, and of the offering made by fire onely the inward, &c. were burnt: the shoulder and breast, with the two jawes and the mewe were the Priests, and the rest his that offered.
* Verse 4.

e Meaning, at the northside of the Altar, Chap. 11.

* Chap. 7, 15.
f By eating fat, was meant to be small, and by blood eating, was signified cruelty.
* Gen. 9, 4.
Chap. 17, 4.

† Elr. a finle.
a That is, of negligence or ignorance, specially in the ceremonial law: for otherwise the punishment for crimes are appointed according to the transgression, Num. 15, 22.

b Meaning, the high Priest.

c Hereby confessing that he deserved the same punishment which the beast suffered.

d Which was betweene the Holiest of all, and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.
* Chap. 5, 9.

9 After, of the peace-offings he shall offer ^d an offering made by fire unto the Lord: he shall take away the fat thereof, and the rump altogether, hard by the backe-bone, and the fat that covereth the inward, and all the fat that is upon the inward.

10 Also he shall take away the two kidneis, with the fat that is upon them, and upon the * flanks, and the kall upon the liver with the kidneis.

11 Then the Priest shall burne it upon the altar, as the meate of an offering made by fire unto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord.

13 And shall put his hand upon the head of it, and kill it before ^e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof upon the altar round about.

14 Then hee shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inward, and all the fat that is upon the inward.

15 Also hee shall take away the two kidneis, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneis.

16 So the Priest shall burne them upon the altar, as the meate of an offering made by fire for a sweete savour: * all the fatte is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eare neither ^f fat nor * blood.

CHAP. IV.

1 The offering for finnes done of ignorance. 3 For the Priest, the Congregation, the ruler, and private man.

Moreover, the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, saying, If [†] any shall sinne through ^a ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe *contrarie* to any of them,

3 If ^b the Priest that is anointed do sinne (according to the sinne of the people) then shall he offer for his sinne which hee hath sinned, a young bullocke without blemish unto the Lord for a sinne-offering.

4 And he shall bring the bullock unto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vaile of the ^d Sanctuary.

7 The Priest also shall put *some* of the blood before the Lord, upon the hornes of the altar of sweete incense, which is in the ^e Tabernacle of the Congregation, then shall he powre * all the *rest* of the blood of the bullocke at the foote of the altar of burnt-offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the bullocke for the sinne-offering: *to wit*, the fat that covereth the inward, and all the fatte that is about the inward.

9 He shall take away also the two kidneis, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneis.

10 As it was taken away from the bullocke of

the peace-offings, and the Priest shall burne them upon the altar of burnt-offering.

11 * But the skinn of the bullocke, and all his flesh, with his head, and his legges, and his inward, and his dung *shall he beare out*.

12 So he shall cary the whole bullocke out of the * hoaste unto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 And if the ^f whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and have done *against* any of the commandements of the Lord which should not be done, and have offended:

14 When the sinne which they have committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the ^g Elders of the Congregation shall put their handes upon the head of the bullocke before the Lord, and ^h hee shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, *even* before the vaile.

18 Also he shall put *some* of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foote of the altar of burnt-offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and ⁱ burne it upon the altar.

20 And the Priest shall doe with this bullocke, as he did with the bullocke for ^h sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall cary the bullocke without the hoaste, and burne him as hee burned the first bullocke: *for* it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance *against* any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sinne, which hee hath committed, then shall he bring for his offering an ⁱ hee-goate without blemish.

24 And shall lay his hand upon the head of the hee-goate, and kill it in ^h the place where he should kill the burnt-offering before the Lord: *for* it is a sinne-offering.

25 Then the Priest shall take of the blood of the sinne-offering with his finger, and put it upon the hornes of the burnt-offering altar, and shall powre the *rest* of his blood at the foote of the burnt-offering altar.

26 And shall burne all his fat upon the altar, as the fat of the peace-offering: so the Priest shall make ⁱ an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the ⁱ people of the land shall sinne through ignorance in doing *against* any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed,

* Exod. 29, 14.
Num. 29, 31.

* Hebr. 13, 31.

f The multitude excuseth not the sinne, but if all have sinned, they must all be punished.
* Chap. 5, 2, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.
h Or, the Priest.

i Or, make atonement.

h Or, the multitude of the flocke.
h That is, the Priest shall kill it, for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Jesus Christ.
h Or, private person.

¹ Or, the female of the goats.

^k Reade verse 34.

^{*} Exod. 29.17.

^l Meaning, that the punishment of his sinne should be laid upon that beast, or, that he had received all things of God, and offered this willingly.

^m Or, besides the burnt-offerings, which were daily offered to the Lord.

[†] ^{Elr.} a female.
[†] Or, if the judge hath taken an oath of any other.
^a Whereby it is commanded to beare witness to the truth, and disclose the iniquity of the ungodly.

^b Or, vow rashly without just examination of the circumstances, and not knowing what shall be the issue of the same.
^c Which have been mentioned before in this Chapter.

[†] ^{Elr.} if his hand cannot touch, meaning for his purity.

^{*} Chap. 3.15.

committed, then he shall bring for his offering a she-goate without blemish for his sinne which he hath committed.

²⁹ ^k And he shall lay his hand upon the head of the sinne-offring, and slay the sinne-offring in the place of burnt-offring.

³⁰ Then the Priest shall take of the blood thereof with his finger, and put it upon the hornes of the burnt-offring altar, and powre all the rest of the blood thereof at the foote of the altar.

³¹ And shall take away all his fat, as the fat of the peace-offerings is taken away, and the Priest shall burne it upon the altar for a ^{*} sweete savour unto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

³² And if he bring a lambe for his sinne-offring, he shall bring a female without blemish.

³³ And shall lay his hand upon the head of the sinne-offring, and he shall slay it for a sinne-offring in the place where he should kill the burnt-offring.

³⁴ Then the Priest shall take of the blood of the sinne-offring with his finger, and put it upon the hornes of the burnt-offring altar, and shall powre all the rest of the blood thereof at the foote of the altar.

³⁵ And he shall take away all the fat thereof, as the fat of the lambe of the peace-offings is taken away: then the Priest shall burne it upon the altar ^m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shall be forgiven him.

CHAP. V.

¹ Of him that testifieth the truth. ⁴ Of him that sweareth rashly. ¹⁵ Of him that by ignorance withdraweth any thing dedicate to the Lord.

Also if [†] any have sinned, that is, [†] if he have heard the voyce of an oath, and hee can be a witness, whether he hath seene or ^a known of it, if he doe not utter it, he shall beare his iniquity:

² Either if one touch any uncleane thing, whether it be a carion of an uncleane beast, or a carion of uncleane cattell, or a carion of uncleane creeping things, and is not ware of it, yet hee is uncleane, and hath offended:

³ Either if he touch any uncleannesse of man (whatsoever uncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

⁴ Either if any ^b sware and pronounce with his lippes to doe evill, or to doe good (whatsoever it be that a man shall pronounce with an oath) and it be hid from him, and after knoweth that he hath offended in one of these points,

⁵ When he hath sinned in any of these things, then he shall confesse that he hath sinned therein.

⁶ Therefore shall he bring his trespass-offring unto the Lord for his sinne which he hath committed, even a female from the flocke, be it a lambe or a she-goate for a sinne-offring, and the Priest shall make an atonement for him concerning his sinne.

⁷ But [†] if he be not able to bring a sheep, he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons unto the Lord, one for a sinne-offring, and the other for a burnt-offring.

⁸ So he shall bring them unto the Priest, who shall offer the sinne-offring first, and ^{*} wring the

necke of it asunder, but not plucke it cleane off.

⁹ After hee shall sprinkle of the blood of the sinne-offring upon the side of the altar, and the rest of the blood shall be shed at the foote of the altar: for it is a sinne-offring.

¹⁰ Also he shall offer the second for a burnt-offring as the manner is: so shall the Priest make an atonement for him (for his sinne which hee hath committed) and it shall be forgiven him.

¹¹ [†] But if hee ^{*} be not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering the tenth part of an Ephah of fine Houre for a sinne-offring, hee shall put none oyle thereto, neither put any incense thereon: for it is a sinne-offring.

¹² Then shall hee bring it to the Priest, and the Priest shall take his handfull of it for the ^{*} remembrance thereof, and burne it upon the altar ^{*} with the offerings of the Lord made by fire: for it is a sinne-offring.

¹³ So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meate-offring.

¹⁴ [†] And the Lord spake unto Moses, saying,

¹⁵ If any person transgresse and sinne through ignorance ^g by taking away things consecrated unto the Lord, he shall then bring for his trespass-offring unto the Lord a ramme without blemish out of the flocke, worth two shekels of silver ^h by thy estimation after the shekel of the Sanctuary, for a trespass-offring.

¹⁶ So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and give it unto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass-offring, and it shall be forgiven him.

¹⁷ [†] Also if any sinne and ^{*} doe against any of the Commandements of the Lord, which ought not to be done, and know not, and sinne and beare his iniquity.

¹⁸ Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth ^{*} two shekels for a trespass-offring unto the Priest: and the Priest shall make an atonement for him concerning his ^k ignorance wherein he erred, and was not ware: so it shall be forgiven him.

¹⁹ This is the trespass-offring for the trespass committed against the Lord.

CHAP. VI.

⁶ The offering for sinnes which are done willingly. ⁹ The law of the burnt-offrings. ¹³ The fire must abide evermore upon the altar. ¹⁴ The law of the meate-offring. ²⁰ The offerings of Aaron, and his sinnes.

And the Lord spake unto Moses, saying,

² If any sinne and commit a trespass against the Lord, and deny unto his neighbour that which was taken him to keepe, or that which was put to him ^a of trust, or doeth by ^b robbery, or by violence oppress his neighbour.

³ Or hath found that which was lost, and denieth it, and sweareth falsely, for any of these things that a man doeth, wherein he sinneth.

⁴ When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, of the thing taken by violence which hee tooke by force, or the thing which was delivered him

[†] Or, power.

[†] Or, according to the law.
^d Or, declare him to be purged of that sinne.
^{*} Verse 7.

^e Which was about a pottell.
^f As in the meate-offring, Chap. 3.11.

^{*} Chap. 2.2.
^{*} Chap. 4.35.

^g As touching the first-fruits, or tithes, due to the Priests and Levites.

^h By the estimation of the Priest, Chap. 27.12.

^{*} Chap. 4.3.

ⁱ That is, afterward remembered that he hath found when his conscience doth accuse him.
^{*} Exod. 30.13.

^k Els if his sinne against God come of malice, he must die, Num. 15.30.

^a To bestow, and occupie for the use of him that gave it.
^b By any guile, or unlawfull means.
^{*} Num. 5.6.
^c Wherein he cannot but sinne: or, wherein a man accuseth to sinne by perjury or such like thing.

to keepe, or the lost thing which he found.

5 Or for whatsoever he hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fift part more thereto, and give it unto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass unto the Lord, a ramme without blemish out of the * flocke in thy estimation worth two shekels for a trespass-offering unto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, Whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake unto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the ^d lawe of the burnt-offering, (it is the burnt-offering because it burneth upon the altar all the night unto the morning, and the fire burneth on the altar.)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches upon ^e his flesh, and take away the ashes when the fire hath consumed the burnt-offering upon the altar, and he shall put them beside the ^f altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes forth without the hoast unto a cleane place.

12 But the fire upon the altar shall burne thereon and never be put out: wherefore the Priest shall burne wood on it every morning, and lay the burnt-offering in order upon it, and he shall burne thereon the fat of the peace-offerings.

13 The fire shall ever burne upon the altar, and never goe out.

14 ¶ * Also this is the law of the meat-offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall even take thence his handfull of fine flour of the meat-offering and of the oyle, and all the incense which ^g upon the meat-offering, and shall burne it upon the altar for a sweete savour as a * memoriall therefore unto the Lord:

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leaven in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be ^g baken with leaven: I have given it for their portion of mine offering made by fire: for it is as the sinne-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eate of it: It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: * whatsoever toucheth them shall be holy.

19 ¶ Again the Lord spake unto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine flour, for a meat-offering ^h perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying-panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the ⁱ baken pieces of the meat-offering for a sweete savour unto the Lord.

22 And the Priest that is ⁱ anointed in his stead, among his sonnes shall offer it: It ^h the Lords ordinance for ever, it shall be burnt altogether.

23 For every meate-offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake unto Moses, saying,

25 Speake unto Aaron, and unto his sonnes, and say, This is the Lawe of the sinne-offering. In the place where the burnt-offering is killed, shall the sinne-offering be killed before the Lord, for it is most holy.

26 The Priest that offereth his sinne-offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there droppeth of the blood thereof upon a * garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot it shall both be scowred and washed with ^l water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 * But no sinne-offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt with ^m fire.

CHAP. VII.

1 The lawe of the trespass-offering. 11 Also of the peace-offering.
23 The fat and the blood may not be eaten.

Likewise this is the lawe of the * trespass-offering, it is most holy.

2 In the place ^b where they kill the burnt-offering, shall they kill the trespass-offering, and the blood thereof shall he sprinkle round about upon the altar.

3 All the fat thereof also shall ^c he offer, the rump, and the fat that covered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them and upon the flanks, and the kall on the liver with the kidneis.

5 Then the Priest shall burne them upon the altar, for an offering made by fire unto the Lord: this is a trespass-offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne-offering ^g, so ^h the trespass-offering, one ^d law serveth for both: ^e that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt-offering, shall have the skin of the burnt-offering which he hath offered.

9 And all the meate-offering that is baken in the oven, and that is dressed in the pan, and in the frying-pan shall be the Priests that offereth it.

10 And every meat-offering mingled with oyle, and that is ^f dry, shall pertaine unto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace-offerings, which he shall offer unto the Lord,

12 If he offer it to give thanks, then he shall offer for his thanks-offering, unleavened cakes mingled with oyle, and unleavened wafers anointed with oyle, and fine flour ^g fried with the cakes mingled with oyle.

13 He shall offer ^h also his offering with cakes of leavened bread, for his peace-offings, to give thanks.

14 And of all the sacrifice he shall offer one cake for an heave-offering unto the Lord, and it

^k Meaning, the garment of the Priest.

^l Which was in the Laver, Exod. 30.18.

^m Chap. 4. 5. Hebr. 13. 11.

ⁿ Out of the camp, chap. 4. 12.

^a Which is for the smaller sinnes, and such as are committed by ignorance.
^b At the court-gate.

^c The high Priest.

^d The same ceremonies, notwithstanding that this word trespass signifieth lesse then sinne.

^e Meaning, the rest which is left and not burnt.

^f Because it had no oyle nor leaven.

^g Peace-offerings containe a confession and thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.

* Num. 5. 1.

* Chap. 5. 15.

^d That is, the ceremonies which ought to be observed therein.

^e Upon his secret parts, Exod. 28. 43.

^f In the ash-pan appointed for that use.

* Chap. 2. 1. Num. 15. 4.

* Chap. 2. 9.

^g Or, knead with leaven and after baken.

* Exod. 29. 37.

* Exod. 16. 36. ^h So oft as the high Priest shall be elected and anointed.

ⁱ Or, fried.

^j His Sonne that shall succeed him.

it shalbe the Priests that sprinkled the blood of the peace-offerings.

15 Also the flesh of the peace-offerings, for thanksgiving, shalbe eaten the same day that it is offered: he shall leave nothing thereof untill the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shalbe eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offering as remaineth unto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace-offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore the person that eateth of it shall beare his iniquity.

19 The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace-offings that pertaineth to the Lord, having his * uncleanesse upon him, even the same person shalbe cut off from his people.

21 Moreover, when any toucheth any unclean thing, as the uncleanesse of man, or of an unclean beast, or of any filthie abomination, and eate of the flesh of the peace-offings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 ¶ Again the Lord spake unto Moses, saying,

23 Speake unto the children of Israel, and say, * Ye shall eate no fat of beeves, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is torne with beasts, shalbe occupied to any use, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which ye shall offer an offering made by fire to the Lord, even the person that eateth, shalbe cut off from his people.

26 Neither * shall ye eate any blood, either of foule, or of beaſt in all your dwellings.

27 Every person that eateth any blood, even the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace-offings unto the Lord, shall bring his gift unto the Lord of his peace-offings.

30 His ^m hands shall bring the offerings of the Lord made by fire: *even* the fatte with the breast shall he bring, that the breast may be † shaken to and fro before the Lord.

31 Then the Priest shall burne the fat upon the Altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall yee give unto the Priest for an heave-offering, of your peace-offings.

33 The same that offereth the blood of the peace-offings, and the fat among the sonnes of Aaron, shall have the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, *even* of their peace-offings, and have given them unto Aaron the Priest and unto his sonnes by a statute for ever from among the children of Israel.

35 ¶ This is the ⁿ anointing of Aaron, and the

anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serve in the Priests office unto the Lord.

36 The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is also the law of the burnt-offering, of the meate-offering, and of the sinne-offering, and of the trespass-offering, and of the consecrations, and of the peace-offings.

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the summe.

Afterward the Lord spake unto Moses, saying, 2 † Take Aaron and his sonnes with him, and the garments, and the † anointing oyle, and a bullocke for the sinne-offering, and two rammes, and a basked of unleavened bread.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd unto the company, † This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water.

7 And put upon him the coate, and girded him with a girdle, and cloathed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it unto him therewith.

8 And he put the breast-plate thereon, and put in the breast-plate † the Urim and the Thummim.

9 Also he put the miter upon his head, and put upon the miter on the forefront the golden plate, and the ^a holy crowne, as the Lord hath commanded Moses.

10 (Now Moses had taken the anoynting oyle, and anoynted the ^b Tabernacle, and all that was therein, and sanctified them.

11 And sprinkled thereof upon the altar seven times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them.)

12 * And he powred of the anoynting oyle upon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates upon them, and girded them with girdles, and put bonets upon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne-offering, and Aaron and his sonnes put their hands upon the head of the bullocke for the sinne-offering.

15 And Moses slew him, and tooke the blood, which he put upon the home of the ^c Altar round about with his finger, and purified the altar, and powred the ^d rest of the blood at the foot of the altar: so he sanctified ^d it, to make reconciliation upon it.

o Which sacrifice was offered when the Priests were consecrated. Exod. 29.22.

† Exod. 29.1.4. † Exod. 30.24.

† Exod. 29.34.

† Exod. 28.30.

a So called, because his superscription, Holiest to the Lord, was graven in it. b That is, the Holiest of all, the Sanctuary and the court.

* Ecclesi. 45.15. Psalm. 133.2.

* Exod. 29.1. Chap. 9.2.

c Of the burnt-offering.

d To offer for the sinnes of the people.

h If he make a vow to offer: for els the flesh of the peace-offerings must be eaten the same day.

i The sinne wherefore he offered shall remaine.

k After it be sacrificed.

l Of the peace-offering that is cleane.

Chap. 15.3.

Chap. 3.17.

Gen. 9.4. chap. 17.14.

m And should not sent it by another. † Exod. 29.24.

n That is, his privilege, reward and portion.

16 Then hee tooke all the fat that was upon the inwards, and the kall of the liver, and the two kidneis with their fat, which Moses burned upon the altar.

17 But the bullocke and his hide, and his fleish, and his dounge, hee burnt with fire without the hoasts, as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt-offering, and Aaron and his sonnes put their hands upon the head of the ramme.

19 So Moses killed it, and sprinkled the blood upon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ramme every whit upon the Altar: for it was a burnt-offering for a sweete favour, which was made by fire unto the Lord, as the Lord had commanded Moses.

22 ¶ After he brought the other ramme, the ramme of consecrations, and Aaron and his sonnes layed their hands upon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it upon the lappe of Aarons right eare, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and upon the thumbes of their right hands, and upon the great toes of their right feet, and Moses sprinkled the rest of the blood upon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was upon the inwards, and the kall of the liver, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the unleavened bread, that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shoulder.

27 So he put all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them upon the altar for a burnt-offering: for these were consecrations for a sweete favour, which were made by fire unto Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses rooke of the anoynting oyle, and of the blood which was upon the Altar, and sprinkled it upon Aaron, upon his garments, and upon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said unto Aaron and his sonnes, Seethe the flesh at the doore of the Tabernacle of the Congregation, and there eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, untill the dayes of your consecrations bee at an ende: for seven dayes, said the Lord, shall hee consecrate you,

34 As he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation, day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things, which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blest the people. 23 The glory of the Lord is shewed. 24 The fire cometh from the Lord.

And in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 ¶ Then he said unto Aaron, Take thee a yong calfe for a sinne-offering, and a ramme for a burnt-offering, both without blemish, and bring them before the Lord.

3 And unto the children of Israel thou shalt speake, saying, Take yee an hee-goate for a sinne-offering, and a calfe, and a lambe, both of a yeare olde, without blemish for a burnt-offering:

4 Also a bullocke, and a ramme for peace-offerings, to offer before the Lord, and a meate-offering mingled with oyle: for to day the Lord will appeare unto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere, and stood before the Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that yee should doe, and the glory of the Lord shall appeare unto you:)

7 Then Moses said unto Aaron, Draw neere to the Altar, and offer thy sinne-offering, and thy burnt-offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went unto the altar, and killed the calfe of the sinne-offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the hornes of the Altar, and powred the rest of the blood at the foot of the Altar.

10 But the fat and the kidneis, and the kall of the liver of the sinne-offering, he burnt upon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the hoaste.

12 After, he slew the burnt-offering, and Aarons sonnes brought unto him the blood, which he sprinkled round about upon the Altar.

13 Also they brought the burnt-offering unto him with the pieces thereof, and the head, and he burnt them upon the Altar.

14 Likewise he did wash the inwards and the legs, and burnt them upon the burnt-offering on the Altar.

15 ¶ Then he offered the peoples offering, and tooke a goat, which was the sinne-offering for the people, and slew it: and offered it for sinne, as the first:

16 So he offered the burnt-offering and prepared it, according to the maner.

17 He presented also the meate-offering, and filled his hand thereof, and beside the burnt-sacrifice of the morning, he burnt it upon the altar.

¶ Or, as I have done.

h By commission given to Moses.

a After their consecration: for the seven dayes before, the Priests were consecrate.

¶ Exod. 29. 1. b Aaron entred into the possession of the Priesthood: and offered the four principall sacrifices, the burnt-offering, the sinne-offering, the peace-offering, and the meate-offering.

c Before the Altar where his glory appeared.

d Ready for the understanding of this place, Hebr. 5. 3. and 7. 27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be understood of the preparation of the sacrifices which were burnt after, verse 24.

* Exod. 29. 38.

18 He

In other burnt-offerings, which are not of consecration, or offering for himself, the Priest hath the kinne, Chap. 7. 8.

* Exod. 29. 31.

Moses did this because that the Priests were not yet established in their office.

* Exod. 29. 24.

* Exod. 29. 26.

¶ At the doore of the court. * Exod. 29. 32. Chap. 24. 9.

* Exod. 29. 37. † Ebr. fill your hands.

18 He slewe also the bullocke, and the ramme for the peace-offerings, that was for the people, and Aarons sonnes brought unto him the blood, which he sprinkled upon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which covereth the inwards, and the kidneis, and the kall of the liver.

20 So they laid the fat upon the breasts, and he burnt the fat upon the Altar.

21 But the 2 breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift up his hand toward the people, and blessed them, and came downe from offering the sinne-offering, and the burnt-offering, and the peace-offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed upon the Altar the burnt-offering and the farte: which when all the people sawe, they gave thanks, and fell on their faces.

CHAP. X.

1 Nadab and Abihu are burnt, 6 Israel mourneth for them. 9 The Priests are forbidden wine.

BUT * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and devoured them: so they died before the Lord.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will bee sanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mithael and Elzaphan the sonnes of Uzziel, the uncle of Aaron, and said unto them, Come neere, carie your brethren from before the Sanctuarie out of the hoaste.

5 Then they went, and caried them in their coats out of the hoaste, as Moses had commanded.

6 After, Moses said unto Aaron and unto Eleazar, and Ithamar his sonnes, * Uncover not your heads, neither rent your cioathes, lest ye die, and least wrath come upon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation lest ye die: for the anointing oyle of the Lord is upon you: and they did according to Moses commandement.

8 ¶ And the Lord spake unto Aaron, saying,

9 Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for ever throughout your generations.

10 That ye may put difference betweene the holy and the unholy, and betweene the cleane and the uncleane.

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses.

12 ¶ Then Moses said unto Aaron and unto Eleazar and to Ithamar his sonnes that were left, Take the meat-offering that remaineth of the of-

frings of the Lord made by fire, and eate it without reaven beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heavy shoulder shall ye eate in a cleane place: thou, and thy sonnes, and thy daughters with thee: for they are given as thy dutie and thy sonnes duty, of the peace-offerings of the children of Israel.

15 The heave shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine and thy sonnes with thee by a law for ever, as the Lord hath commanded,

16 ¶ * And Moses sought the goat that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore have ye not eaten the sinne-offering in the holy place, seeing it is most Holy? and God hath given it you, to beare the iniquity of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place, ye should have eaten it in the holy place, * as I commanded.

19 And Aaron said unto Moses, Beholde, this day I have they offered their sinne-offering, and their burnt-offering before the Lord, and such things as thou knowest are come unto me: If I had eaten the sinne-offering to day, should it have been accepted in the sight of the Lord?

20 So when Moses heard it, he was content.

CHAP. XI.

1 Of beasts, fishes and birds, which be cleane, and which be uncleane.

AFTER, the Lord spake unto Moses and to Aaron, saying unto them,

2 Speake unto the children of Israel, and say, * These are the beastes which yee shall eate, among all the beastes that are on the earth.

3 Whatsoever parteth the hoofe, and is cloven footed, and cheweth the cud, among the beastes, that shall ye eate:

4 But of them that chewe the cud or divide the hoofe onely, of them ye shall not eate: as the camel, because he sheweth the cud, and divideth not the hoofe, he shall be uncleane unto you.

5 Likewise the cony, because he cheweth the cud, and divideth not the hoofe, hee shall be uncleane to you.

6 Also the hare, because he cheweth the cud, and divideth not the hoofe, he shall be uncleane to you.

7 * And the swine, because hee parteth the hoofe and is cloven footed, but cheweth not the cud, he shall be uncleane to you.

8 Of their flesh shall ye not eate, and their carkeise shall ye not touch: for they shall be uncleane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoever hath finnes and skales in the waters in the seas, or in the rivers, them shall ye eate.

10 But all that have not finnes nor skales in the seas, or in the rivers, of all that mooveth in the waters, and of all living things that are in the waters, they shall be an abomination unto you.

11 They, I say, shall be an abomination to you:

* Exod. 29, 34.

¶ Or, where is the uncleaness.

e For the bread and shoulders of the peace-offering might be brought to their families, so that their daughters might eate of them, as also of the offerings of first-fruits.

¶ The first-borne, as the Easter lamb, see chap. 22, 13.

¶ Or, rights or portion.

* 2. Mach. 2, 11.

f And not counted as Nadab and Abihu.

* Chap. 6, 26.

That is, Nadab, and Abihu.

h Moses bade with his infirmity, considering his great sorrow, but doth not leave an example to forgive them that maliciously transgress the commandment of God.

* Gen. 9, 3.

Deut. 14, 1.

Acts 10, 14.

a Or, whereof ye may eate.

b He noteth four sortes of beastes, some chew the cud onely, and some have onely the foote clef:

others neither chew the cud, nor have the foote clef: the fourth both chew the cud and have the foote divided which may be eaten.

* 2. Mac. 6, 11.

c God would thus hereby for a time they should be discerned as his people from the Gentils.

d As little fish ingendered of the slime.

e As they which come of generation.

g Of the bullock and the ramme.

h Because the altar was neere the Sanctuarie, which was the upper-end, therefore he is said to come downe.

i Or prayed for the people.

* Mac. 2, 8.

* Gen. 4, 4.

1. King. 18, 38.

2. Chron. 7, 1.

1. Mach. 2, 10, 11.

† Or, gave a shew for joy.

* Num. 3, 4.

and 26, 61.

1. Chron. 24, 2.

a Not taken of the altar, which was sent from heaven, and endured till the captivity of Babylon.

b I will punish them that serve me otherwise then I have commanded, not sparing the chief, that the people may feare and praise my judgements.

¶ Or, confins.

c As though ye lamented for them, preferring your carnall affection to Gods just judgement, Chap. 19, 18. Deut. 14, 1.

d In destroying Nadab and Abihu the chief, and menacing the rest, except they repent.

¶ Or, drinketh much drunke.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

¶ Or, commission.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoever hath nor finnes nor scales in the waters, that shalbe abomination unto you.

13 ¶ These shall ye have also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the t goihauke, and the osprey:

14 Also the vultur, and the kire after his kinde,

15 Also the ravens after their kinde:

16 The ostrich also, and the night-crow, and the t seameaw, and the hawke after his kind:

17 The little owle also, and the cormorant, and the great owle:

18 Also the t redhanke, and the pelicane, and the swan:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also every foul that creepeth and goeth upon all foure, such shall be an abomination unto you.

21 Yet these shall ye eate: of every foule that creepeth, and goeth upon all foure, which t have their feet and legs all of one to leape withall upon the earth.

22 Of them ye shall eate these, the grasshopper after his kinde, and the t solean after his kinde, the hargol after his kinde, and the hagab after his kind.

23 But all other fouls that creep and have foure feet, they shall be abomination unto you.

24 For by such ye shall be polluted: whosoever toucheth the carkeis, shalbe uncleane unto the evening.

25 Whosoever also g beareth of their carkeis, shall wash his cloaths, and be uncleane untill even.

26 Every beast that hath clawes divided, and is t not cloven footed, nor cheweth the cud, such shall be uncleane unto you: every one that toucheth them, shall be uncleane.

27 And whatsoever goeth upon his pawes among all manner beasts that goeth on all foure, such shalbe uncleane unto you: who so doth touch their carkeis, shall be uncleane untill the even.

28 And hee that beareth their carkeis, shall wash his cloathes, and be uncleane untill the even: for such shall be uncleane unto you.

29 ¶ Also these shall be uncleane to you among the things that creepe and moove upon the earth, the weasell, and the mouse, and the t frog, after his kind:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shall be uncleane to you among all that creepe: whosoever doeth touch them when they be dead, shall be uncleane untill the even.

32 Also whatsoever any of the dead carkeises of them doth fall upon, shall be uncleane, whether it be vessell of wood, or raiment, or i skinne, or sack: whatsoever vessell it be that is occupied, it shalbe put in the water as uncleane untill the even, and so be purified.

33 But every earthen vessell, wherein any of them falleth, whatsoever is within it shall be uncleane, and * ye shall breake it.

34 All meate also that shall be eaten, if any such water come upon it, shall be uncleane: and all drinke that shall be drunke in all such vessels, shalbe uncleane.

35 And every thing that their carkeis fall upon, shall be uncleane: the fornace or the pot shall be broken: for they are uncleane, and shall be uncleane unto you.

36 Yet the fountaines and welles where there is plentie of water, shall be cleane: but that which k toucheth their carkeises, shall be uncleane.

37 And if there fall of the dead carkeis upon any feed, which useth to be sowne, it shall be uncleane.

38 But if any l water be powred upon the seed, and there fall of the dead carkeis thereon, it shall be uncleane unto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof, shall be uncleane untill the even.

40 And he that careteth of the carkeis of it, shall wash his cloathes, and be uncleane untill the even; he also that beareth the carkeis of it, shall wash his cloathes, and be uncleane untill the even.

41 Every creeping thing therefore that creepeth upon the earth, shall be an abomination, and not be eaten.

42 Whatsoever goeth upon the breast, and whatsoever goeth upon all foure, or that hath many feet among all creeping things that creep upon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute your selves with any thing that creepeth, neither make your selves uncleane with them, neither defile your selves thereby: yee shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be m holy; for I am holy, and defile not your selves with any creeping thing that creepeth upon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of every living thing that mooveth in the waters, and of every thing that creepeth upon the earth:

47 That there may be a difference betweene the uncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

1 A law how women should be purged after their deliverance.

And the Lord spake unto Moses, saying, 2 Speak unto the children of Israell, and say, When a woman hath brought forth seede, and borne a man-child, she shall be uncleane a seven dayes, like as she is uncleane, when she is put apart for her t * disease.

3 (* And in the eighth day the foreskin of the childes flesh shall be circumcised)

4 And she shall continue in the blood of her purifying three b and thirtie dayes, she shall touch no c hallowed thing, nor come into the d Sanctuary, untill the time of her purifying be out.

5 But if she beare a maid-child, then she shall be uncleane two * weekes, as when she hath her disease: and she shall continue in the blood of her purifying threescore and six dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one year old, for a burnt-offering, and a young pigeon, or a turtle-dove for a sinne-offering, unto the doore of the f Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath borne a male or female.

k So much of the water as toucheth it.

l He speaketh of seed that is laid to keep before it be sown.

m He sheweth why God did chuse them to be his people. 1. Pet. 1. 15.

a So that her husband for that time could not resort to her.

b Or, flowers.

* Chap. 15. 19.

* Luke 1. 21.

Johan 7. 22.

b Besides the first seven dayes.

c As sacrifice, or such like.

d That is, into the court-gate, till after fourty dayes.

e Twise so long as if she bare a man-child.

f Where the burnt-offerings were wont to be offered.

† Ebr. if her hand
had not the worth
of a lambe.
* Luke 2, 24.

8 But if she † be not able to bring a lambe,
she shall bring two * turtles, or two young pige-
ons: the one for a burnt-offering: and the other
for a sinne-offering: and the Priest shall make an
atonement for her: so she shall be cleane.

CHAP. XIII.

a What consideration the Priests ought to have in judging the le-
prosie, 29 the blacke spot, or scab, 47 and the leprosie of the
garment.

Moreover the Lord spake unto Moses and to
Aaron, saying,

2 The man that shall have in the skinne of his
flesh a swelling or a scab, or a white spot, so that in
the skinne of his flesh a it be like the plague of
leprosie, then he shall be brought unto Aaron the
Priest, or unto one of his sonnes the Priests.

3 And the Priest shall looke on the fore in the
skin of his flesh: if the haire in the fore be turned
into white, and the fore seeme to be b lower then
the skinne of his flesh, it is a plague of leprosie:
therefore the Priest shall looke on him, and † pro-
nounce him uncleane.

4 But if the white spot be in the skinne of his
flesh, and seeme not to be lower then the skinne,
nor the haire thereof be turned into white, then
the Priest shall shut up him that hath the plague,
seven dayes.

5 After, the Priest shall looke upon him the se-
venth day: and if the plague seeme † to him to
abide still, and the plague grow not in the skinne,
the Priest shall shut him up yet seven dayes more.

6 Then the Priest shall looke on him againe the
seventh day: and if the plague c be darke, and the
fore grow not in the skinne, then the Priest shall
* pronounce him cleane, for it is a scab: therefore
he shall wash his cloathes, and be cleane.

7 But if the scab grow more in the skinne, after
that he is seene of the Priest for to purged, hee
shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab
† grow in the skin, then the Priest shall pronounce
him d uncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man,
he shall be brought unto the Priest.

10 And the Priest shall see him: and if the swell-
ing be white in the skinne, and have made the haire
white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skinne of his flesh,
and the Priest shall pronounce him uncleane, and
shall not shut him up, for he is uncleane.

12 Also if the leprosie † breake out in the skin,
and the leprosie cover all the skinne of the plague,
from his head even to his feete, wherefoever the
Priest looketh,

13 Then the Priest shall consider: and if the
leprosie cover all his flesh, he shall pronounce the
plague to be e cleane, because it is all turned into
whitenesse: so he shall be cleane.

14 But if there be raw flesh on him when he is
seene, he shall be uncleane.

15 For the Priest shall see the raw flesh, and de-
clare him to be uncleane: for the raw flesh is f un-
cleane, therefore it is the leprosie.

16 Or if the raw flesh change and be turned in-
to white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the
fore be changed into white, then the Priest shall
pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is † a
bile, and is healed,

19 And in the place of the bile there be a white
swelling, or a white spot somewhat reddish, it shall
be seene of the Priest.

20 And when the Priest seeth it, if it appeare
lower then the skinne, and the haire thereof be
changed into white, the Priest then shall pronounce
him g uncleane: for it is a plague of leprosie,
broken out in the bile.

21 But if the Priest looke on it, and there be
no white haire therein, and if it be not lower then
the skinne, but be darker, then the Priest shall shut
him up seven dayes.

22 And if it spread abroad in the flesh, the Priest
shall pronounce him uncleane: for it is a fore.

23 But if the spot continue in his place, and
grow not, it is a burning bile: therefore the Priest
shall declare him to be cleane.

24 ¶ If there be any flesh, whose skin there
is an hore burning, and the quicke flesh of the
burning have a h white spot, somewhat reddish or
pale,

25 Then the Priest shall looke upon it: and if
the haire in that spot be changed into white, and
it appeare lower then the skin, it is a leprosie bro-
ken out in the burning: therefore the Priest shall
pronounce him uncleane: for it is the plague of
leprosie.

26 But if the Priest looke on it, and there be
no white haire in the spot, and be no lower then the
other skin, but be darker, then the Priest shall shut
him up seven dayes.

27 After, the Priest shall looke on him the se-
venth day: if it be grown abroad in the skinne,
then the Priest shall pronounce him uncleane: for
it is the plague of leprosie.

28 And if the spot abide in his place, not grow-
ing in the skin, but is darke, it is a † ring of the
burning: the Priest shall therefore declare him
cleane: for it is the drying up of the burning.

29 ¶ If also a man or a woman hath a fore on
the head or in the beard,

30 Then the Priest shall see the fore: and if it
appeare lower then the skinne, and there be in it a
small yellow i haire, then the Priest shall pronounce
him uncleane: for it is a blacke spot, and leprosie
of the head or of the beard.

31 And if the Priest looke on the fore of the
black spot, and if it seeme not lower then the skin,
nor have any black haire in it, then the Priest shall
shut up him that hath the fore of the blacke spot,
seven dayes.

32 After, in the seventh day the Priest shall looke
on the fore: and if the blacke spot grow nor, and
there be in it no yellow haire, and the blacke spot
seeme not lower then the skin,

33 Then he shall be shaven, but the place of the
blacke spot shall he not shave: but the Priest shall
shut up him that hath the blacke spot, seven dayes
more.

34 And the seventh day the Priest shall looke
on the blacke spot: and if the black spot grow not
in the skinne, nor seeme lower then the other skin,
then the Priest shall cleanse him, and he shall wash
his cloathes, and be cleane.

35 But if the black spot grow abroad in the flesh
after his cleansing,

36 Then the Priest shall looke on it, and if the
black spot grow in the skinne, the Priest shall not
k seek for the yellow haire: for he is uncleane.

37 But if the black spot seeme to him to abide,
and that blacke haire grow therein, the blacke
spot

a That it may be
suspected to be the
leprosie.

b That is, shrunke
in, and be lower
then the rest of the
skinne.
† Ebr. shall pol-
lute him.

† Ebr. in his eyes.

c As having the
skinne drawn
together, or
blackish.
* Ebr. shall
cleane him.

† Or, be spread
abroad.
d As touching his
bodily disease: for
his d. scab was not
imputed to him for
sinne before God,
though it were the
punishment of
sinne.

† Or, bud.

e For it is not that
contagious leprosie
that infecteth, but
a kinde of scurfe,
which hath not the
flesh rawe as the le-
prosie.
f That is, decla-
reth that the flesh
is not sound, but is
in danger to be
leprosie.

† Or, unsound.

g None were
emptied, but the
Priest pronounced
him uncleane, as
was put out from
among the people
as appeared by
Mary the people's
teffe, Num. 12, 14,
and by King U-
riah, 2. Chron. 18
26.

h If he have a
white spot in the
place where the
burning was, and
was after healed

† Or, swelling.

i Which was not
wound to be them,
or els smaller than
in any other part
of the body.

k He shall not
care whether the
yellow haire be
there or no.

spot is healed, he is cleane, and the priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinned of the flesh of man or woman,

39 Then the priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forehead, and be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the priest shall looke upon it, and if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinned of the flesh,

44 He is a leper and uncleane: therefore the priest shall pronounce him together uncleane: for the forehead in his head.

45 The leper also in whom the plague is, shall have his clothes rent, and his head bare, and shall put a covering upon his lips, and shall cry, I am uncleane, I am uncleane.

46 As long as the disease shall be upon him, he shall be polluted, for he is uncleane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinned, or in any thing made of skinned.

49 And if the fore be greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed unto the priest.

50 Then the priest shall see the plague, and shut up it that hath the plague, seven dayes.

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinned, or in any thing that is made of skinned, the plague is a fretting leprosie and uncleane.

52 And he shall burne the garment, or the warp, or the woofe, whether it be wollen or linnen, or any thing that is made of skinned, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoever thing of skinned it be,

54 Then the priest shall command them to wash the thing wherein the plague is, and he shall shut it up seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague have not changed his colour, though the plague spread no further, it is uncleane: thou shalt burne it in the fire, for it is after inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skinned, or out of the warp, or out of the woofe.

57 And if it appeare still in the garment, or in

the warp, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warp, or the woofe, or whatsoever thing of skinned it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warp, or in the woofe, or in any thing of skinned, to make it cleane or uncleane.

CHAP. XIV.

34. And of the house that he

And the Lord spake unto Moses, saying, 2 * This is the law of the leper in the day of his cleansing: that is, he shall be brought unto the Priest.

3 And the priest shall goe out of the campe, and the priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the priest command to take for him that is cleansed, two sparrows alive and cleane, and cedar-wood and a skarlet hewe, and hyssope.

5 And the priest shall command to kill one of the birds over a pure water in an earthen vessel.

6 After, he shall take the live sparrow with the cedar-wood, and the skarlet lace, and the hyssope, and shall dip them and the living sparrow in the blood of the sparrow slaine, over the pure water.

7 And he shall sprinkle upon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the live sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and have off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, and shall tary without his tent seven dayes.

9 So in the seventh day he shall shave off all his haire both his head and his beard, and his eyebrows: even all his haire shall he have, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two heelambes without blemish, and an ewe-lambe of a yeare old without blemish; and three tenth deales of fine flower for a meate-offering, mingled with oyle, and a pinte of oyle.

11 And the priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the priest shall take one lambe, and offer him for a trespass-offering, and the pinte of oyle, and shall shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne-offering and the burnt-offering are slaine, even in the holy place: for as the sinne-offering is the priests, so is the trespass-offering: for it is most holy.

14 So the priest shall take of the blood of the trespass-offering, and put it upon the lappe of the right eare of him that shall be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot.

15 The priest shall also take of the pint of oyle, and

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

* Matth. 2, 2.

Marke 1, 40.

Luke 5, 12.

a Or, the ceremony which shall be used in his purgation.

† Or, little birds.

b Of birds which were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying, that he that was made cleane, was set at libertie, and returned to the company of others.

e Which hath no imperfection in any member.

f This measure in Hebrew, is called Log, and contained six egges in measure.

* Exod. 29, 24.

* Chap. 7, 7.

* Ebr. the finger of his right hand.

* Ebr. upon the blood of the treſ- paſſe-offering.

* Ebr. his hand ſhall not take it.
g Which is an O- mer, read Exod. 16, 16.

h Or, ſhall offer them at the offering that is ſhaken ſo and ſo.

† Ebr. into the palme of the Priests left hand.

† Or, where the blood of the treſ- paſſe-offering was put, as verſe 17.

i Whether of them he can get.

† Or, beſides the meat-offering.

k This order is appointed for the poore man.

and powre it into the palme of his left hand.

16 And the Priſt ſhall dip his * right finger in the oyle that is in his left hand, and ſprinkle of the oyle with his finger ſeven times before the Lord.

17 And of the reſt of the oyle that is in his hand, ſhall the Priſt put upon the lap of the right eare of him that is to be cleanſed, and upon the thumbe of his right hand, and upon the great toe of his right foote, * where the blood of the treſ- paſſe-offering was put.

18 But the remnant of the oyle that is in the Priests hand, he ſhall powre upon the head of him that is to be cleanſed: ſo the Priſt ſhall make an atonement for him before the Lord.

19 And the Priſt ſhall offer the finne-offering, and make an atonement for him that is to be cleanſed of his uncleaneſſe: then after ſhall hee kill the burnt-offering.

20 So the Priſt ſhall offer the burnt-offering and the meate-offering upon the Altar: and the Priſt ſhall make an atonement for him: ſo hee ſhall be cleane.

21 But if he be poore, and not * able, then he ſhall bring one lambe for a treſpaſſe-offering to be ſhaken, for his reconciliation: and a tenth deale of fine flowre mingled with oyle, for a meate-offering, with a pinne of oyle.

22 Alſo two turtle doves, or two young pigeons, as he is able, whereof the one ſhall be a ſinne-offering, and the other a burnt-offering.

23 And he ſhall bring them the eighth day for his cleanſing unto the Priſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priſt ſhall take the lambe of the treſpaſſe-offering, and the pinne of oyle, and the Priſt ſhall ſhake them to and fro before the Lord.

25 And hee ſhall kill the lambe of the treſ- paſſe-offering, and the Priſt ſhall take of the blood of the treſpaſſe-offering, and put it upon the lap of his right eare that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foote.

26 Alſo the Priſt ſhall powre of the oyle in- to the palme of his owne † left hand.

27 So the Priſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeven times before the Lord.

28 Then the Priſt ſhall put of the oyle that is in his hand, upon the lap of the right eare of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foote: upon the place † of the blood of the treſ- paſſe-offering.

29 But the reſt of the oyle that is in the Priests hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 Alſo hee ſhall preſent one of the turtle doves, or of the yong pigeons, as he is able.

31 Such, if y, as he is able, the one for a ſinne-offering, and the other for a burnt-offering, † with the meate-offering: ſo the Priſt ſhall make an atonement for him that is to be cleanſed before the Lord.

32 This is the * Law of him which hath the plague of leproſie, who is not able in his cleanſing to offer the wine.

33 ¶ The Lord alſo ſpake unto Moſes and to Aaron, ſaying,

34 When ye be come unto the land of Cana-

an which I give you in poſſeſſion, if I ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

35 Then he that oweth the houſe ſhall come and tell the Priſt, ſaying, Me thinke there is like a plague of leproſie in the houſe.

36 Then the Priſt ſhall command them to empie the houſe before the Priſt goe into it to ſee the plague, that all that is in the houſe be not made uncleane, and then ſhall the Priſt goe in to ſee the houſe.

37 And he ſhall marke the plague: and if the plague be in the wals of the houſe, and that there be deepe ſpots, greeniſh or reddiſh, which ſeeme to be lower then the wall.

38 Then the Priſt ſhall goe out of the houſe to the doore of the houſe, and ſhall cauſe to ſhut up the houſe ſeven dayes.

39 So the Priſt ſhall come againe the ſeventh day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Priſt ſhall commaund them to take away the ſtones wherein the plague is, and they ſhall caſt them into a foule place without the citie.

41 Alſo hee ſhall cauſe to ſcrape the houſe within round about, and powre the duſt, that they have pared off, without the city in an uncleane place.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhall take other mortar, to plaſter the houſe with.

43 But if the plague come againe and breake out in the houſe, after that hee hath taken away the ſtones, and after that hee hath ſcraped and plaſtered the houſe,

44 Then the Priſt ſhall come and ſee: and if the plague grow in the houſe, it is a ſeating le- proſie in the houſe: it is therefore uncleane.

45 And hee ſhall breake downe the houſe with the ſtones of it, and the timber thereof, and all the mortar of the houſe, and hee ſhall carie them out of the citie unto an uncleane place.

46 Moreover he that goeth into the houſe all the while that it is ſhut up, hee ſhall be uncleane untill the even.

47 He alſo that ſleepeth in the houſe ſhall waſh his cloathes: hee likewiſe that eateth in the houſe ſhall waſh his cloathes.

48 But if the priſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaſtered, the priſt ſhall pronounce the houſe cleane, for the plague is healed.

49 Then ſhall he take to purifie the houſe, two ſparrowes, and cedar-wood, and skarlet lace, and hyſſop.

50 And hee ſhall kill one ſparrow over pure water in an earthen veſſell.

51 And ſhall take the cedar-wood, and the hyſſop, and the skarlet lace with the live Sparrow, and dip them in the blood of the ſlaine Sparrow, and in the pure water, and ſprinkle the houſe ſeven times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrow, and with the pure water, and with the live ſparrow, and with the cedar-wood, and with the hyſſop, and with the skarlet lace.

53 Afterward he ſhall let goe the live ſparrow out of the * towne into the * broad fields: ſo ſhall hee make atonement for the houſe, and it ſhall be cleane.

l This declarer that no plague is puniſhment com- meth to man with- out Gods provid- ence and his ſan- ding.

† Or, blackiſh, or hollow ſparks.

† Or, polluted.

m Where ſtones were caſt, and other filth, that the people might not be therewith in- fected.

n That is, he ſhall command it to be pulled downe, as verſe 40.
h Or, duſt.

o It ſeemeth that this was a lace or ſtring to binde the hyſſop to the wood, and ſo was made a ſprinkle: the Apo- ſtle to the Ebrews calleth it ſcarlet wooll, Ebr. 9, 19.

* Ebr. city.
* Ebr. on the ſouth ſide of the field.

* Chap. 13, 30.

† Or, rising.
‡ Ebr. in the day
of the unclean,
and in the day of
the clean.

54 This is the law for every plague of leprosie
and * blacke spot,
55 And of the leprosie of the garment, and of
the house,
56 And of the swelling, and of the scab, and
of the white spot.
57 This is the law of the leprosie, to teach
† when a thing is unclean, and when it is cleane.

CHAP. XV.

1, 19 The manner of purging the unclean issues both of men and wo-
men. 31 The children of Israel must be separate from all un-
cleanness.

Moreover the Lord spake unto Moses, and to
Aaron, saying,

2 Speak unto the children of Israel, and say
unto them, Whosoever hath an issue from his
† flesh, is unclean, because of his issue.

3 And this shall be his uncleanness in his issue,
when his flesh avoideth his issue, or if his flesh be
stopped from his issue, this is † his uncleanness.

4 Every bed whereon he lieth that hath the
issue, shall be unclean, and every thing whereon
he sitteth, shall be unclean.

5 Whosoever also toucheth his bed, shall wash
his cloathes, and wash himself in water, and shall
be unclean until the even.

6 And he that sitteth on any thing, whereon he
sate that hath the issue, shall wash his cloathes, and
wash himself in water, and shall be unclean until
the even.

7 Also he that toucheth the flesh of him that
hath the issue, shall wash his cloathes, and wash
himself in water, and shall be unclean until the
even.

8 If he also that hath the issue, spit upon him
that is cleane, he shall wash his cloathes, and wash
himself in water, and shall be unclean until the
even.

9 And what † saddle soever he rideth upon, that
hath the issue, shall be unclean.

10 And whosoever toucheth any thing that
was under him, shall be unclean until the even:
and he that beareth those things, shall wash his
cloathes, and wash himself in water, and shall be
unclean until the even.

11 Likewise whomsoever he toucheth that
hath the issue (and hath not washed his hands in
water) shall wash his cloathes, and wash himself in
water, and shall be unclean until the even.

12 * And the vessell of earth that he toucheth,
which hath the issue, shall be broken: and every
vessell of wood shall be rinsed in water.

13 But if he that hath an issue, be † cleansed of
his issue, then shall he count him seven dayes for
his cleansing, and wash his cloathes, and wash his
flesh in pure water: so shall he be cleane.

14 Then the eighth day he shall take unto him
two turtle-doves, or two young pigeons, and come
before the Lord at the doore of the Tabernacle of
the Congregation, and shall give them unto the
Priest.

15 And the Priest shall make of the one of them
a sinne-offering, and of the other a burnt-offering:
so the Priest shall make an atonement for him be-
fore the Lord for his issue.

16 Also if any mans issue of seed depart from
him, he shall wash all his † flesh in water, and be
unclean until the even.

17 And every garment, and every skin where-
upon shall be issue of seed, shall be even washed
with water, and be unclean unto the even.

18 If he hath an issue of seed doe lie with a
woman, they shall both wash themselves with
water, and be unclean until the even.

19 * Also when a woman shall have an issue,
and her issue in her † flesh shall be blood, she shall be
put apart seven dayes: and whosoever toucheth
her, shall be unclean until the even.

20 And whatsoever she lieth upon in † her se-
paration, shall be unclean, and every thing that she
sitteth upon, shall be unclean.

21 Whosoever also toucheth her bed, shall
wash his cloathes, and wash himself with water,
and shall be unclean unto the even.

22 And whosoever toucheth any thing that she
sate upon, shall wash his cloathes, and wash himself
in water, and shall be unclean until the even:

23 So that whether he toucheth her bed, or
any thing, whereon she hath sit, he shall be unclean
unto the even.

24 And if a man lie with her, and the flowers
of her separation † touch him, he shall be unclean
seven dayes, and all the whole bed whereon he
lieth, shall be unclean.

25 Also when a womans issue of blood runneth
long time besides the time of her † floures, or
when she hath an issue longer then her floures, all
the dayes of the issue of her uncleanness she shall
be unclean, as in the time of her floures.

26 Every bed whereon she lieth (as long as her
issue lasteth) shall be to her as the † bed of her se-
paration: and whatsoever she sitteth upon, shall be
unclean, as her uncleanness when she is put apart.

27 And whosoever toucheth these things, shall
be unclean, & shall wash his cloathes, & wash him-
self in water, and shall be unclean unto the even.

28 But if she be cleansed of her issue, then she
shall † count her seven dayes, and after, she shall be
cleane.

29 And in the eighth day she shall take unto
her two turtles, or two young pigeons, and bring
them unto the Priest at the doore of the Taber-
nacle of the Congregation.

30 And the Priest shall make of the one a sinne-
offering, and of the other a burnt-offering, and the
Priest shall make an atonement for her before the
Lord, for the issue of her uncleanness.

31 Thus shall ye † separate the children of Is-
rael from their uncleanness, that they die not in
their uncleanness, if they defile my Tabernacle
that is among them.

32 This is the law of him that hath an issue,
and of him from whom goeth an issue of seed,
whereby he is defiled.

33 Also of her that is sicke of her floures, and
of him that hath a running issue, whether it be man
or woman, and of him that lieth with her which is
unclean.

CHAP. XVI.

1 The Priest might not at all times come into the most holy place.
8 The scape-goats. 14 The purging of the sanctuary. 17 The
cleansing of the Tabernacle. 21 The Priest confesseth the sins
of the people. 29 The staff of cleansing him.

Furthermore the Lord spake unto * Moses, after
the death of the two sonnnes of Aaron, when
they came to offer before the Lord, and died:

2 And the Lord said unto Moses, Speak unto
Aaron thy brother, * that he come not at a all
times into the holy place within the vail, before
the Mercie-seat, which is upon the Arke, that he
die not, for I will appeare in the cloud upon the
Mercie-seat,

F 3

3 After

† Or, secret part.

g That is, when
shee hath her
floures, whereby
she is separate
from her husband,
from the Taber-
nacle and from
touching of any
holy thing.

h If any of her
uncleanness did
onely touch him
in the bed: for els
the man that com-
panied with such
a woman, should
die, Chap. 10, 8.
† Ebr. separation.

i Shall be unclean
as the bed where-
on she lay when
she had her nat-
urall disease.

k After the time
that she is re-
covered.

l Seeing that God
required of his
purify and clean-
ness: we cannot
be his, except our
sins and finnes be
purged with the
blood of Jesus
Christ, and so we
learne to desire
all grace.

* Chap. 10, 1, 2.

* Exod. 30, 10.
H. b. 9, 7.

a The hie Priest
entred into the
Holiest of all, but
once a year even
in the month of
September.

a Whose seede
either in sleeping,
or else of weak-
ness of nature
issueth at his secret
part.

b Of the thing
wherefore he shall
be unclean.

c On whom the
unclean man did
spit.

d The word
signifieth every
thing whereon a
man rideth,

* Chap. 1, 37.

e That is, be re-
stored to his old
state, and be healed
thereof.

f Meaning, all his
body.

3 After this sort shall Aaron come into the Holy place: even with a young bullock for a sin-offering, and a ramme for a burnt-offering.

† Or, *prophets*.

4 He shall put on the holy linnen coat, and shall have linnen breeches upon his flesh, and shall be girded with a linnen girdle, and shall cover his head with a linnen miter, these are the holy garments: therefore shall he wash his flesh in water, when he doth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee-goates for a sinne-offering, and a ramme for a burnt-offering.

* Heb. 9, 7.

6 Then Aaron shall offer the bullocke for his sinne-offering, * and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee-goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots over the two hee-goats: one lot for the Lord, and the other for the Scape-goate.

9 And Aaron shall offer the goat, upon which the Lords lot shall fall, and make him a sin-offering.

b. In Ebrew it is called Azazel, which some say, is a mountaine neare Sinai, whither this goat was sent, but rather it is called the Scape-goate, because it was not offered, but sent into the desert, as verse 21.

10 But the goat, upon which the lot shall fall to be the Scape-goate, shall be presented alive before the Lord, to make reconciliation by him, and to let him goe (as a Scape-goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne-offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne-offering.

12 And hee shall take a censer full of burning coles from off the altar before the Lord, and his hand full of sweet incense beaten small, and bring it within the vail,

c. The Holiest of all.

13 And shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercie-seat that is upon the Testimonie: so he shall not die.

† Or, the smoke.

† Or, the smoke.

14 And hee shall take of the blood of the bullocke, * and sprinkle it with his finger upon the Mercie-seat Eastward: and before the Mercie-seat shall hee sprinkle of the blood with his finger seven times.

* Heb. 9, 13.

and 10, 4.

* Chap. 1, 6.

d. That is, on the side which was toward the people: for the head of the Sanctuary stood westward.

15 ¶ Then shall he kill the goat that is the peoples sinne-offering, and bring his blood within the vail, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it upon the Mercie-seat, and before the Mercie-seat.

16 So he shall purge the Holy place from the uncleannes of the children of Israel, and from their trespasses of all their finnes: so shall he doe also for the Tabernacle of the Congregation * placed with them, in the midst of their uncleannes.

e. Placed among them which are unclean.

* Luke 1, 20.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, untill hee come out, and have made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out unto the altar that is before the Lord, and make a reconciliation upon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it upon the hornes of the Altar round about.

f. Whereupon the sweete incense and perfume was offered.

19 So shall hee sprinkle of the blood upon it within his finger seven times, and cleanse it, and hallow it from the uncleannes of the children of Israel.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Con-

gregation, and the Altar, then he shall bring the live goat:

21 And Aaron shall put both his hands upon the head of the live goat, and confesse over him all the iniquities of the children of Israel, & all their trespasses in all their finnes, putting them upon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

g. Herein this goat is a true figure of Jesus Christ, who beareth the finnes of the people, 1st. 53-4. 2d. Ebr. the Lamb of separation.

22 So the goat shall beare upon him all their iniquities into the land that is not inhabited, and he shall let that goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leave them there.

h. In the court where was the Laver, Exod. 30, 18.

24 He shall wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt-offering and the burnt-offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne-offering shall hee burne upon the altar.

26 And he that carried forth the goat called the Scape-goate, shall wash his cloaths, and wash his flesh in water, and after shall come into the hoast.

27 Also the bullocke for the burnt-offering, and the goat for a sinne-offering (whose blood was brought to make a reconciliation in the Holy place) shall one * carry out without the hoaste to be burnt in the fire, with their skinned, and with their flesh, and with their dung.

* Chap. 6, 30. Hebr. 13, 11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoast.

29 ¶ So this shall be an ordinance for ever unto you: the tenth day of the seventh moneth, yee shall humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

i. Which was the 10th day of the 7th moneth, and answered to part of September, and part of October.

30 For that day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your finnes before the Lord.

k. Meaning, by abstinence and fasting, Num. 29, 7.

31 This shall be a Sabbath of rest unto you, and you shall humble your soules by an ordinance for ever.

l. Or a rest which ye shall keepe most diligently, in Whom the Priest shall anoint by Gods commandment: to succeed in his fathers room.

32 And the Priest whom hee shall anoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes, and holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an everlasting ordinance unto you to make an atonement for the children of Israel for all their finnes * once a yeere: and as the Lord commanded Moses, he did.

* Exod. 30, 19. Hebr. 9, 7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle.

7 To devils they may not offer. 10 They may not eat blood.

¶ And the Lord spake unto Moses, saying,

2 Speake unto Aaron, and to his finnes, and to all the children of Israel, & say unto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel that killer a bullocke, or lambe, or goat in the hoast, or that killeth it out of the hoast,

a. Yeast they should practise that idolatry, which they had learned among the Egyptians. b. To make a sacrifice of offering thereof.

4 And bringeth it not unto the doore of the Tabernacle of the Congregation, to offer an offering unto the Lord before the Tabernacle of the

c I do as much abhorre it as though he had killed a man, as Isa. 66, 3.

d Wherefoever they were mooved with foolish devotion to offer it.

Exod. 29, 18. Chap. 4, 31. e Meaning, whatsoever is not the true God, 1. Cor. 10, 20. psal. 95, 5. f For idolatry is spirituall whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20, 3.

the Lord, e blood shall be imputed unto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore y children of Israel shall bring their offerings, which they would offer abroad in y field, and present them unto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace-offerings unto the Lord.

6 Then the Priest shall sprinkle the blood upon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet savour unto the Lord.

7 And they shall no more offer their offerings unto e devils, after whom they have gone a f whooring: this shall be an ordinance for ever unto them in their generations.

8 ¶ Also thou shalt say unto them, Whofoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt-offering or sacrifice,

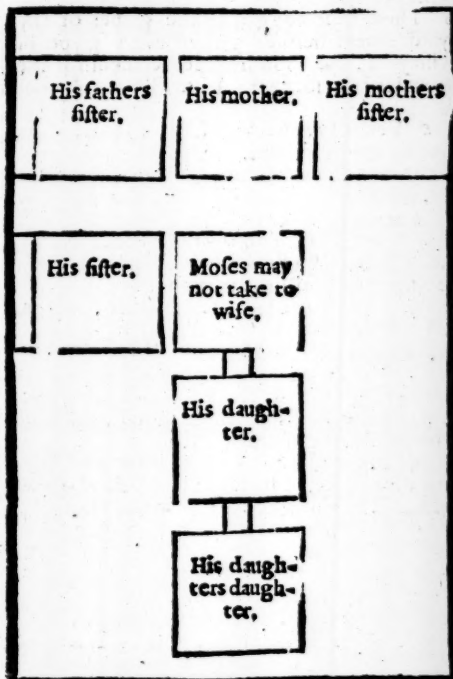
9 And bringeth it not unto the doore of the Tabernacle of y Congregation, to offer it unto the Lord, even that man shall be cut off from his people.

10 ¶ Likewise whofoever he be of the house of Israel: or of the strangers that sojourn among them, that eateth any blood, I will even set g my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I have given it unto you to offer upon the altar, to make an atonement for your souls: for this blood shall make an atonement for the foule.

12 Therefore I said unto the children of Israel, None of you shall eat blood; neither the stranger that sojourneth among you, shall eat blood.

Consanguinitie hindring marriage.



13 Moreover whofoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and cover it with dust:

14 For the life of all his flesh is his blood, it is joyned with his life: therefore I said unto the children of Israel, * Ye shall eat the blood of no f flesh: for the life of all flesh is the blood thereof: whofoever eateth it, shall be cut off.

15 And every person that eateth it which dieth alone, or that which is torn with beasts, whether it be one of the same countrey or a stranger, he shall both wash his cloaths, & wash himself in water, and be unclean unto the even: after he shall be f clean.

16 But if he wash them not, nor wash his f flesh, then he shall beare f his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 5 The marriages that are unlawful.

And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the Lord your God.

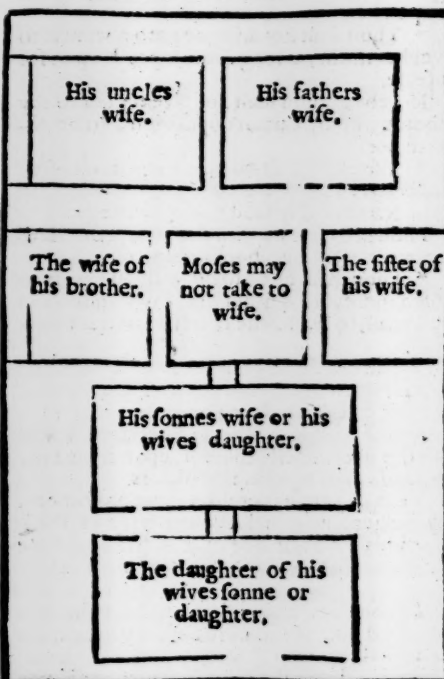
3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my judgements, & keep mine ordinances, to walk therein: I am y Lord your God.

5 Ye shall keep therefore my statutes, and my judgements, * which if a man doe, he shall then live in them: b I am the Lord.

6 ¶ None shall come neare to any of the kinned of his flesh to c uncover her shame: I am the Lord.

Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is above specified, so also cannot Mary his sister marie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinned.

h Which the law permitteth to be eaten, because it is cleane.

* Gen. 9, 4. f Or, living creature.

f Or, counted cleane. f Or, himself. f Or, the punishment of his sinnes.

a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

* Ezek. 20, 12. Rom. 10, 5. Gal. 3, 12. b And therefore ye ought to serve me alone, as my people.

c That is, to lie with her, though it be under title of marriage.

* Chap. 20, 12.
d Which is thy
step-mother.
e Either by father
or mother, borne
in marriage or o-
therwise.
f They are her
children whose
shame thou hast
uncovered.
* Chap. 20, 19.
† Or, secretly.
* Chap. 20, 20.
g Which thine
uncle doeth dis-
cover.
† Ebr. the fathers
brothers wife.
* Chap. 20, 12.
* Chap. 20, 21.
h Because the
idolaters, among
whom Gods people
had dwelt and
should dwell,
were given to
these horrible
insects, God
chargeth his to
beware of the
same.
i By seeing thine
affection more
bent to her sister
than to her.
* Chap. 20, 18.
k Or, whilst she
hath her flowers.
* Chap. 20, 21.
l King. 23, 10.
† Ebr. of thy seed.
‡ Or, to make them
pass.
m Which was an
idole of the Am-
monites, unto
whom they burned
and sacrificed
their children,
2 King. 23, 10.
This seemed to
be the chief and
principall of all
idoles: and as the
Jewes write, was
of a great stature,
and hollow with-
in, having seven
places or cham-
bers within him:
one was to receive
meale that was
offered: another
turtle-doves: the
third, a sheepe:
the fourth a
ramme: the fifth a
calf: the sixth an
oxe: the seventh a
childe. This
idole's face was
like a calfe: his
hands were ever
stretched out to
receive gifts:
his priests were
called Chemarim,
reade 2 Kings 23, 5.
Hosea 10, 5.
Reph. 1, 4.
* Chap. 20, 15.
† Or, confusion.
n I will punish the land where such incestuous marriages and pollutions are suffered.
o He compareth the wicked to evill humours and surfering, which corrupt the
stomack, and oppresse nature, and therefore must be cast out by vomit.

7 Thou shalt not uncover the shame of thy father, nor the shame of thy mother, for she is thy mother, thou shalt not discover her shame.
8 * The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame.
9 Thou shalt not discover the shame of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home or borne without: thou shalt not discover their shame.
10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, uncover their shame: for it is thy shame.
11 The shame of thy fathers wives daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.
12 * Thou shalt not uncover the shame of thy fathers sister: for she is thy fathers kinswoman.
13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinswoman.
14 * Thou shalt not uncover the shame of thy fathers brother: *that is*, thou shalt not goe in to his wife, for she is thine aunt.
15 * Thou shalt not discover the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not uncover her shame.
16 * Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.
17 Thou shalt not discover the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to uncover her shame: for they are thy kinsfolks, and it were wickednesse.
18 Also thou shalt not take a wife with her sister, during her life to vex her, in uncovering her shame upon her.
19 * Thou shalt not also goe unto a woman to uncover her shame, as long as she is put apart for her disease.
20 Moreover, thou shalt not give thy self to thy neighbours wife by carnall copulation, to be defiled with her.
21 * Also thou shalt not give thy children to offer them unto Molech, neither shalt thou defile the Name of thy God: for I am the Lord.
22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.
23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is abomination.
24 Ye shall not defile your selves in any of these things: for in all these the Nations are defiled, which I will cast out before you:
25 And the land is defiled: therefore I will visite the wickednesse thereof upon it, and the land shall vomit out her inhabitants.
26 Ye shall keepe therefore mine ordinances, and my judgements, and commit none of these abominations, as well hee that is of the same countrey, as the stranger that sojourneth among you.
27 (For all these abominations have the men of the land done, which were before you, and the land is defiled.)
28 And shall not the land spue you out if ye

defile it, as it spued out the people that were before you?)
29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.
30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which have been done before you, and that ye defile not your selves therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry Lawes and Ordinances.

And the Lord spake unto Moses, saying,
2 Speake unto all the Congregation of the children of Israel, and say unto them, * Ye shall be a holy, for I the Lord your God am holy.
3 * Ye shall feare every man his mother and his father, and shall keep my Sabbath: for I am the Lord your God.
4 * Ye shall not turne unto idols, nor make your molten gods: I am the Lord your God.
5 * And when ye shall offer a peace-offering unto the Lord, ye shall offer it freely:
6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth untill the third day, shall be burnt in the fire.
7 For if it be eaten the third day, it shall be uncleane, it shall not be accepted.
8 Therefore he that eateth it, shall beare his iniquities: because he hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people.
9 * When ye reape the harvest of your land, ye shall not reape every corner of your held, neither shall thou gather the gleanings of thy harvest.
10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather every grape of thy vineyard, but thou shalt leave them for the poore and for the stranger: I am the Lord your God.
11 * Ye shall not steale, neither deale falsely, neither lie one to another.
12 * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.
13 * Thou shalt not do thy neighbour wrong, neither rob him. * The workmans hire shall not abide with thee untill the morning.
14 * Thou shalt not curse the deafe, neither put a stumbling block before the blind, but shalt feare thy God, I am the Lord.
15 * Ye shall not doe unjustly in judgement: * Thou shalt not favour the person of the poore, nor honour the person of the mightie, but thou shalt judge thy neighbour justly.
16 * Thou shalt not walke about with tales among thy people, I thou shalt not stand against the blood of thy neighbour: I am the Lord.
17 * Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.
18 * Thou shalt not avenge, nor be mindfull of wrong against the children of thy people, * but shalt love thy neighbour as thy self: I am the Lord.
19 * Ye shall keepe mine ordinances, Thou shalt not let thy cattell gender with other of divers kindes, Thou shalt not sowe thy field with mingled seede, neither shall a garment of divers things,

o Both for their wicked marriages, unnatural copulations, idolatry or spirituall whoredome with Molech and such like abominations.
p Either by the civil sword, or by some plague that God will send upon such.
* Chap. 17, 44. and 20, 7.
1. Pet. 1, 16.
a That is, voyd of all pollution, idola-
trie, and super-
stition both of soule and body.
b Of your owne accord.
* Chap. 7, 16.
c To wit, of God.
* Chap. 23, 22.
† Or, gatherings and leavings.
d In that which is committed to your credit.
* Exod. 20, 7.
Deut. 5, 11.
Matth. 5, 34.
† Or, oppress him by violence.
* Deut. 24, 14, 15.
Tob. 4, 14.
Deut. 27, 18.
* Exod. 23, 3.
Deut. 1, 17. and 16, 19.
Prov. 24, 23.
James 2, 2.
e As a slanderer, backbiter, or quarrell-picker.
f By confenting to his death, or conspiring with the wicked.
† Ebr. suffer not sinne upon him.
* Matth. 5, 43.
Rom. 13, 9.
Gal. 3, 14.
Jam. 2, 8.
g As a horse to leape an asse, or a mule a mare.

things, of linnen and woollen come upon thee.

20 ¶ Whofoever also lieth and medleth with a woman that is a bond-maid, affianced to a husband, and not redeemed; nor freedome given her, † she shall be scourged, *but* they shall not die, because she is not made free.

21 And he shall bring for his trespass-offering unto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass-offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass-offering before the Lord, concerning his sinne which hee hath done, and pardon shall be given him for his sinne which he hath committed.

23 ¶ Also when yee shall come into the land, and have planted every tree for meat, yee shall count the fruit thereof as uncircumcised: three yeere shall it be uncircumcised unto you: it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the prayse of the Lord.

25 And in the fifth year shall ye eate of the fruit of it, that it may † yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat the flesh with the † blood: ye shall not use witchcraft, nor † observe times.

27 * Yee shall not † cut round the corners of your heads, neither shalt thou † marre the tresses of thy beard.

28 * Ye shall not cut your flesh for the † dead, nor make any print of a † marke upon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a † whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, * neither Soothsayers: yee shall not seek to them to be defiled by them, I am the Lord your God.

32 ¶ Thou shalt † rise up before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land ye shall not † vex him.

34 * But the stranger that dwelleth with you, shall be as one of your selves, and thou shalt love him as thy self: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe unjussly in judgement, in † line, in weight, or in measure.

36 * You shall have just balances, true weights, a true † Ephah, and a true Hin, I am the Lord your God, which have brought you out of the land of Egypt.

37 Therefore shall ye observe all mine ordinances, and all my judgements, and doe them: I am the Lord.

CHAP. XX.

1 They that give of their seed to Molech, must die. 2 They that have recourse to forerers. 3 The man that committeth adultery. 4 Incest, or fornication with the kindred or affinity. 5 Israel a peculiar people to the Lord.

And the Lord spake unto Moses, saying, 2 Thou shalt say also to the children of Israel, * Whofoever he be of the children of Israel, or of the strangers that dwell in Israel, that

giveth his children unto * Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will † set my face against that man, and cut him off from among his people, because he hath given his children unto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the † people of the land hide their eyes, and winke at that man when hee giveth his children unto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers to goe a † whoring after them, then will I set my face against the person, and will cut him off from among his people.

7 ¶ Sanctifie your selves therefore, * and be holy, for I am the Lord your God.

8 Keep ye therefore mine ordinances, and doe them: I am the Lord which doth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shall die the death, *seeing* he hath cursed his father and his mother, † his blood shall be upon him.

10 ¶ * And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, *because* hee hath uncovered his fathers * shame, they shall both die: their blood shall be upon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they have wrought † abomination, their blood shall be upon them.

13 * The man also that lieth with the male, as one lieth with a woman, they have both committed abomination: they shall die the death; their blood shall be upon them.

14 Likewise he that taketh a wife and her mother, † committed wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 * Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be upon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and the seeth his shame, it is villanie: therefore they shall be cut off in the sight † of their people, *because* he that uncovered his sisters shame, he shall beare his iniquitie.

18 * The man also that lieth with a woman, having her † diseafe, and uncovereth her shame, and openeth her fountaine, and the open the fountaine of her blood, they shall be even both cut off from among their people.

19 Moreover, thou shalt not uncover the shame of thy mothers sister, * nor of thy fathers sister: *because* he hath uncovered his † kin: they shall beare their iniquity.

20 Likewise the man that lieth with his fathers brothers wife, and uncovereth his uncles shame: they shall beare their iniquity, and shall

a By Molech he meaneth any kind of idole, Chap. 17, 31.

b Reade Chap. 17, 10. and 18, 21.

c Though the people be negligent to do their duty, and defend Gods right, yet he will not suffer wickednesse to go unpunished.

d To extreme forcerers or conjurers is spirituall whoredome, or idoltry. * Chap. 17, 44. 1. Pet. 1, 16.

* Exod. 22, 27. Prov. 20, 20. Matth. 15, 4.

e He is worthy to die. * Deut. 22, 22. John 8, 45.

* Chap. 18, 8. Deut. 22, 30.

† Or, confusion.

* Chap. 18, 22.

f It is an execrable and detestable thing.

* Chap. 18, 23.

† Or, to the eyes of the children of their people.

* Chap. 18, 29. † Or, flowers.

* Chap. 18, 12, 13. † Or, sisters.

† Or, a beating shall be, some read, they shall be beaten.

h It shall be unclean at that thing, which is not circumcised.

† Or, that God may multiply.

i Whether it be brought, or otherwise.

j To measure lack or unluckie dayes.

* Chap. 22, 5.

k As did the Gentiles in signe of mourning.

† Or, cut, or shave.

* Deut. 14, 1.

† Or, foule or yefin.

l By whipping your bodies, or burning markes therein.

m As did the Egyptians, and Locusts.

* 1. Sam. 28, 8.

n Intoken of reverence.

† Or, doe him wrong.

* Exod. 22, 21.

o As in measuring the ground.

* Prov. 11, 1. and 24, 11. and 20, 10.

p By these two measures he meaneth all other. Of Ephah, reade

Exod. 16, 36.

and of Hin, Exod. 29, 40.

* Chap. 18, 22.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.

h Reade Chap. 18. 26.

* Chap. 18. 26.

* Chap. 18. 25.

* Deut. 9. 5.

i Full of abundance of all things.

* Chap. 11. 3. 3.

Deut. 14. 4.

k By eating them contrary to my commandement.

* Verse 7.

* Deut. 18. 11.

2. Sam. 25. 7.

a By touching the dead, lamenting, or being at their buriall.

b For being married she seemed to be cut off from his family.

† Ebr. he may be defiled.

c The Priest was permitted to mourne for his next kindred onely.

* Chap. 19. 37.

d Which hath an evill name or is defamed.

e Thou shalt count them holy and reverence them.

f The shewbread.

g He shall use no such ceremonies as the mourners observed.

shall die & childlesse.

21 So the man that taketh his brothers wife committeth filthinesse, because he hath uncovered his brothers shame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my judgements, and doe them that the Lord whither I bring you to dwell therein, * spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they have committed all these things, * therefore I abhorred them.

24 But I have said unto you, Ye shall inherite their land, and I will give it unto you to possesse it, even a land that floweth with milke and honie: I am the Lord your God, which have separated you from other people.

25 * Therefore shall yee put difference betweene cleane beastes and uncleane, and betweene uncleane foules and cleane, neither shall ye * defile your selves with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I have separated from you as uncleane.

26 Therefore shall ye be * holy unto me: for I the Lord am holy, and I have separated you from other people that ye should be mine.

27 ¶ * And if a man or woman have a spirit of divination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be upon them.

CHAP. XXI.

a For whom the Priests may lament. b How pure the Priests ought to be, both in themselves, and in their family.

And the Lord said unto Moses, speake unto the Priests the sonnes of Aaron, and say unto them, Let none be * defiled by the dead among his people.

2 But by his kinsman that is neere unto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother.

3 Or by his sister a bmaide, that is neere unto him, which had not had an husband: for her t he may lament.

4 He shall not lament for the c Prince among his people, to pollute himselfe.

5 They shall not make * bald parts upon their head, nor shave off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or d one polluted, neither shall they marry a woman divorced from her husband: for such one as holy unto his God.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shall be holy unto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, shee pollureth her father: therefore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (upon whose head the anointing oyle was powdered, and hath consecrated his hand to put on the garments) shall not g uncover his head nor rent his clothes.

11 Neither shall hee goe to any t dead body, nor make himselfe uncleane by his father or by his mother.

12 Neither shall he goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crown of the anoyning oyle of his God is upon him: I am the Lord.

13 Also he shall take a maide unto his wife:

14 But a widow, or a divorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maide of his owne * people to wife:

15 Neither shall hee defile his l feede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake unto Moses, saying,

17 Speake unto Aaron, and say, Whosoever of thy feede in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen member.

19 Or, a man that hath a broken foote, or a broken hand.

20 Or, * crooke backt, or bleare eyed, or hath a blemish in his eye, or be skirvie, or scabbed, or have h otnes broken.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: hee shall not prease to offer the p bread of his God.

22 The bread of his God, even of the q most holy, and r of the holy shall he eate:

23 But he shall not goe in unto the s vaile, nor come neere the altar, because he hath a blemish, least he pollure my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses unto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblation should be offered.

And the Lord spake unto Moses, saying,

2 Speake unto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow unto me: I am the Lord.

3 Say unto them, Whosoever hee be of all your feed among your generations after you, that b toucheth the holy things which the children of Israel hallow unto the Lord, having his uncleannesse upon him, even that person shall be cut off from my sight, I am the Lord.

4 * Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things until he be cleane: and who so toucheth any that is c uncleane by reason of the dead, or a man whose issue of seede runneth from him.

5 Or the man that toucheth any creeping thing, whereby hee may be made uncleane, or a man by whom he may take uncleannesse, t whatsoever uncleannesse he hath.

6 The person that hath touched such, shall therefore be uncleane until the even, and shall not eate of the holy things, t except he have washed his

† Or, to the height of the dead.

h To goe to the dead.

i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should have polluted his holy anoynting.

k Not onely of his tribe, but of all Israel.

l By marrying any unchaste or defiled woman.

m Which is deformed or bruised.

n As not of equal proportion, or having in number more or lesse.

o Or that hath a web, or pearly.

p At the shewbread, and meat-offering.

q As of sacrifice for sinne.

r As of the tenth and first fruit.

f Into the Sanctuary.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate them of.

* Chap. 25. 2.

c By touching any dead thing, or being at buriall of the dead.

† Ebr. according to all his uncleannesse.

† Or, until.

his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his [†] food.

8 * Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore nine ordinance, least they beare *their sinne* for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no ^d stranger also eate of the holy thing, neither the ghest of the Priest, neither shall an hired servant eat of the holy thing:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married unto a ^f stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or divorced, and have no childe, but is returned unto her fathers house, she shall eat of her fathers bread, as shee did in her ^{*} youth: but there shall no stranger eat thereof.

14 ¶ If a man eat of the holy thing unwittingly, he shall put the ^s fifth part thereunto, and give it unto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Israel, which they offer unto the Lord.

16 Neither cause the people to beare the iniquitie of *their* ^h trespass, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake unto Moses, saying, 18 Speake unto Aaron, and to his sonnes, and to all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vows, and for all their free-offerings, which they use to offer unto the Lord for a burnt-offering.

19 *Ye shall offer* of your free minde a male without blemish of the beeves, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace-offering unto the Lord to accomplish his vow, or for a free-offering of the beeves, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or having a [†] wenne, or skirvie, or skabbed: those shall ye not offer unto the Lord, nor make an offering by fire of these upon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any* ^{*} member superfluous, or lacking, such mayst thou present for a free-offering, but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make *an offering thereof* in your land.

25 Neither i of the land of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: *therefore* shall they not be accepted for you.

26 ¶ And the Lord spake unto Moses, saying, 27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be even seven dayes under his damme: and from the eight day forth it shall be accepted for a sacrifice made by fire unto the Lord.

28 As for the cow or the ewe, ye shall not ^{*} kill her, and her yong *both* in one day.

29 So when ye will offer a thanke-offering unto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leave ^{*} none of it to the morrow: I am the Lord.

31 Therefore shall yee keepe my Commandements and doe them: *for* I am the Lord.

32 Neither shall ye ^k pollute my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you.

33 Which have brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

^a The feastes of the Lord. ^b The Sabbath. ^c The Pasche. ^d The feast of unleavened bread. ^e The feast of first fruits. ^f Whitsuntide. ^g The feast of blowing trumpets. ^h The feast of Tabernacles.

And the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, and say unto them, The feasts of the Lord which yee shall call the holy [†] assemblies, *even* these are my feasts.

3 * Sixe dayes [†] shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy [†] convocation: ye shall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy convocations, which ye shall proclaime in their ^a seasons.

5 In the first moneth and in the fourteenth day of the moneth at evening shall be the Paschever of the Lord.

6 And on the fifteenth day of this moneth shall be the feast ^{*} of unleavened bread unto the Lord, seven dayes yee shall eate unleavened bread.

7 In the first day yee shall have an holy convocation: ye shall doe no ^b servile worke *therein*.

8 Also ye shall offer sacrifice made by fire unto the Lord seven dayes, and in the seventh day shall be an holy convocation: ye shall doe no servile worke *therein*.

9 ¶ And the Lord spake unto Moses, saying, 10 Speake unto the children of Israel, and say unto them, When ye be come into the land which I give unto you; and reape the harvest thereof, then yee shall bring [†] a sheave of the first fruits of your harvest unto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the ^d Sabbath, the Priest shall shake it.

12 And that day when yee shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt-offering unto the Lord:

13 And the meate-offering thereof shall be two tenth deales of fine Houre mingled with oyle, for a sacrifice made by fire unto the Lord of sweet savour: and the drinke-offering thereof the fourth part ^f of an hin of wine.

14 And ye shall eate neither bread nor parched come, nor [†] greene eares untill the selfe same day that ye have brought an offering unto your God: *this shall be* a Law for ever in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the ^g Sabbath, *even* from the day that ye shall bring the sheafe of the shake-offering, seven ^{*} Sabbaths, they shall be complete.

16 Unto the morow after the seventh Sabbath shall yee number fiftie dayes: then ye shall bring

* Deut. 22, 6.

* Chap. 7, 15.

k For whosoever doth otherwise then God commandeth, polluted his Name.

† Or, convocations.

* Exod. 20, 9, 10.

† Or, ye may worke.

† Or, assembly.

a For the Sabbath was kept every weeke, and these other were kept but once every yeare.

* Exod. 23, 15. Num. 28, 17.

b Or, bodily labour, save about that which one must eate, Exod. 22, 16.

c The first day of the feast and the seventh were kept holy: in the rest they might worke, except any feast were intermeddled, as the feast of unleavened bread, the fifteenth day, and the feast of sheaves the sixteenth day.

† Or, an Omer, reade Deut. 24, 19. Ruth. 2, 15. Psal. 229, 7.

d That is, the second Sabbath of the Paschever.

e Which is, the fifth part of an Ephah, or two Omers: reade Exod. 16, 16.

f Reade Exod. 29, 40.

† Or, full eares.

g That is, the seventh day after the first Sabbath of the Paschever. * Or, weekes.

a new

† Or, bread.

* Exod. 12, 31. Ezek. 44, 31.

d Which is not of the tribe of Levi.

e Some reade, the servant which had his eare bored, and would not goe free, Exod. 21, 6.

f Who is not of the Priests kinred.

* Chap. 10, 14.

g He shall give that and a fifth part over.

h For if they did not offer for their error, the people by their example might commit the like offence.

* Deut. 15, 21. Eccl. 35, 12.

† Or, warre.

* Chap. 21, 18.

i Ye shall not receive any unpurged thing of a stranger, to make it the Lords offering: which hee calleth the bread of the Lord.

h Because the Priest should eat them, as Chap. 7, 13. and they should not be offered to the Lord upon the altar.

i That is, offered to the Lord, and the rest should be for the Priests.

* Chap. 19, 9. Deut. 24, 19.

k That is, about the end of September.
l Or, an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feasts that were in that month, and of the Jubile.
Chap. 19, 29, 30. Numb. 29, 7.
n By fasting and prayer.

o Which containeth a night and a day, yet they took it but for their naturall day.
p *Ebr.* rest your Sabbath
* Numb. 39, 12. Iohn 7, 2, 37.

* Exod. 39, 17.

a new meat-offering unto the Lord.

17 Yee shall bring out of your habitations bread for the shake-offering: they shall be two *leaves* of two tenth deales of fine floure, *which* shall be baken with *h* leaven for first fruits unto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one year old, and a yong bullock and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offerings and their drink-offerings, for a sacrifice made by fire of a sweet savour unto the Lord.

19 Then ye shall prepare an hee-goat for a sin-offering, and two lambs of one year old for peace-offerings.

20 And the Priest shall shake them to and fro with the bread of the first-fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the *i* Priest.

21 So ye shall proclaime the same day, *that* it may be an holy convocation unto you: ye shall doe no servile work *therein*: *it shall be* an ordinance for ever in all your dwellings, throughout your generations.

22 * And when you reap the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, *but* shalt leave them unto the poore and to the stranger, I am the Lord your God.

23 * And the Lord spake unto Moses, saying,

24 *Speak* unto the children of Israel, and say, In the *k* seventh moneth, and in the first day of the moneth shall yee have a Sabbath, for the remembrance of *m* blowing the trumpets, an holy convocation.

25 Ye shall do no servile work *therein*, but offer sacrifice made by fire unto the Lord.

26 * And the Lord spake unto Moses, saying,

27 The *** tenth also of this seventh moneth, shall be a day of reconciliation: it shall be an holy convocation unto you, and ye shall *n* humble your soules, and offer sacrifice made by fire unto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbleth not himselfe the same day, shall even be cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall do no manner worke *therefore*; *this shall be* a law for ever in your generations, *thorowv-* out all your dwellings.

32 This shall be unto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at even, from *o* even to even shall ye *t* celebrate your Sabbath.

33 * And the Lord spake unto Moses, saying,

34 *Speak* unto the children of Israel, and say, * In the fifteenth day of this seventh moneth, *shall be* for seven dayes the feast of Tabernacles unto the Lord.

35 In these first day *shall be* an holy convocation: ye shall doe no servile work therein.

36 Seven dayes ye shall offer *** sacrifice made by fire unto the Lord, and in the eighth day shall be an holy convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the

p solemne assembly, ye shall do no servile worke therein.

37 These are the feasts of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, *a* burnt-offering, and meat-offering, *q* sacrifice, and drinke-offerings, every one upon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free-offerings, which ye shall give unto the Lord.

39 But in the fifteenth day of the seventh moneth, when ye have gathered in the fruit of the land, yee shall keepe an holy feast unto the Lord seven dayes: in the first day shall be a *** Sabbath: like wise in the eighth day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme-trees, and the boughes of *t* thick trees, and willowes of the brooke, and shall rejoyce before the Lord your God seven dayes.

41 So yee shall keepe this feast unto the Lord seven dayes in the yeare, by a perpetuall ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in boorthes seven dayes: all that are Israelites borne, shall dwell in boorthes.

43 That your posteritie may know that I have made the children of Israel to dwell in *** boorthes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared unto the children of Israel the feasts of the Lord.

CHAP. XXIII.

a The oil for the lamps. *b* The seven-bread. *c* The blasphe-
mer shall be stoned. *d* He that killeth shall be killed.

A And the Lord spake unto Moses, saying,

1 *a* Command the children of Israel that they bring unto thee pure oyle olive beaten, for the light, to cause the lamps to burn continually.

2 Without the vaile *b* of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both even and morning before the Lord alwayes: this shall be a law for ever through your generations:

3 He shall dresse the lampes upon the *** pure Candlestick, before the Lord perpetually.

4 Also thou shalt take fine flour, and bake twelve *** cakes thereof: two *c* tenth deales shall be in one cake.

5 And thou shalt set them in two rows, six in a row upon the pure table before the Lord.

6 Thou shalt also put pure incense upon the rows, that *d* in stead of the bread it may be for a remembrance, and an offering made by fire unto the Lord.

7 Every Sabbath he shall put them in rows before the Lord evermore, receiving them of the children of Israel for an everlasting Covenant.

8 *** And the bread shall be Aarons and his sons, and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord, made by fire by a perpetuall ordinance.

9 *And* there went out among the children of Israel, the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strove together in the hoast.

10 So the Israelitish womans sonne *f* blasphemed the Name of the Lord, and cursed, and they brought

p Or, a day when in the people are stayed from all worke.

q Or, peace-offering.

r Or, a solemne feast.

t Or, of boughes thick with leaves.

s In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they returned from spying the land of Canaan.

a Reads Exod. 37, 40.

b Which vaile, separated the holie of all, where was the Arke of the Testimony from the Sanctuary.

* Exod. 31, 1.

* Exod. 25, 34. c That is, 10, 100 Omers, reads Exod. 16, 16.

d For it was burnt every Sabbath, when the bread was taken away.

* Exod. 29, 33. Chap. 8, 31. Math. 12, 1, 6.

e Meaning, out of his tent.

f By swearing & despising God.

brought him unto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake unto Moses, saying,
14 Bring the blasphemer without the hoaste, and let all that heard him, * put their hands upon his head, and let all the Congregation stone him.

15 And thou shalt speake unto the children of Israel, saying, Whosoever curseth his God, shall he beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ He also that * killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beaſt for beaſt.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him;

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beaſt, shall restore it: but he that killeth a man, shall be slaine.

22 Yee shall have one * law: it shall be aswell for the stranger as for one borne in the country, for I am the Lord your God.

23 ¶ Then ^b Moses told the children of Israel, and they brought the blasphemer out of the hoaste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

^a The Sabbath of the seventh yeere. ^b The Jubile in the fiftieth yeere. ^c Not to oppresse their brethren. ^d The sale and redeeming of lands, houses and persons.

And the Lord spake unto Moses in mount Sinai, saying,

2 Speake unto the children of Israel, and say unto them, When yee shall come into the land which I give you, the * land shall * keepe Sabbath unto the Lord.

3 * Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest unto the land: it shall be the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it ^b owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left unlaboured: for it shall be a yeere of rest unto the land.

6 And the ^d rest of the land shall be meate for you, ^e even for thee and for thy servant, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land, shall all the increase thereof be meate.

8 ¶ Also thou shalt number seven † Sabbaths of yeeres unto thee, ^e even seven times seven yeer: and the space of the seven Sabbaths of yeeres will be unto thee nine and fourty yeere.

9 * Then thou shalt cause to blow the trumpet of the Jubile in the tenth day of the seventh moneth: even in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallow that yeere, ^e even the fiftieth yeere, and proclaime libertie in the land to all the ^f inhabitants thereof: it shall be the Jubile unto you, and ye shall returne every man unto his ^g possession, and every man shall returne unto his family.

11 This fiftieth yeere shall be a yeere of Jubile unto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left unlaboured.

12 For it is the Jubile, it shall be holy unto you: yee shall eat of the increase thereof out of the field.

13 In the yeere of this Jubile, ye shall returne every man unto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall ^h not oppresse one another.

15 But according to the number of i yeeres after the Jubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the revenues, he shall sell unto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of * fruits doth he sell unto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and do them, and yee shall dwell in the land † in safetie.

19 And the land shall give her fruit, and yee shall eat your fill and dwell therein in safetie.

20 And if ye shall say, What shall we eat the seventh yeere, for we shall not sowe, nor gather in our increase?

21 I will † send my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sowe the eighth yeere, and eat of the old fruit untill the ninth yeere: untill the fruit thereof come ye shall eat the olde.

23 ¶ Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with me.

24 Therefore in all the land of your possession ye shall ^o graunt a redemption for the land.

25 ¶ If thy brother be impoverished, and sell his possession, then his redeemer shall come, ^e even his neere kinsmen, and buy out that, which his † brother sold.

26 And if hee have no redeemer, but * hath gotten and found to buy it out,

27 Then shall he ^a count the yeeres of his sale, and restore the overplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, untill the yeere of the Jubile: and in the Jubile it shall come ^o out, and hee shall returne unto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

^e In the beginning of the 50 year was the Jubile, so called, because the joyfull tidings of liberty was publicly proclaimed by the sound of a cornet.

^f Which were in bondage.

^g Because the tribes should neither have their possessions or families diminished nor confounded.

^h By deceit, or otherwise.

ⁱ If the Jubile to come be neere, thou shalt sell better cheap: if it be farre off, dearer.

^k And not the full possession of the land.

[†] Or, boldly without fear.

[†] Ebr. I will command.

^l It could not be sold for ever, but must returne to the family in the Jubile.

^m Ye shall sell it on condition that it may be redeemed.

ⁿ Or, kinsman.

^o Ebr. his hand hath gotten.

^p Abating the money of the years past, and paying for the rest of the years to come.

^q From his hands that bought it.

whole yeere after it is sold : within a yeere may he buy it out.

p That is, for ever, read vers 23.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled city, shall be stablished, p as cut off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Jubile.

† Or, returne.

31 But the houses of villages which have no walles round about them, shall be esteemed as the field of the country: they may be bought out againe, and shall † goe out in the Jubile.

* Ebr. for ever.

32 Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeeme * at all seasons.

q Where the Levites kept their cattell.

33 And if a man purchase of the Levites, the house that was sold, and the citie of their possession shall goe out in the Jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

r In Ebrew it is, if his hand shake: meaning, if hee stretch forth his hand for help as one in misery.
* Exod. 21, 25.
Deut. 23, 19.
Prov. 23, 8.
Ezech. 18, 8.
and 22, 13.

34 But the field of the q suburbs of their cities shall not be solde: for it is their perpetuall possession.

* Exod. 21, 2.
Deut. 15, 12.
Jerem. 34, 14.

35 ¶ Moreover, if thy brother be impoverished, and r fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee.

36 * Thou shalt take no usury of him, nor vantage, but thou shalt feare thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money to usurie, nor lend him thy vitales for increase.

38 I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ * If thy brother also that dwelleth by thee be impoverished, and be solde unto thee, thou shalt not compell him to serve as a bound servant,

s Unto perpetuall servitude.

40 But as an hired servant, and as a sojourner he shall be with thee: he shall serve thee unto the yeere of Jubile.

* Ephes. 6, 9.
Coloss. 4, 1.

41 Then shall he depart from thee, both he and his children with him, and shall returne unto his family, and unto the possession of his fathers shall he returne:

42 For they are my servants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 * Thou shalt not rule over him cruelly, but shalt feare thy God.

44 Thy bond-servant also, and thy bondmaid, which thou shalt have, shall be of the heathen that are round about you: of them shall yee buy servants and maides.

t For they shall not be bought out at the Jubile.

45 And moreover, of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you which they begate in your land: these shall be your t possession.

46 So ye shall take them, as inheritance for your children after you to possesse them by inheritance, ye shall use their labours for ever: but over your brethren the children of Israel yee shall not rule one over another with cruelty.

* Ebr. his hand take hold.

47 ¶ If a sojourner or a stranger dwelling by thee * get richer, and thy brother by him be impoverished, and sell himselfe unto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that he is sold, he may be bought out: one of his brethren may buy him out.

49 Or his uncle, or his uncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him: either if hee can v get so much, he may buy himselfe out.

v If he be able.

50 Then he shall reckon with his buyer from the yeere that hee was sold to him, unto the yeere of Jubile: and the money of his sale shall be according to the number of x yeeres: according to the time of an hired servant shall he be with him.

x Which remain yet to the Jubile.

51 If there be many yeeres behind, according to them shall he give againe for his deliverance, of the money that he was bought for.

52 If there remaine but few yeeres unto the yeere of Jubile, then he shall count with him, and according to this yeeres give againe for his redemption.

53 Hee shall be with him yeere by yeere as an hired servant: he shall not rule cruelly over him in thy y sight.

y Thou shalt not suffer him to be treated him rigorously, if thou know it.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Jubile, he, and his children with him.

55 For unto me the children of Israel are servants, they are my servants whom I have brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keep the commandments. 14 The curse to them that break them. 43 God promiseth to remember his covenant.

Yee shall make you none idoles nor graven image, neither reare you up any * pillar, neither shall ye set † any image of stone in your land to bowe downe to it: for I am the Lord your God.

* Exod. 20, 4.
Deut. 5, 8.
Psalm 97, 7.
† Or, standing any images.
* Chap. 19, 31.

2 Ye shall keepe my Sabbaths, and * reverence my Sanctuary: I am the Lord.

* Deut. 31, 1.

3 ¶ * If yee walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall give their fruit.

a By promising abundance of earthly things stirreth them to consider the rich treasures of the spiritual blessings.

5 And your treshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

* Job 11, 19.
† Ebr. will cast the evil beast in craft.
b Ye shall have no warre.
* Ioh. 13, 19.

6 And I will send peace in the land, and yee shall sleepe, and none * shall make you afraid: also I † will rid evil beasts out of the land, and the sword shall not go thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you upon the sword.

8 * And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you upon the sword.

† Ebr. I will send unto you.
c Performe in which I have promised.

9 For † I will have respect unto you, and make you increase, and multiply you, and c stablish my covenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

* Ezek. 37, 26.
2. Cor. 6, 16.
d I will be present with you.

11 * And I will set my d Tabernacle among you, and my soule shall not loathe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which have brought you out of the land of Egypt, that ye should not be their bondmen, and I have broken the e bonds of your yoke, and made you goe upright.

e I have set you at full liberty, whereas before ye were as bondmen in bands.
* Deut. 28, 16.
Lament. 3, 27.
Malac. 3, 2.

14 ¶ * But if ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either

ther if your soule abhorre my lawes, so that ye will not doe all my Commandements, but breake my f Covenant,

16 Then will I also doe this unto you, I will appoint over you † fearfulness, a consumption, and the burning ague to consume the eyes, and make the hearts heavy, and you shall sowe your seede in vaine: for your enemies shall eate it:

17 And I will set g my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne over you, * and ye shall flee when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you b seven times more, according to your finnes.

19 And I will breake the pride of your power, and I will make your heaven as i yron, and your earth as brasie:

20 And your † strength shall be spent in vaine: neither shall your land give her increase, neither shall the trees of the land give their fruit.

21 ¶ And if ye walke * stubbornly against me, and will not obey me, I will then bring seven times more plagues upon you, according to your finnes.

22 I will also send wild beasts upon you, which shall l spoile you, and destroy your cattell, and make you fewe in number: so your high m wayes shall be desolate.

23 Yet if by these ye will not be reformed by me, but walke stubbornly against me,

24 Then will I also walke * stubbornly against you, and I will smite you yet seven times for your finnes:

25 And I will send a sword upon you, that shall avenge the quarrell of my Covenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy.

26 When I shall breake the n staffe of your bread, then ten women shall bake your bread in one o oven, and they shall deliver your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey mee, but walke against me stubbornly,

28 Then will I walke stubbornly in mine anger against you, and I will also chastise you seven times more according to your finnes.

29 * And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye devoure.

30 I will also destroy your hie places, and * cut away your images, and cast your carkeises upon the † bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie unto naught, and p will not smell the favour of your sweet odours.

32 I will also bring the land unto a wilderness, and your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and q will draw out a sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her * Sabbaths, as long as it lieth void, and ye shall be in your enemies land: then shall the land rest, and enjoy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your r Sabbaths, when ye dwelt upon it.

36 And upon them that are left of you, I will send even a † fairness into their hearts in the land of your enemies, and the sound of a lease shaken shall chase them, and they shall s flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one upon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eate you up.

39 And they that are left of you, shall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with t them also.

40 Then they confesse their iniquity, and the wickednesse of their fathers for their trespasses, which they have trespassed against me, and also because they have walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their uncircumcised hearts shall be humbled, and then they shall † willingly beare the punishment of their iniquity.

42 Then I will remember my Covenant with Jaakob, and my Covenant also with Izhak, and also my Covenant with Abraham will I remember, and will remember the land.

43 v The land also in the meane season shall be left of them, and shall enjoy her Sabbaths while the lieth waste without them, but they shall willingly suffer the punishment of their iniquity, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to break my Covenant with them: for I am the Lord their God:

45 But I will remember for them the x Covenant of old, when I brought them out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Judgements, and the Lawes, which the Lord made betweene him, and the children of Israel, in mount y Sinai by the hand of Moses.

CHAP. XXVII.

a Of divers vows, and the redemption of the same. 23 A thing separate from the use of man, cannot be sold nor redeemed, but remaineth to the Lord.

Moreover, the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, If any man shall make a vow of a a person unto the Lord, by b thy estimation,

3 Then thy estimation shall be thus: a male from twenty yeare old unto sixtie yeare old, shall be by thy estimation even fifty c shekels of silver, after the shekel of the Sanctuary.

4 But if it be female, then thy valuation shall be thirty shekels.

5 And from five yeare old to twenty yeare old, thy valuation shall be for the male twenty shekels, and for the female ten shekels.

6 But from a d moneth old unto five yeare old, thy price of the male shall be five shekels of silver, and thy price of the female, three shekels of silver.

7 And from sixtie yeare old and above, if he be a male, then thy price shall be fifteen shekels, and for the female ten shekels.

† Or, cowardnesse.

s As if their enemies did chase them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

† Or, pray for their finnes.

v Whiles they are captives, and without repentance.

* Deut. 4. 37. Rom. 11. 26.

x Made to their fore-fathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter. b Which art the Priest.

c Read the value of the Shekel, Exod. 30. 13.

d He speaketh of those vows whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

8 But

e If he be not able to pay after thy valuation.

f Which is cleane, Chap. 11, 2.

g That is, consecrate to the Lord.

† Ebr. so shall it stand.

h Valuing the price thereof, according to the seed that is sown, or by the seed that it doeth yeeld.

i Homer is a measure containing ten Ephabs, read of Ephab, Exod. 16, 36.

k For their owne necessity or godly uses.

l That is, which is dedicate to the Lord with a curse, to him that doeth turne it to his private use, Num. 21, 2. Deut. 13, 15. Ioh. 9, 17.

* So called because of the diversity and multitude of numbring, which are here chiefly contained, both of mens names and places.

8 But if he be poorer * then thou hast esteemed him, then shall he present himself before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a f beast, whereof men bring an offering unto the Lord, all that one giveth of such unto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be g holy.

11 And if it be any uncleane beast, of which men doe not offer a sacrifice unto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he will buy it againe, then he shall give the fifth part of it more above thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy unto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, † so shall the value be.

15 But if he that sanctified it, will redeeme his house, then he shall give thereto the fifth part of money more then thy estimation, and it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the h seed thereof, an Homer of barley-seed shall be at fiftie shekels of silver.

17 If he dedicate his field immediately from the yeare of Jubile, it shall be worth as thou dost esteeme it.

18 But if he dedicate his field after the Jubile, then the Priest shall reckon him the money according to the years that remaine unto the yeare of Jubile, and it shall be abared by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall put the fifth part of the price, that thou esteemedst it at, thereunto, and it shall remain his.

20 And if he will not redeeme the field, but the Priest k sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Jubile, as a field l separate from

common uses: the possession thereof shall be the Priests.

22 If a man also dedicate unto the Lord a field which he hath bought, which is not of the ground of his inheritance.

23 Then the Priest shall set the price to him, as * thou esteemest it, unto the yeare of Jubile, and he shall give m thy price the same day, as a thing holy unto the Lord.

24 But in the yeare of Jubile, the field shall returne unto him, of whom it was bought: to him I say, whose inheritance the land was.

25 And all the valuation shall be according to the shekel of * the Sanctuarie: a shekel containing twenty gerahs.

26 ¶ Notwithstanding the first-borne of the beasts, because it is the Lords first-borne, none shall dedicate such, be it bullock, or sheep: For it is the n Lords.

27 But if it be an uncleane beast, then he shall redeeme it by thy valuation, and give the fifth part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common use that a man doth separate unto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common use is most holy unto the Lord.

29 Nothing separate from the common use, which shall be separate from man, shall be redeemed, but o die the death.

30 Also all the tythe of the land, both of the seed of the ground, and of the fruit of the trees is the Lords: p it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the p fifth part thereto.

32 And every tithe of bullock, and of sheep, and of all that goeth under the q rod, the tenth shall be holy unto the Lord.

33 He shall not looke if it be good or bad, neither shall he change it: else if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandements, which the Lord commanded by Moses unto the children of Israel in Mount Sinai.

* Verse 11. m The Priest valuation.

* Exod. 30, 13. Num. 3, 47. Ezek. 45, 12. * Exod. 13, 1. and 22, 19. Num. 3, 13. n It was the Lords already.

* Ioh. 9, 30.

o It shall not be redeemed without redemption.

p Besides the rest of things it sell.

q All that which is numbered: that is, every tenth he falleth by us without example or respect.

The Fourth Booke of M O S E S, Called * N U M B E R S.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall be under the crosse, both because they should learn not to put their trust in worldly things, and also feel his comfort, when all other help faileth, he did not straightway bring his people after their departure out of Egypt, into the land which he had promised them, but ledde them to and fro for the space of fourtie years, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profit, to discerne the wicked and the hypocrites, from the faithfull and true servants of God, who served him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serve their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible judgements against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, preferre their own lusts to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconveniences, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances

ordinances and instructions, as well for Religion, as our vvarre policie: hee preserved them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyde all controversies that might arise, he taketh away the occasions, by dividing among all the tribes, both the land which they had vvwome, and that also which he had promised, as seemed best to his godly wijsedome.

CHAP. I.

1 Moses and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the service of the Lord.

THe Lord spake againe unto Moses in the wilderness of ^a Sinai, in the Tabernacle of the Congregation, in the first day of the ^b second moneth, in the second year after they were come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to w^{it}, all the males, † man by man:

3 From twentie yeere old and above, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shall be ^c men of every tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zuri-shaddai:

7 Of Judah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Joseph: of Ephraim, Elisama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Elialaph the sonne of Deuell:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, ^e princes of the tribes of their fathers, and heads over thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared ^f their kindreds by their families, and by the houses of their fathers according to the number of their names, from twenty yeere old and above, man by man.

19 As the Lord had commanded Moses, so he numbred them in the wilderness of Sinai.

20 So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers according to the number of their names, man by man, every male from twenty yeere old and above, as many as ^g went forth to warre:

21 The number of them, *I say*, of the tribe of Reuben, was fixe and fourtie thousand, and five hundred.

22 Of the sonnes of ^h Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, every male from twenty yeere old, and above, all that went forth to warre:

23 The summe of them, *I say*, of the tribe of Simeon was nine and fiftie thousand and three hundred.

24 ¶ Of the sonnes of ⁱ Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

25 The number of them, *I say*, of the tribe of Gad was five and fourtie thousand, and fixe hundred and fiftie.

26 ¶ Of the sonnes of ^j Judah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

27 The number of them, *I say*, of the tribe of Judah, was threescore and fourteene thousand, and fixe hundred.

28 ¶ Of the sonnes of ^k Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand, and foure hundred.

30 ¶ Of the sonnes of ^l Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above: all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seven and fiftie thousand and foure hundred.

32 ¶ Of the sonnes of Joseph, namely of the sonnes of ^m Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand and five hundred.

34 ¶ Of the sonnes of ⁿ Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundred.

36 Of the sonnes of ^o Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was five and thirtie thousand and foure hundred.

38 Of the sonnes of ^p Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went forth to warre:

THE FIGURE OF THE
Tabernacle erected, and of the Tents
pitched round about it.

WEST.



EAST.

A B The length of the Court of an hundred cubites, on the South-side: in the which space there were twenty pillars of five cubites height a piece, whereto the curtaynes were tyed to inclose the Court. C D The North-side, which was in all points like. B C The West end, which was of fiftie cubites wide. In this space there were tenne pillars of equall height with the rest, wherunto the curtaynes were fastened, to close the Court in on that side. A D The East end, which was also of fiftie cubites breadth, so that the whole court was in length twice the breadth. The coming in was at the East end, right as it there hanged a wrought hanging of twentie cubits long, fastened to foure pillars. E At the sides of the hanging there were curtaynes of fiftene cubits in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as the Figure sheweth.

39 The number of them also of the tribe of Dan was threecore and two thousand, and seven hundred.

40 ¶ Of the sonnes of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeare old and above, all that went forth to warre:

41 The number of them also of the tribe of Asher, was one and fourtie thousand and five hundred.

42 ¶ Of the children of Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeare old and above, all that went to the warre:

43 The number of them also of the tribe of Naphtali was three and fiftie thousand, and foure hundred.

44 These are the summes which Moses, and Aaron numbred, and the Princes of Israel, the twelve men which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeare old and above, all that went to the warre in Israel.

46 And all they were in number sixe hundred and three thousand five hundred and fiftie.

47 But the Levites, after the tribes of their fathers were not numbred among them.

48 For the Lord had spoken unto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel.

50 But thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the instruments thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it up: for the stranger that commeth neare, shall be slaine.

52 Also the children of Israel shall pitch their tents every man in his campe, and every man under his stander throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaynes of the Israelites.

And the Lord spake unto Moses, and to Aaron, saying,

2 ¶ Every man of the children of Israel shall campe by his stander, and under the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East-side toward the rising of the sunne, shall they of the stander of the hoaste of Judah pitch according to their armies: and Nahshon the sonne of Amminadab shall be a captaine of the sonnes of Judah.

4 And his hoaste and the number of them were seventie and foure thousand and sixe hundred.

5 Next unto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoaste and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon captaine over the sonne of Zebulun:

8 And his hoaste and the number thereof seven and fiftie thousand and foure hundred:

9 The whole number of the hoaste of Judah are an hundred fourescore and sixe thousand, and foure hundred according to their armies: they shall first set forth.

10 ¶ On the South-side shall be the stander of the

Or, full

g Which were warriors, but were appointed to the use of the Tabernacle.

† Ebr. camp.

h Whosoever not of the tribe Levi.

i By not having due regard to the Tabernacle of the Lord.

Or, print.

b Judah, Issachar and Zebulun the sonnes of Issachar were of the stander.

c Of them who were contained under their names.

the Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standard.

the hoaste ^d of Reuben according to their armies: and the captaine over the sonnes of Reuben *shall be* Elizur the sonne of Shedeur.

11 And his hoaste and the number thereof, fixe and fourtie thousand and five hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon *shall be* Shelumiel the sonne of Zurishaddai:

13 And his hoaste, and the number of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine over the sonnes of Gad *shall be* Eliafah the sonne of Deuel:

15 And his hoaste and the number of them were five and fourtie thousand, fixe hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe *with* the hoaste of the Levites, in the ^a mids of the campe as they have pitched, so shall they goe forward, every man in his order, according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim *shall be* Eiliham the sonne of Ammihud:

19 And his hoaste and the number of them were fourtie thousand and five hundreth.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh *shall be* Gamliel the sonne of Pedahzur:

21 And his hoast and the number of them were two and thirtie thousand and two hundreth.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin *shall be* Abidan, the sonne of Gideoni:

23 And his hoaste, and the number of them were five and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim were an hundreth and eight thousand and one hundreth according to their armies, and they shall goe in the third place.

25 ¶ The stander of the hoast of ^g Dan shall be toward the North according to their armies: and the captaine over the children of Dan *shall be* Ahiezer the sonne of Ammishaddai:

26 And his hoast and the number of them were two and threescore thousand and seven hundreth.

27 And by him shall the tribe of Asher pitch, and the captaine over the sonnes of Asher *shall be* Pagiel the sonne of Ocran.

28 And his hoast and the number of them were one and fourtie thousand, and five hundreth.

29 ¶ Then the tribe of Nephtali, and the captaine over the children of Nephtali *shall be* Ahira the sonne of Enan:

30 And his hoast and the number of them were three and fiftie thousand and foure hundreth.

31 All the number of the hoast of Dan was an hundreth and seven and fiftie thousand and fixe hundreth: they shall goe hindmost with their standers.

32 ¶ These are the ^h summes of the children of Israel by the houses of their fathers, all the number of the hoaste, according to their armies, fixe hundreth and three thousand, five hundreth and fiftie,

33 But the Levites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their ⁱ standers, and so they journeyed every one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 12, 35 Why the Lord separated the Levites for himselfe. 16 Their number, families, and captaines. 40 The firstborne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the ^a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, ^{*} Nadab the first-borne, and Abihu, Eleazar and Ithamar

3 These are the names of the sonnes of Aaron the anoynted Priest, whom *Moses* did ^{*} consecrate to minister in the Priest office.

4 ^{*} And Nadab and Abihu died ^b before the Lord, when they offered ^{*} strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the Priests office in the ^c sight of Aaron their father.

5 Then the Lord spake unto Moses, saying,

6 Bring the tribe of Levi, and ^d set them before Aaron the Priest that they may serve him,

7 And take the charge with him, even the charge of the whole Congregation, ^e before the Tabernacle of the Congregation to doe the service of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and have the charge of the children of Israel to doe the service of the Tabernacle.

9 And thou shalt give the Levites unto Aaron and to his ^f sonnes: for they are given him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priest office: and the ^g stranger that commeth neere, shall be slaine.

11 ¶ Also the Lord spake unto Moses, saying,

12 Behold, I have even taken the Levites from among the children of Israel: for all the first-borne that openeth the matrice among the children of Israel, and the Levites shall be mine.

13 Because all the first-borne are mine: for the same day, that I smote all the first-borne in the land of Egypt. ^{*} I sanctified unto mee all the first-borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: every male from a moneth olde and above shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names. ^{*} Gerihon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gerihon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

G 2

Levi,

i For under every one of the foure principall standers were divers signes to keepe every band in order.

a Or, families and kindreds.

* Exod. 6, 23.

* Exod. 28, 3.

* Levit. 10, 1, 2. Chap. 26, 61.

1. Chron. 24, 2.

b Or, before the Altar.

* Levit. 10, 1, 2.

c Whiles their father lived.

d Offer them unto

Aaron for the use

of the Tabernacle.

e Which appertained to the ex-

ecuting of the high

Priests commande-

ment, to the

oversight of the

people, and to the

service of the Ta-

bernacle.

f Aarons sonnes

the Priests served

in the Sanctuarie

in praying for the

people and offer-

ing sacrifice: the

Levites served for

the inferiour uses

of the same.

g Any that would

minister not being

a Levite.

* Exod. 13, 1.

and 34, 19.

Levit. 27, 26.

chap. 8, 16.

Luke 2, 23.

* Gen. 46, 11.

Exod. 6, 16.

Chap. 26, 57.

1. Chron. 6, 2.

and 23, 6.

h Which were of
twenty years
and above.

Levi, according to the houses of their fathers.

21 Of Gershon *came* the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (*h* after the number of all the males from a moneth olde and above) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and *h* ancient of the house of the Gershonites *shall be* Eliafaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, *shall be* the *i* Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the service thereof.

27 * And of Kohath *came* the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above, *was* eight thousand and six hundred, having the *k* charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South-side of the Tabernacle.

30 The captaine and ancient of the house and families of the Kohathites *shall be* Elizaphan the sonne of Uzziel:

31 And their charge *shall be* the *i* Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serveth thereto.

32 And Eleazar the sonne of Aaron the Priest *shall be* *h* chiefe captaine of the Levites, *having* the oversight of them that have the charge of the Sanctuary.

33 ¶ Of Merari *came* the familie of the Mahlites, and the family of the Mulhites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and above *was* fixe thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari *shall be* Zuriel the sonne of Abihail: they shall pitch on the North-side of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari *shall be* *m* the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto,

37 With the pillars of the court round about, with their sockets, and their pins and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, *I say*, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, having the charge of the Sanctuary, *n* and the charge of the children of Israel: but the stranger that commeth neere shall be slaine.

39 The whole summe of the Levites, which Moses and Aaron numbered at the commandement of the Lord throughout their families, *even* all the males from a moneth olde and above, *was* *two* and twentie *o* thousand.

40 ¶ And the Lord said unto Moses, Number all the first-borne that are males among the children of Israel from a moneth old and above, and take the number of their names.

41 And thou shalt take the Levites to mee *p* for all the first-borne of the children of Israel (*I am* the Lord) and the cattell of the Levites for all the first-borne of the cattell of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first-borne of the children of Israel.

43 And all the first-borne males rehearsed by name (from a moneth old and above) according to their number were two and twenty thousand, two hundredth seventie and three.

44 ¶ And the Lord spake unto Moses, saying, 45 Take the Levites for all the first-borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (*I am* the Lord.)

46 And for the redeeming of the two hundredth seventie and three, (which are moe then the Levites) of the first-borne of the children of Israel.

47 Thou shalt also take five shekels of every person: after the weight of the Sanctuarie shalt thou take it, * the shekel *containeth* twenty gerahs.

48 And thou shalt give the money, wherewith the odde number of them is redeemed, unto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the *q* first-borne of the children of Israel tooke he the money: *even* a thousand three hundredth threescore and five *shekels*; after the shekel of the Sanctuarie.

51 And Moses gave the money of them that were redeemed, unto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IV.

5 The offices of the Levites, when the hoste remooved. 46 The number of the three families of Kohath, Gershon, and Merari.

And the Lord spake unto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, and houses of their fathers,

3 From *a* thirtie yeare old and above, even untill fiftie yeare olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the holiest of all,

5 ¶ When the hoste remooveth, then Aaron and his sonnes shall come and take downe *b* the covering vaile, and shall cover the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skinned, and shall spread upon it a cloath altogether of blew filke, and put to *c* the barres thereof:

7 And upon the *** table of shew-bread, they shall spread a cloath of blew filke, and put thereon the dishes, and in the *infene* cups and goblets, and coverings to cover it *d* with, and the bread shall be thereon continually.

8 And they shall spread upon them a covering of

h Onely numbring the male-children.

h Or, father.

i Their charge was to carie the coverings and hangings of the Tabernacle.

k Doing every one his dutie in the Sanctuary.

l The chief things within the Sanctuary were committed to the Kohathites.

n Or, prince of princes.

m The woode worke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrarie to Gods appointment.
o So that the first-borne of the children of Israel were moe by 273. as verse 43.

p So that now the Levites should satisfie unto the Lord for the first-borne of Israel, save for the 273, which were more then the Levites, for whom they payed money.

* Exod. 30.13. Levit. 27.25. Chap. 18.16. Ezek. 45.12.

q Or the two hundredth seventie and three, which were more then the Levites.

a The Levites were numbered after three sort, first at a moneth olde when they were consecrated to the Lord, next at 25 yeare old when they were appointed to serve the Tabernacle, and 30 yeare old to beare the burthens of the Tabernacle.
b Which divideth the Sanctuary from the holiest of all.
c That is, put them upon their shoulders to carry it: for the barres of the Arke could never be remooved, Exod. 25.15. Exod. 25.30.
d Meaning, to cover the bread.

* Exod. 25, 37.
* Exod. 25, 38.

* The Hebrew word signifieth an instrument made of two staves, or barres.
* Which was to burne incense, see Exod. 31, 1.

* Of the burnt-offering.

* That is, in folding up the things of the Arke, &c.
* Before it be covered.

* Exod. 30, 34.
* Which was offered at morning and evening.
* Exod. 30, 33, 35.

* Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.
* Shewing what part every man shall beare.

* Which were received into the company of them that ministered in the Tabernacle of the Congregation.

* Which vaile hangd betwene the Sanctuary and the court.

of skarlet, and cover the same with a covering of badgers skinnnes, and put to the barres thereof.

9 Then they shall take a cloath of blew filke, and cover the * candlesticke of light with his lampes, and his snuffers, * and his snuffe-dishes, and all the oyle-vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of badgers skinnnes, and put it upon the * barres.

11 Also upon the golden † altar they shall spread a cloath of blew filke, and cover it with a covering of badgers skinnnes, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuary, and put them in a cloath of blew filke, and cover them with a covering of badgers skinnnes, and put them on the barres.

13 Also they shall take away the ashes from the ‡ altar, and spread a purple cloath upon it.

14 And shall put upon it all the instruments thereof, which they occupie about it, the censers, the Heithhookes, and the besomes, and the basens, even all the instruments of the altar: and they shall spread upon it a covering of badgers skinnnes, and put to the barres of it.

15 And when Aaron and his sonnes have made an end of covering the h Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not i touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest pertaineth the oyle for the light, and the * sweete incense, and the † dayly meate-offering, and the * anyoynting oyle vvvv the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lord spake unto Moses and to Aaron, saying,

18 Ye shall not l cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them that they may live and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint m them, every one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden up, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the summe of the sonnes of Ger- shon, every one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and above untill fiftie yeere old shalt thou number them, all that n enter into the assembly for to doe service in the Tabernacle of the Congregation.

24 This shall be the service of the families of the Gerthionites to serve and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, and the covering of badgers skinnnes, that is on high upon it, and the vaile of the o doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court,

p which is neere the Tabernacle and neere the altar round about, with their coards: and all the instruments for their service, and all that is made for them: so shall they serve.

27 At the commandement of Aaron and his sonnes shall all the service of the sonnes of the Gerthionites be done, in all their charges and in all their service, and yee shall appoint them to keepe all their charges.

28 This is the service of the families of the sonnes of the Gerthionites in the Tabernacle of the Congregation, and their watch shall be under the q hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers.

30 From thirtie yeere old and above, even unto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the service of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their service in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets.

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, even for all their service. and by r name ye shall reckon the instruments of their office and charge.

33 This is the service of the families of the sonnes of Merari, according to all their service in the Tabernacle of the Congregation under the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere old and above, even unto fifty yeere old, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the † numbers of them throughout their families were two thousand, seven hundredth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serve in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the † hand of Moses.

38 Also the numbers of the sonnes of Gerthion throughout their families and houses of their fathers,

39 From thirtie yeere old and upward, even unto fiftie yeere olde: all that enter into the assembly for the service of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers vvere two thousand fixe hundredth and thirtie.

41 These are the numbers of the families of the sonnes of Gerthion of all that t did service in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and upward, even

p Which court compassed both the Tabernacle of the Congregation, and the altar of burnt-offering.

q Under the charge and oversight.

* Exod. 16, 23.

r Ye shall make an inventorie of all the things, which ye commit to their charge.

† Ebr. the number of them.

† God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serve therein, that is betweene 30. and 50.

unto fiftie yeere olde : all that enter into the assembly for the service of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Levites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere olde and upward, even to fiftie yeere old, every one that came to do his duety, office, service and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thousand five hundred and fourescore.

49 According to the † commandement of the Lord by the hand of Moses did Aaron number them, every one according to his service, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded * Moses.

CHAP. V.

² The leprous and the polluted shall be cast forth. ⁶ The purging of sinne. ¹⁵ The trial of the suspected wife.

And the Lord spake unto Moses, saying,
2 Command the children of Israel that they * put out of the hoaste every leper, and every one that hath * an issue, and whosoever is defiled by * the dead.

3 Both male and female shall ye put out : * out of the hoaste shall ye put them, that they defile not their * tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoaste, even as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speake unto the children of Israel, * When a man or woman shall commit any sinne ^b that men commit, and transgresse against the Lord, when that perion shall trespassse.

7 Then they shall confesse their sinne which they have done, and shall restore the damage thereof * with his principall, and put the fift part of it more thereto, and shall give it unto him, against whom he hath trespassed.

8 But if the ^c men have no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord for the Priests use, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And every offering of all the ^d holy things of the children of Israel, which they bring unto the Priest, shall be * his.

10 And every mans hallowed things shall be his : ^e that is, whatsoever any man giveth the Priest, it shall be his.

11 ¶ And the Lord spake unto Moses, saying,
12 Speake unto the children of Israel, and say unto them, If any mans wife ^e turne to evill, and commit a trespassse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnesse against her, neither shee taken with the manner,

14 † If he be mooved with a jealous minde, so that he is jealous over his wife, which is defiled, or

if he have a jealous mind, so that he is jealous over his wife, which is not defiled.

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part, of an Ephah of barley meale, ^f but he shall not powre ^f oyle upon it, nor put incense thereon : for it is an offering of jelousie, an offering for a remembrance, calling the sinne to g minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take ^h the holy water in an earthen vessell, and of the dust that is in the floure of the Tabernacle, ^h even the Priest shall take it and put it into the water.

18 After the Priest shall set the woman before the Lord, and uncover the womans head, and put the offering of the memoriall in her hands : it is the jelousie offering, and the Priest shall have bitter ⁱ and ⁱ cursed water in his hand,

19 And the Priest shall charge her by an oathe, and say unto the woman, If no man have lien with thee, neither thou hast turned to uncleanness from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oathe of cursing, and the Priest shall say unto the woman :) The Lord make thee to be ^k accursed, and detestable for the oathe among the people, and the Lord cause thy thigh to ^k rot, and thy belly to swell :

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall ^m blot them out with the bitter water.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water ⁿ turned into bitterness shall enter into her.

25 Then the Priest shall take the jelousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it upon the altar.

26 And the Priest shall take ^o an handful of the offering for a * memoriall thereof, and burne it upon the ^o altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and have trespassed against her husband, then shall the cursed water, ^p turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ^q cleane, she shall be free, and shall conceive and beare.

29 This is the law of jelousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is mooved with a jealous minde, being jealous over his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shall be ^r free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

² The law of the consecration of the Nazarites. ²⁴ The manner to blasse the people.

^f Only in the sinne-offering, and so this offering of jelousie were not oyle not incense offered.
^g Or, making the sinne known, and not purging it.
^h Which also is called the water of purification or sprinkling, reads Chap. 19.9.

ⁱ It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

^k Both because she had committed so heinous a fault, and forswore herself in denying the same.
^l ^l Ebr. so full.
^l That is, be it as thou wilt, as Psal. 41.13.
^m Deut. 27.15.
^m Shall walke the curses, which are written, into the water in the vessell.

ⁿ Or, perfume.

^o Where the incense was offered.

^q Or, innocent.

^r The man might accuse his wife upon suspicion, and not be reproved.

^a Whosoever of the Levites that had any manner of charge in the Tabernacle.

[†] Ebr. according to the mouth, or word.

^x So that Moses neither added, nor diminished, from that which the Lord commanded him.

[¶] Levit. 23.3.
[¶] Levit. 25.2.

[¶] Levit. 21.1.
[¶] Or, in a place out of the hoaste.

^a There were three manner of tents : of the Lord, of the Levites, and of the Israelites.

[¶] Levit. 6.3.

^b Commit any fault willingly.

[¶] Levit. 6.5.

^c If he be dead to whom the wrong is done, and also have no kinsman.

^d Or, things offered to the Lord, as first fruits, &c.
[¶] Levit. 10.12.

^e By breaking the band of marriage, and playing the harlot.

[†] Ebr. If the spirit of jelousie come upon him.

And

And the Lord spake unto Moses, saying,
2 Speake unto the children of Israel, and say unto them, When a man or a woman doth separate themselves to vow a vow of a ^a Nazarite, to separate *himselfe* unto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the ^{*}rafor shall not come upon his head, untill the dayes be out, in the which he separateth *himselfe* unto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe unto the Lord, hee shall come at no ^b dead bodie:

7 He shall not make himselfe uncleane at the death of his father or mother, brother, or sister: for the consecration of his God is upon ^c his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the ^d head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shave it.

10 And in the eighth day he shall bring two turtles, or two young pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne-offering, and the other for a burnt-offering, and shall make an atonement for him, because he is finned by ^e the dead: so shall he hallow his head the same day.

12 And he shall ^f consecrate unto the Lord the dayes of his separation, and shall bring a lambe of a yeare old for a trespass-offering, and the first ^g dayes shall be void: for his consecration was defiled.

13 ^g This then is the lawe of the Nazarite: when the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14 And he shall bring his offering unto the Lord, an hee-lambe of a yeare olde without blemish, for a burnt-offering, and a three-lambe of a yeare old without blemish, for a sinne-offering, and a ramme without blemish, for peace-offerings,

15 And a basket of unleavened bread, of ^{*} cakes of fine flour, mingled with oyle, and wafers of unleavened bread anoynted with oyle, with their meat-offering, and their drinke-offering:

16 The which the Priest shall bring before the Lord, and make his sinne-offering and his burnt-offering.

17 Hee shall prepare also the ram for a peace-offering unto the Lord, with the basket of unleavened bread, and the Priest shall make his meate-offering, and his drinke-offering.

18 And ^{*} the Nazarite shall shave the head ^h of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and ⁱ put it in the fire which is under the peace-offering.

19 Then the Priest shall take the foddren shoulder of the ramme, and an unleavened cake out of the basket, and a wafer unleavened, and put them

upon the hands of the Nazarite, after hee hath shaven his consecration.

20 And the Priest shall ^{*} shake them to and fro before the Lord: this is an holy thing for the Priest ^j beside the shaken breast, and besides the heave shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering unto the Lord for his consecration, ^k besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ^g And the Lord spake unto Moses, saying,
23 Speake unto Aaron and to his sonnes, saying, Thus shall ye ^l blesse the children of Israel, and say unto them,

24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine upon thee, and be mercifull unto thee,

26 The Lord lift up his countenance upon thee, and give thee peace.

27 So they shall put my ^m Name upon the children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting up of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the merse-seat.

Now when Moses had finished the setting up of the Tabernacle, and ^{*} anointed it and sanctified it, and all the instruments thereof, and the altar with all the ⁿ instruments thereof, and had anointed them, and sanctified them,

2 Then the ⁿ princes of Israel, heads over the houses of their fathers, (they were the princes of the tribes, who were over them that were numbered) offered.

3 And brought their offering before the Lord, fixe ^a covered charrets, and twelve oxen: one charret for two princes, and for every one an ox, and they offered them before the Tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take ^o these of them, that they may be to do the ^b service of the Tabernacle of the Congregation, and thou shalt give them unto the Levites, to every man according unto his office.

6 So Moses tooke the charrets and the oxen, and gave them unto the Levites:

7 Two charrets and foure oxen he gave to the sonnes of Gershon, according unto their ^c office.

8 And foure charrets and eight oxen he gave to the sonnes of Merari, according unto their office, under the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gave none, ^d because the charge of the Sanctuary belonged to them, which they did beare upon their shoulders.

10 ^g The princes also offered in the ^e dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said unto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 ^g So then on the first day did ⁿ Nahshon the sonne of Amminadab of the tribe of Judah offer his offering.

13 And his offering was a silver charger of an hundreth and thirty shekels weight, a silver bowle of

^{*} Exod. 19, 17.

^j Or, with the breast.

^k At the least he shall do this, if he be able to offer no more.

^l That is, pray for them, Eccles. 36. 17.

^m They shall pray in my Name for them.

^{*} Exod. 40, 10.

ⁿ Or, vessels.

ⁿ Or, captives.

^a Like horsefitters, to keepe the things that were carried in them from weather.

^b That is, to carry things and stuffe in.

^c For their use to carry with.

^d The holy things of the Sanctuary must be carried upon their shoulders and not drawn with oxen, Chap. 4. 11.

^e That is, when the first sacrifice was offered there, upon by Aaron, Levit. 9. 11.

ⁿ The offering of Nahshon.

* Levit. i. i.

of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a *meat-offering.

14 An incense cup of gold of ten shekels, full of incense,

15 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

16 An hee-goate for a finne-offering.

17 And for peace-offerings, two bullocks, five rammes, five hee-goats, and five lambes of a yeare old: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day ¶ Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for his offering a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate-offering.

20 An incense cup of golde of ten shekels, full of incense,

21 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

22 An hee-goate for a finne-offering.

23 And for peace-offerings two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day ¶ Eliab the sonne of Helon, prince of the children of Sebulun offered.

25 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate-offering.

26 A golden incense cup of ten shekels, full of incense.

27 A young bullocke, a ram, a lambe of a yeare old for a burnt-offering.

28 An hee-goate for a finne-offering.

29 And for peace-offerings, two bullocks, five rammes, five hee-goates, five lambes of a yeare old: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day ¶ Elizur the sonne of Shedeur, prince of the children of Reuben offered.

31 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat-offering.

32 A golden incense cup of ten shekels, full of incense,

33 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

34 An hee-goat for a finne-offering.

35 And for a peace-offering two bullocks, five rammes, five hee-goats, and five lambes of a yeare old: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fifth day ¶ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat-offering.

38 A golden incense cup of ten shekels, full of incense,

39 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

40 An hee-goat for a finne-offering.

41 And for a peace-offering two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day ¶ Eliasaph the sonne of Deuel, prince of the children of Gad offered.

43 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate-offering.

44 A golden incense cup of ten shekels, full of incense,

45 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

46 An hee-goat for a finne-offering.

47 And for a peace-offering, two bullocks, five rammes, five hee-goats, five lambes of a yeare olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seventh day ¶ Elisama the sonne of Ammiud, prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate-offering.

50 A golden incense cup of ten shekels, full of incense,

51 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

52 An hee-goat for a finne-offering.

53 And for a peace-offering, two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Elisama the sonne of Ammiud.

54 ¶ The eighth day offered ¶ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate-offering.

56 A golden incense cup of ten shekels full of incense,

57 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

58 An hee-goat for a finne-offering.

59 And for a peace-offering, two bullocks, five rammes, five hee-goats, five lambes of a yeare olde: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day ¶ Abidan the sonne of Gideon, prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate-offering.

62 A golden incense cup of ten shekels, full of incense,

63 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

64 An hee-goat for a finne-offering.

65 And for a peace-offering, two bullocks, five rammes,

¶ The offering of Nethaneel.

¶ The offering of Eliab.

¶ The offering of Elizur.

¶ The offering of Shelumiel.

¶ The offering of Eliasaph.

¶ The offering of Elisama.

¶ The offering of Gamliel.

¶ The offering of Abidan.

rammes, five hee-goats, five lambes of a yeare olde : this was the offering of Abidan the sonne of Gideon.

66 ¶ The tenth day ¶ Ahiezer the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering.

68 A golden incense-cup of ten shekels, full of incense.

69 A young bullocke, a ram, a lambe of a yeare old for a burnt-offering.

70 An hee-goate for a sinne-offering.

71 And for a peace-offering, two bullocks, five rammes, five hee-goates, five lambes of a yeare olde : this was the offering of Ahiezer the sonne of Ammihaddai.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering.

74 A golden incense-cup of ten shekels, full of incense.

75 A yong bullocke, a ram, a lambe of a yeare olde for a burnt-offering.

76 An hee-goate for a sinne offering.

77 And for a peace-offering, two bullocks, five rams, five hee-goats, five lambes of a yeare olde : this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering.

80 A golden incense-cup of ten shekels, full of incense.

81 A yong bullocke, a ram, a lambe of a yeare old for a burnt-offering.

82 An hee-goate for a sinne-offering.

83 And for peace-offerings, two bullocks, five rammes, five hee-goats, five lambes of a yeare olde, this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anoynted : twelve charger of silver, twelve silver bowles, twelve incense-cups of gold.

85 Every charger containing an hundredth and thirty shekels of silver, and every bowle seventy : all the silver vessels contained two thousand and foure hundredth shekels, after the shekel of the Sanctuary.

86 Twelve incense-cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary : all the gold of the incense-cups was an hundred and twenty shekels.

87 All the bullockes for the burnt-offering were twelve bullocks, the rams twelve, the lambes of a yeare old twelve, with their meate-offerings, and twelve hee-goats for a sinne-offering.

88 And all the bullocks for the peace-offerings were foure and twenty bullocks, the rammes

sixty, the hee-goates sixtie, the lambes of a yeare olde sixtie : this was the dedication of the Altar, after that it was anoynted.

89 And when Moses went into the Tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking unto him from the Mercy-sear, that was upon the Arke of the Testimony between the two Cherubims, and hee spake unto him.

CHAP. VIII.

2 The order of the lamps. 6 The purifying and offering of the Levites. 24 The age of the Levites when they are received to serve Ier, and when they are dismissed.

And the Lord spake unto Moses, saying, 2 Speake unto Aaron, and say unto him, When thou lightest the lampes, the seven lampes shall give light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flower thereof was beaten out with the hammer : according to the patterne which the Lord had shewed Moses, so made hee the Candlestick.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them.

7 And thus shalt thou doe unto them, when thou purifiest them. Sprinkle water of purification upon them, and let them shave all their flesh, and wash their cloathes : so they shall be cleane.

8 Then they shall take a young bullock with his meate-offering of fine floure, mingled with oyle, and another young bullocke shalt thou take for a sinne-offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Levites also before the Lord, and the children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake-offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullocks, and make thou the one a sinne-offering, and the other a burnt-offering unto the Lord, that thou mayest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake-offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.

15 And afterward shall the Levites goe in, to serve in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake-offering.

16 For they are freely given unto mee from among the children of Israel, for such as open any wombe : for all the first-borne of the children of Israel have I taken them unto me.

17 ¶ For all the first-borne of the children of Israel are mine, both of man and beast : since the day that I smote every first-borne in the land of Egypt, I sanctified them for my selfe.

g By Aaron.
h That is, the Sanctuary.

i According as he had promised, Exod. 25, 22.

a To that part which is over against the Candlestick.

* Exod. 25, 18.
b And not set together of divers pieces.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19, 9.

d That thou mayest doe this in presence of them all.

e Meaning, certaine of them in the name of the whole.

* Chap. 3, 49.

* Chap. 3, 9.
f That is, they that are the first-borne.

* Exod. 13, 2.
Luke 2, 23.

g Which ſervice the Iſraelites ſhould els doe.

h Becauſe the Levites goe into the Sanctuary in their name.

i In their preſence to ſerve them.

k Such office as was painefull, as ſo beare burthens and ſuch like. l In ſinging Pſalmes, intructing, counſelling and keeping the things in order.

* Exod. 12. 1. * Levit. 23. 5. Chap. 13. 16. Deut. 16. 1. * Exod. 11. 6. Deut. 16. 6. a Even in all points as the Lord hath inſtituted it.

b By touching a corps, or being at the buriall.

c Or, celebrate the Paſſeover the fourteenth day of the firſt moneth.

18 And I have taken the Levites for all the firſtborne of the children of Iſrael.

19 And have given the Levites as a gift unto Aaron, and to his ſonnes from among the children of Iſrael, to doe the ſervice of the ſ children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come neere unto the ^h Sanctuary.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Iſrael did with the Levites, according unto all that the Lord had commanded Moſes concerning the Levites: ſo did the children of Iſrael unto them.

21 So the Levites were purified, and waſhed their cloathes, and Aaron offered them as a ſhake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Levites in to doe their ſervice in the Tabernacle of the Congregation, ⁱ before Aaron and before his ſonnes: as the Lord had commanded Moſes concerning the Levites, ſo they did unto them.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 This alſo *belongeth* to the Levites: from five and twentie yeere old and upward, they ſhall goe in, to execute *their* office in the ſervice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they ſhall ceaſe from executing the ^k office, and ſhall ſerve no more.

26 But they ſhall miniſter ^l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſervice: thus ſhalt thou doe unto the Levites touching their charges.

CHAP. IX.

2 The Paſſeover is commanded againe. 13 The puniſhment of him that keepeth not the Paſſeover. 15 The cloud conducteth the Iſraelites through the wildeſſe.

And the Lord ſpake unto Moſes in the wildeſſe of Sinai, in the firſt moneth of the ſecond yeere, after they were come out of the land of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the ^{*} Paſſeover at the time appointed thereunto.

3 In the fourteenth day of this moneth at ^{*} even, ye ſhall keepe it in his due ſeaſon: according to ^{*} all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

4 Then Moſes ſpake unto the children of Iſrael, to celebrate the Paſſeover.

5 And they kept the Paſſeover in the fourteenth day of the firſt moneth at even in the wildeſſe of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

6 ¶ And certaine men were defiled ^b by a dead man, that they might not keepe the Paſſeover the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſayd unto him, We are defiled by a dead man: wherefore are we kept backe that we may not ^c offer an offering unto the Lord in the time thereunto appointed among the children of Iſrael?

8 Then Moſes ſaid unto them, Stand ſtill, and I will heare what the Lord will command concerning you.

9 And the Lord ſpake unto Moſes, ſaying,

10 Speake unto the children of Iſrael, and ſay, If any among you, or of your poſteritie ſhall be uncleane by the reaſon of a corps; or be in a long journey, ^d he ſhall keepe the Paſſeover unto the Lord.

11 In the fourteenth day of the ^e ſecond moneth at even they ſhall keepe it: with unleavened bread, and ſowre hearbes ſhall they eate it.

12 They ſhall leave none of it unto the morning, ^{*} nor breake any bone of it: according to all the ordinance of the Paſſeover ſhall they keepe it.

13 But the man that is cleane and is not in a ^f journey, and is negligent to keepe the Paſſeover, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord on his due ſeaſon, that man ſhall beare his ſinne.

14 And if a ſtranger dwell among you, and will keepe the Paſſeover unto the Lord, as the ordinance of the Paſſeover, and as the manner thereof ^{*}, ſo ſhall he do: ^{*} ye ſhall have one law both for the ſtranger, and for him that was borne in the ſame land.

15 ¶ And when the Tabernacle was reared up, a cloud covered the Tabernacle, *namely*, the Tabernacle of the Teſtimony; and at even there was upon the Tabernacle, as the ^g appearance of fire untill morning.

16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the Tabernacle, then afterward the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the [†] commaundement of the ^h Lord the children of Iſrael journeyed, and at the commaundement of the Lord they pitched: as long as the cloud abode upon the Tabernacle, ^{*} they [†] lay ſtill.

19 And when the cloud taried ſtill upon the Tabernacle a long time, the children of Iſrael kept the ⁱ watch of the Lord, and journeyed not.

20 So when the cloud abode [†] a fewe dayes upon the Tabernacle, they abode in their tents according to the commaundement of the Lord: for they journeyed at the commaundement of the Lord.

21 And though the cloud abode upon the Tabernacle from even unto the morning, yet if the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere upon the tabernacle abiding thereon, the children of Iſrael ^{*} abode ſtill, & journeyed not: but when it was taken up, they journeyed.

23 At the commaundement of the Lord they pitched, and at the commaundement of the Lord they journeyed, keeping the watch of the Lord at the commaundement of the Lord by the ^{*} hand of Moſes.

CHAP. X.

a The uſe of the ſilver trumpets. 11 The Iſraelites depart from Sinai. 14 The captaines of the hoſt are numbered. 30 Hobab reſuſeth to goe with Moſes his ſonne in law.

And the Lord ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver: of an ^a whole piece ſhalt thou make them, that thou mayeſt uſe them for the aſſembling of the Congregation, and for the departure of the campe,

3 And

d And cannot come where the Tabernacle is when others keepe it.

e So that the cleane, and they that are not at home, have a moneth longer granted unto them.

* Exod. 12. 46. John 19. 36.

f When the Paſſeover is celebrated.

† Or, puniſhment of his ſinne.

* Exod. 12. 49.

* Exod. 40. 34.

g Like a pillar, read Exod. 3. 12.

† Ebr. moneth. h Who taught them what to doe by the cloude. * 1. Cor. 10. 1. † Ebr. campe.

i They waited when the Lord would ſignifie either their departure, or their abode by the cloude. † Ebr. dayes of number.

* Exod. 40. 35. 37. reade vetic 11.

k Under the charge and government of Moſes.

a Or, of worke beaten out with the hammer.

3 And when they shall blow with them, all the Congregation shall assemble to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads over the thousands of Israel shall come unto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the East, shall goe forward.

6 If ye blow an alarme the second time, then the hoast of them that lie on the South-side, shall march: for they shall blow an alarme when they remove.

7 But in the assembling of the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and ye shall have them as a law for ever in your generations.

9 And when ye goe to warre in your land against the enemy that vexeth you, yee shall blow an alarme with the trumpets, and yee shall be remembered before the Lord your God, and shall be saved from your enemies.

10 Also in the day of your gladnesse, and in your feast-dayes, and in the beginning of your moneths, ye shall also blow the trumpets: over your burnt-offerings, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second year, in the second moneth, and in the twentieth day of the moneth, the cloud was taken up from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their journeys out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first tooke their journey at the commandment of the Lord, by the hand of Moses.

14 ¶ In the first place went the standard of the hoaste of the children of Judah according to their armies: and Nahihon the sonne of Amminadab was over his band.

15 And over the band of the tribe of the children of Issachar was Nathaneel the sonne of Zuar.

16 And over the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gerson and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standard of the hoaste of Reuben, according to their armies, and over his band was Elizur the sonne of Shedeur.

19 And over the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And over the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuary, and the former did set up the Tabernacle against they came.

22 ¶ Then the standard of the hoaste of the children of Ephraim went forward according to their armies, and over his band was Elihamath the sonne of Ammiud.

23 And over the band of the tribe of the sonnes of Manasseh was Gamiel the sonne of Pedazur.

24 And over the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the standard of the hoaste of the children of Dan marched, gathering all the hoastes according to their armies: and over his

band was Ahiezer the sonne of Ammishaddai.

26 And over the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And over the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remoovings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said unto Hobab the sonne of Reuel the Midianite, the father in law of Moses, Wee goe into the place, of which the Lord said, I will give it you. Come thou with us, and we will doe thee good: for the Lord hath promised good unto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kinned.

31 Then he said, I pray thee, leave us not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with us, what goodnesse the Lord shall shewe unto us, the same will wee shew unto thee.

33 ¶ So they departed from the mount of the Lord, three dayes journey: and the Arke of the covenant of the Lord went before them in the three dayes journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, ¶ Rise up Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, hee said, Returne, O Lord, to the many thousands of Israel.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They loath Manna: 11 The weak faith of Moses. 16 The Lord deplored the burden of Moses to severie of the Ancients. 31 The Lord sendeth quailles. 33 Their lust is punished.

¶ When the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the hoaste.

2 Then the people cryed unto Moses: and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of that place Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of a people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and said, Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt for nought, the cucumbers, & the pepons, and the leekes, and the onions and the garlick.

6 But now our soule is dried away, we can see nothing but this MAN.

7 (The MAN also was as coriander-seede, and his colour like the colour of bdellium.)

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like unto the taste of fresh oyle.

9 And when the dew fell downe upon the hoaste in night, the MAN fell with it.

10 ¶ Then Moses heard the people weep: throughout their families, every man in the doore of his tent, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And

1 This was the order of their hoaste when they removed.

m Some thinke that Reuel, Jethro, Hobab, and Keni were all one: Kimbi saith, that Reuel was Jethros father: so Hobab was Moses father in law, looke Exod. 2. 18. and 3. 1. and 4. 18. and 18. 1. and judg. 4. 11.

† Ebr. 771 mab m.

n Mount Sinai, or Horeb.

* Psal. 68. 7. 3. o Declare thy might and power. † Ebr. 771 mab m. thousand thousands.

† Ebr. at unjust complainers. † Ebr. it was still in the eares of the Lord. * Psal. 78. 21.

¶ Or, burning.

a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.

b From God.

c For a small price, or good cheape. d For the greedy lust of flesh. * Exod. 16. 31.

Wisd. 16. 20. Psal. 68. 24. John 6. 31.

e Which is a white perle or precious stone.

^h Or, *will intreat-
ed.*

^f Or, wherein have
I displeased thee?

^g Am I their fa-
ther, that none
may have the
charge of them
but I?

^h Of Canaan pro-
mised by an oathe
to our fathers.

ⁱ I had rather die
then to see my
grief and misery
thus daily increas-
ed by their rebellion.

^k I will distribute
my spirit among
them, as I have
done to thee.

^l Prepare your
selves that ye be
not unclean.

^m Or, cast him
off, because ye re-
fused Manna,
which he appoint-
ed as most meet
for you.

ⁿ Who leadeth
and governeth
you.

^o Of whom I
have the charge.

^p *Isai. 50, 2,
and 59, 1.*

^q Or, *separated,
verse 17.*

^r From that day
the spirit of pro-
phesie did not
faile them.

11 And Moses sayd unto the Lord, Wherefore
hast thou vexed thy servant? and why have I
not found favour in thy sight, seeing thou hast
put the charge of all this people upon me?

12 Have I conceived all this people, or
have I begotten them, that thou shouldest say un-
to me, Carry them in thy bosome (as a nurse bea-
reth the sucking childe) unto the land, for the
which thou swarest unto their fathers?

13 Where should I have flesh to give unto all
this people? for they weep unto mee, saying, Give
us flesh that we may eat.

14 I am not able to beare all this people a-
lone, for it is too heauey for me.

15 Therefore if thou deale thus with me, I
pray thee, if I have found favour in thy sight,
kill me, that I behold not my misery.

16 ¶ Then the Lord sayd unto Moses, Gather
unto mee seuentie men of the Elders of Israel,
whom thou knowest, that they are the Elders of
the people, and governours over them, and bring
them unto the Tabernacle of the Congregation,
and let them stand there with thee.

17 And I will come downe, and talke with
thee there, and take of the Spirit, which is up-
on thee, and put upon them, and they shall beare
the burthen of the people with thee: so thou shalt
not beare it alone.

18 Furthermore thou shalt say unto the peo-
ple, Be sanctified against to morrow, and ye shall
eat flesh: for ye have wept in the eares of the
Lord, saying, Who shall give us flesh to eat? for
we were better in Egypt: therefore the Lord will
give you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor
five dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, untill it come out at
your nostrils, and be lothsome unto you, because
ye have contemned the Lord, which is among
you, and have wept before him, saying, Why came
we hither out of Egypt?

21 And Moses sayd, Sixe hundreth thousand
footmen are there of the people, among whom
I am: and thou sayest, I will give them flesh, that
they may eat a moneth long.

22 Shall the sheepe and the beeves be slaine
for them to finde them? either shall all the fish
of the Sea be gathered together for them to suf-
fice them?

23 And the Lord sayd unto Moses, Is the
Lords hand shortened? thou shalt see now whe-
ther my worde shall come to passe unto thee,
or no.

24 ¶ So Moses went out, and told the people
the words of the Lord, and gathered seuentie men
of the Elders of the people, and set them round
about the Tabernacle.

25 Then the Lord came downe in a cloud, and
spake unto him, and tooke of the Spirit that was
upon him, and put it upon the seuentie Ancient
men: and when the Spirit rested upon them, then
they prophecied, and did not cease.

26 But there remained two of the men in the
hoaste: the name of the one was Eldad, and the
name of the other Medad, and the Spirit rested
upon them, (for they were of them that were
written, and went not out unto the Tabernacle)
and they prophecied in the hoaste.

27 Then there ranne a young man, and tolde
Moses, and sayd, Eldad and Medad doe prophecie
in the hoaste,

28 And Joshua the sonne of Nun the servant
of Moses one of his young men answered and
sayd, My lord Moses, forbid them.

29 But Moses sayd unto him, Envieest thou for
my sake? yea, would God that all the Lords peo-
ple were Prophets, and that the Lord would put
his spirit upon them.

30 And Moses returned into the hoaste, he and
the Elders of Israel.

31 Then there went forth a winde from the
Lord, and brought quailles from the sea, and let
them fall upon the campe, a dayes journey on this
side, and a dayes journey on the other side, round
about the hoaste, and they were about two cubites
above the earth.

32 Then the people arose, all that day, and all
the night, and all the next day, and gathered the
quailles: he that gathered the least, gathered ten
Homers full, and they spread them abroad for
their use round about the hoaste.

33 While the flesh was yet betweene their
teeth, before it was chewed, even the wrath of the
Lord was kindled against the people, and the
Lord smote the people with an exceeding great
plague.

34 So the name of the place was called, Ki-
broth-hattaauah: for there they buried the people
that fell a lusting.

35 From Kibroth-hattaauah the people tooke
their journey to Hazeroth, and abode at Haze-
roth.

CHAP. XII.

¹ Aaron and Miriam grudge against Moses. ¹⁰ Miriam is
stricken with leprosie, and healed at the prayer of Moses.

Afterward Miriam and Aaron spake against
Moses, because of the woman of Ethiopia
whom he had married (for he had married a wo-
man of Ethiopia.)

2 And they sayd, What hath the Lord spo-
ken but onely by Moses? hath he not spoken al-
so by us? and the Lord heard this.

3 (But Moses was a very meake man a-
bove all the men that were upon the earth.)

4 And by and by the Lord sayd unto Moses,
and unto Aaron, and unto Miriam, Come out ye
three unto the Tabernacle of the Congregation:
and they three came forth.

5 Then the Lord came downe in the pillar
of the cloud, and stood in the doore of the Taber-
nacle, and called Aaron and Miriam, and they
both came forth.

6 And he sayd, Heare now my words, If there
be a Prophet of the Lord among you, I will be
knownen to him by a vision, and will speake un-
to him by a dream.

7 My servant Moses is not so, who is faithfull
in all mine house,

8 Unto him will I speake mouth to mouth,
and by vision, and not in darke words, but hee
shall see the similitude of the Lord. Wherefore
then were ye not afraid to speake against my ser-
vant, even against Moses?

9 Thus the Lord was very angry with them,
and departed,

10 Also the cloud departed from the Taber-
nacle: and behold, Miriam was leprous like snow:
and Aaron looked upon Miriam, and behold, she
was leprous.

11 Then Aaron sayd unto Moses, Alas, my
lord, I beseech thee, lay not the sinne upon us,
which

^q Or, a young
man whom he had
chosen from his
youth.
^r Such blind-
ness was in the A-
postles, Mark 9,
38. Luke 9, 44.

^{*} Exod. 16, 13,
Fals. 78, 26, 27.

^f Of Homer, in
Levit. 27, 19. 46.
it signifieth a
heape, as Exod.
14. Judg. 15, 16.

^{*} Fals. 78, 31.

^h Or, *grudge*
lust.

^h Or, *miriam*

^a Zipporah Mo-
sies wife was a Mi-
dianite, and be-
cause Miriam be-
lieved in Ethiopia
it is sometimes in
the Scriptures
comprehended
under this name.
^{*} Eccles. 47, 4.
^b And so bare
with their grud-
ging, although
knew them.

^c These were in
two ordinarie
meanes,

^d In all that
which was his
Church.

^{*} Exod. 33, 11.

^e So farre as
man was able
comprehend,
which he called
his backe part.
Exod. 33, 13.
^f From the doore
of the Tabernacle.

which we have foolishly committed, and wherein we have sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is haife consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed unto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said unto Moses, If her father had spit in her face, should shee not have been ashamed seven dayes: let her be * shut out of the hoaste seven dayes, and after she shall be received.

15 So Miriam was shut out of the hoaste seven dayes, and the people remooved not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

Then afterward the people remooved from Hazeroth, and pitched in the wilderness of a Paran.

2 ¶ And the Lord spake unto Moses, saying.

3 ^b Send thou men out to search the land of Canaan which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were ^a heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Judah, Caleb the sonne of Jephunneh:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, ^a Othea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Joseph, ^a to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geziel the sonne of Machi.

17 These are the names of the ^c men, which Moses sent to spie out the lande: and Moses called the name of Othea the sonne of Nun, Jeholhua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go up this way toward the South, and goe up into the mountaines.

19 And consider the land what it is, and the people that dwell therein, whether they be strong, or weake, either few or many.

20 Also what the land ^a that they dwell in, whether it be ^d good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes.

21 And what the land ^a: whether it be fat or leane, whether there be trees therein, or not.

And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went up, and searched out the land, from the wilderness of ^e Zin unto Rehob, to goe to Hamath.

23 And they ascended toward the South, and came unto Hebron, where were Ahiman, Shethai, and Talmai, the sonnes of ^f Anak. And ^g Hebron was built seven yeere before Zoan in Egypt.

24 * Then they came to the river of Eschol, and cut downe thence a branch with one cluster of grapes, and they bare it upon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the ^h river Eschol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fortie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and unto all the Congregation of the children of Israel, in the wilderness of ^h Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told ⁱ him, and said, We came unto the land whither thou hast sent us, and surely it floweth with * milke and hony, and here is of the fruit of it.

29 Nevertheless the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee saw the ^k sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coasts of Iorden.

31 Then Caleb stilled the people ^l before Moses, and said, Let us goe up at once, and possess it: for undoubtedly we shall overcome it.

32 But the men that went up with him, sayd, We be not able to goe up against the people, for they are stronger then we.

33 So they brought up an evill report of the land which they had searched for the children of Israel, saying, The land which we have gone thorow to search it out, is a land that eateth up the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants, the sonnes of Anak, which come of the gyants, so that wee seemed in our sight like grathoppers: and so we were in their sight.

CHAP. XIII.

2 The people murmur against Moses. 10 They would have stoned Caleb and Iphua. 23 Moses pacifieth God by his prayer. 25 The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted up their voyce, and cried: and the ^a people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said unto them, Would God we had died in the land of Egypt or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought us into this land to fall upon the sword: our wives and our children shall be ^b a pray: were it not better for us to returne in Egypt?

^e Which was in the wilderness of Paran.

^f Which were a kinde of gyants. ^g Declaring the antiquity thereof: also Abraham, Sara, Izhak, and Jaakob were buried there.

* Deut. 1, 24. ^h Or, the valley of Eschol, that is, of grapes.

^h Called also Kadesh-barnea.

ⁱ That is, Moses.

* Exod. 33, 3.

^k Abiman, Shethai, and Talmai, whom Caleb slew afterward, Iothua 11, 21, 22.

^l Or, murmuring against Moses.

^l The gyants were so cruell, that they spoiled and killed one another, and those that came to them.

^a Such as were afraid at the reports of the ten spies.

^b To our enemies the Canaanites.

4 And

c Lamenting the people, and praying for them.

* Ecclus. 46, 9.
1. Mach. 2, 36.

d For sorrow, hearing their blasphemie.

e We shall easily overcome them.

f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

* Exod. 32, 12.

† Ebr. eye to eye.
* Exod. 13, 21.

g So that none shall escape.

* Deut. 9, 28.

* Exod. 34, 6.
Psal. 103, 8.
* Psal. 10, 3.
* Exod. 20, 5.
and 34, 7.

h In that he destroyed not them utterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

* Josh. 14, 6.

4 And they sayd one to another, Let us make a captaine and returne into Egypt.

5 Then Moses and Aaron c fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Joshua the sonne of Nun, and Caleb the sonne of Jephunneh two of them that feared the land, d rent their cloathes.

7 And spake unto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord love us, hee will bring us into this land, and give it us, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but e bread for us: their shield is departed from them, and the Lord is with us, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord said unto Moses, How long will this people provoke me, and how long will it be yee they beleeve me, for all the signes which I have shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd unto the Lord, * When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them.)

14 Then they shall say to the inhabitants of the land, (for they have heard, that thou Lord, art among this people, and that thou, Lord, art seene t face to face, and that thy cloude standeth over them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as g one man: so the heathen which have heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware unto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slowe to anger, and of great mercy, and * forgiving iniquity and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers upon the children, in the third and fourth generation;

19 Be mercifull, I beseech thee, unto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, even untill now.

20 And the Lord sayd, I have forgiven h it, according to thy request.

21 Notwithstanding, as I live, all the earth shall be filled with the glory of the Lord,

22 For all those men which have seene my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted mee this i ten times, and have not obeyed my voyce,

23 Certainly they shall not see the land, whereof I sware unto their fathers: neither shall any that provoke me, see it.

24 But my servant * Caleb, because hee had

another * spirit, and hath followed mee still, even him will I bring into the land, whether he went, and his seed shall inherite it.

25 Now the Amalekites and the Canaanites i remaine in the valley, wherefore turne backe to morrow, and get you into the m wilderness, by the way of the red-sea.

26 ¶ After, the Lord spake unto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against me? I have heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As I * live (saith the Lord) I will surely doe unto you, even as yee have spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were * counted through all your numbers, from twenty yeere old and above, which have murmured against me.

30 Ye shall not doublelesse come into the land, for the which I * lifted up mine hand, to make you dwell therein, save Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

31 But your children (which ye sayd should be a praye) them will I bring in, and they shall know the land which ye have refused:

32 But even your carkeises shall fall in this wilderness.

33 And your children shall n wander in the wilderness fourtie yeeres, and shall beare your o whoredomes, untill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, even fourty dayes, * every day for a yeere, shall you beare your iniquity, for * fourty yeeres, and ye p shall feele my breach of promise.

35 I the Lord have sayd, Certainly I will doe so to all this wicked company that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmure against him, and brought up a slander upon the land.)

37 Even those men that did bring up that vile slander upon the land, * shall die by a plague before the Lord.

38 But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, of those men that went to search the land, shall live.

39 ¶ Then Moses tolde these sayings unto all the children of Israel, and the people sorrowed greatly.

40 * And they rose up early in the morning, and gare them up into the top of the mountaine, saying, Loe, wee be ready to goe up to the place which the Lord hath promised: for we have q finned.

41 But Moses sayd, Wherefore transgresse yee thus the commandment of the Lord: it will not so come well to passe.

42 Goe not up, (for the Lord is not among you) lest yee be overthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed r obstinately to goe up to

* A mecke and obedient spirit, and not rebellious.

l And lie low for you, in For I will defend you.

* Psal. 104, 36.

* Chap. 26, 61, and 32, 10.

* Deut. 1, 35.

* Gen. 14, 20.

n The word signifieth to be shepherds, or wander like shepherds to and fro.

o Your infidelity and disobedience against God.

* Ezek. 4, 6.

* Psal. 9, 10.

p Whether my promise be true or no.

* 1. Cor. 10, 10. Heb. 3, 10, 17. Jude 5.

* Deut. 1, 41.

q They confesse they sinned by rebelling against God, but consider not they offend in going up without Gods commandment.

r They could not be stayed by any means.

to the top of the mountaine: but the Arke of the covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them,* and consumed them unto Hormah.

CHAP. XV.

a The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

And the Lord spake unto Moses, saying,
2 Speake unto the children of Israel, and say unto them,* When ye be come into the land of your habitations which I give unto you,

3 And will make an offering by fire unto the Lord, a burnt-offering, or a sacrifice * to fulfill a vowe, or a free-offering, or in your feasts to make a * sweet savour unto the Lord, of the heard or of the flocke,

4 Then * let him that offereth his offering unto the Lord, bring a meate-offering of a tenth deale of fine flour, mingled with the fourth part of an *b* Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe, appointed for the burnt-offering or any offering.

6 And for a ramme thou shalt for a meate-offering, prepare two tenth deales of fine flowre, mingled with the third part of an Hin of oyle.

7 And for a *c* drinke-offering thou shalt offer the third part of an Hin of wine, for a sweet savour unto the Lord.

8 And when thou preparest a bullocke for a burnt-offering, or for a sacrifice to fulfill a vowe or a peace-offering to the Lord.

9 Then let him offer with the bullocke a meate-offering of *a* three tenth deales of fine flowre, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke-offering halfe an Hin of wine, for an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it be done for a bullock, or for a ramme, or for a lambe, or for a kid.

12 According to the number *d* that yee prepare to offer, so shall ye doe to every one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweet savour unto the Lord.

14 And if a stranger sojourne with you, or whosoever be among you in your generations, and will make an offering by fire of a sweet savour unto the Lord, as ye doe, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth *e* with you, even an ordinance for ever in your generations: as you are, so shall the stranger be before the Lord.

16 One law and one manner shall serve both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,

18 Speake unto the children of Israel, and say unto them, When yee be come into the land, to the which I bring you.

19 And when yee shall eate of the bread of the land, ye shall offer an heave-offering unto the Lord.

20 Ye shall offer up a cake of the first of your dough for an heave-offering: * as the heave-offering of the barne, so ye shall lift it up.

21 Of the first of your dough ye shall give unto the Lord an heave-offering in your generations.

22 And if yee *f* have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

23 Even all that the Lord hath commanded you by the hand of Moses, from the first day, that the Lord commanded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorantly of the *g* Congregation, then all the Congregation shall give a bullocke for a burnt-offering, for a sweet savour unto the Lord, with the meate-offering and drinke-offering thereto, according to the * manner, and an hee-goate for a sinne-offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire unto the Lord, and their sinne-offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a hee-goate of a yeare old for a sinne-offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among them, shall have both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought *†* presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people.

31 Because he hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquitie shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33 And they that found him gathering sticks, brought him unto Moses and to Aaron, and unto all the Congregation.

34 And they put him in * ward: for it was not declared what should be done unto him.

35 Then the Lord said unto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoaste.

36 And all the Congregation brought him without the hoaste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake unto Moses, saying,

38 Speake unto the children of Israel, and bid them that they * make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue silke.

39 And ye shall have the fringes that when ye looke upon them, ye may remember all the commandments of the Lord, and doe them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which yee goe a *i* whoring:

40 That

f As by oversight or ignorance, read Levit. 4, 22, 23.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation.
* Levit. 4, 2.

* Levit. 4, 27.

† Ebr. with an high hand, that is, in contempt of God.

h He shall sustaine the punishment of his sinne.

* Levit. 24, 31.

* Deut. 22, 27, 28.
Math. 23, 5.

i By leaving Gods commandments and following your owne fantasies.

40 That yee may remember and doe all my commandements, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 14700 are slaine for murmuring.

NOW * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi ^a went apart with Dathan, and Abiram the sonne of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose up ^a against Moses, with certaine of the children of Israel, two hundredth and fiftie captaines of the assembly, * famous in the Congregation, and men of renoume.

3 Who gathered themselves together against Moses, and against Aaron, and sayde unto them, ^a Ye take too much upon you, seeing all the Congregation is holy, ^b every one of them, and the Lord ^c among them: wherefore then lift ye yourselves above the Congregation of the Lord?

4 But when Moses heard it, he fell upon his face,

5 And spake to Korah and unto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere unto him: and whom he hath ^c chosen, he will cause to come neere to him.

6 This doe therefore, Take you censers, *both* Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doerh chuse, the same shall be holy: ^d ye take too much upon you, ye sonnes of Levi.

8 Againe Moses sayd unto Korah, Heare, I pray you, ye sonnes of Levi.

9 Seemeth it a small thing unto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the service of the Tabernacle of the Lord, and to stand before the Congregation, and to minister unto them?

10 He hath also taken thee to ^e him, and all thy brethren, the sonnes of Levi with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come up.

13 Is it a small thing that thou hast brought us out ^f of a land that floweth with milke and hony, to kill us in the wilderness, except thou make thy self lord and ruler over us also?

14 Also thou hast not brought us unto a land that floweth with milke and hony, neither given us inheritance of fields and vineyards: wilt thou ^g put out the eyes of these men? wee will not come up.

15 Then Moses waxed very angrie, and sayd unto the Lord, * Look not unto their offering: I have not taken so much as an asse from them, neither have I hurt any of them.

16 And Moses sayd unto Korah, Bee thou and all thy company ^h before the Lord: *both* thou, they, and Aaron tomorrow.

17 And take every man his censer, and put in-

cense in them, and bring ye every man his censer before the Lord, two hundredth and fiftie censers: thou also and Aaron, every one his censer.

18 So they tooke every man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the ⁱ multitude against them unto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared unto all the Congregation.

20 And the Lord spake unto Moses and to Aaron, saying,

21 * Separate yourselves from among this Congregation, that I may consume them at once.

22 And they fell upon their faces and sayd, O God, the God of the spirits ^j of all flesh, hath not one man ^k sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake unto Moses, saying,

24 Speake unto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose up, and went unto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish ^k in all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on every side: and Dathan and Abiram came out and stood in the doore of their tents, with their wives, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for I have not ^l done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make ^m a new thing, and the earth open her mouth, and swallow them up with all that they have, and they goe downe quicke into ⁿ the pit: then yee shall understand that these men have provoked the Lord.

31 ¶ And assoone as he had made an ende of speaking all these words, even the ground clave asunder that was under them,

32 And the earth ^o opened her mouth, and swallowed them up with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, Let us flee, least the earth swallow us up.

35 But there came out a fire from the Lord, and consumed the two hundredth and fiftie men that offered the incense.

36 ¶ And the Lord spake unto Moses, saying,

37 Speake unto Eleazar the sonne of Aaron the Priest, that he take up the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, I say, of these sinners, that destroyed ^o themselves: and let them make of them broad plates for a covering of the Altar: for they offered them beore the Lord, therefore they shall be

* Chap. 17, 3.

Ecclus. 45, 18.

Jude 11.

¶ Or, rooke other

with him.

¶ Or, before

Moses.

* Chap. 16, 9.

^a Or let it suffice you: meaning, to have abused them thus long.

^b All are alike holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance.

^c To be the Priest and to offer.

^d Hee layeth the same to their charge justly, wherewith they wrongfully charged him.

^e To serve in the Congregation, as in the vesse before.

^f That they spake contemptuously, preferring Egypt to Canaan.

^g Wilt thou make them that searched the land, beleve that they saw not that which they saw? * Gen. 44, 3.

^h At the doore of the Tabernacle.

ⁱ All that were of their faction.

^j Or, of thy creature.

^k With them have committed so many finnes.

^l I have not done them of mine owne minde.

^m Or, shew strange sight.

ⁿ Or, hell, n Or, deepe darke places of the earth.

* Chap. 17, 3. Deut. 11, 6. Psal. 106, 17.

^o Which was the occasion of their owne death.

Of Gods judge-
ment against re-
bels.

shall be holy, and they shall be a signe unto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 It is a remembrance unto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord sayd to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee have killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake unto Moses, saying,

45 Get you up from among this Congregation: for I will consume them quickly: then they fell upon their faces.

46 And Moses said unto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quicklie unto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the middes of the Congregation, and behold, the plague was begun among the people, and he put incense, and made an atonement for the people.

48 And when he stood betweene the dead, and them that were alive, the plague was staid.

49 So they died of this plague fourteen thousand and seven hundred, beside them that die in the conspiracie of Korah.

50 And Aaron went againe unto Moses, before the doore of the Tabernacle of the Congregation, and the plague was staid.

CHAP. XVII.

1 The twelve rodde of the twelve princes of the tribes of Israel, 2 Aarons rod buddeth, and beareth blossoms, 3 For a testimony against the rebellious people.

¶ And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, even twelve rodde: and thou shalt write every mans name upon his rodde.

3 And write Aarons name upon the rod of Levi: for every rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Ark of the testimony, where I will declare my self to you.

5 And the mans rod, whom I chuse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake unto the children of Israel, and all their Princes gave him a rodde, one rodde for every prince, according to the houses of their fathers, even twelve rodde, and the rod

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked upon them, and tooke every man his rod.

10 After the Lord said unto Moses, * Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere or propheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aarons and his sonnes, 2 With the Levites, 3 The Priests part of the offerings, 4 God is their portion, 5 The Levites have their tribes, and offer the sacrifices thereof to the Lord.

¶ And the Lord said unto Aaron, Thou and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

2 And bring also with thee thy brethren of the tribe of Levi of the family of thy father, which shall be joynd with thee, and minister unto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimony.

3 And they shall keepe thy charge, even the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be joynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the service of the Tabernacle: and no stranger shall come neere unto you.

5 Therefore shall yee keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath upon the children of Israel.

6 For loe, I have * taken your brethren the Levites from among the children of Israel, which as a gift of yours, are given unto the Lord, to do the service of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall yee serve: for I have made your Priests office an office of service: therefore the stranger that commeth neere shall be slaine.

8 ¶ Again the Lord spake unto Aaron, Behold, I have given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: unto thee have I given them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, reserved from the fire: all their offering of all their

c Though Josephs tribe was divided into two in the distribution of the land, yet here it is but one, and Levi maketh a tribe. d To declare that God did chuse the house of Levi to serve him in the Tabernacle.

* Hebr. 9.4.

e Grudging that Aaron should be his Priest.

f The Calde test describeth this their murmuring: wee die by the sword, the earth swalloweth us up, the pestilence doth consume us.

a If you trespass in any thing concerning the ceremonies of the Sanctuary of your office, you shall be punished.

b That is, the things which are committed to thee, or, which thou dost enjoyne them.

c Which was not of the tribe of Levi.

* Chap. 3.41.

¶ Or, 2/3.

d As the first fruit, first-borne, and the tenths.

e That which was not burned should be the Priests.

f That is, in the Sanctuary, between the court and the Holiest of all.

g Reads Levit. 10, 14.

h That is, the chiefest, or the best.

* Levit. 17, 28.

* Exod. 13, 2. and 22, 29. Levit. 17, 26. Chap. 3, 13.

* Exod. 30, 13. Levit. 27, 25. Chap. 3, 47. Ezek. 4, 12.

i Because they are appointed for sacrifice.

* Exod. 29, 26. Levit. 7, 30.

k That is, pure, stable, and incorruptible.

l Of Canaan. * Deut. 10, 9. and 18, 2. Josh. 13, 14, 33. Exod. 44, 28.

m To serve therein: for the Levites are put in their place.

n If they fail in their office, they shall be punished.

their meat-offering, and of all their sinne-offering, and of all their trespass-offering, which they bring unto me, that shall be most holy unto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy unto thee.

11 This also shall be thine: the heave-offering of their gift, with all the shake-offerings of the children of Israel, I have given them unto thee, and to thy sonnes and to thy daughters with thee, to be a duty for ever: all the clean in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer unto the Lord for their first fruits, I have given them unto thee.

13 And the first ripe of all that is in their land, which they shall bring unto the Lord shall be thine: all the cleane in thine house shall eat of it.

14 Every thing separate from the common use in Israel shall be thine.

15 All that openeth the matrix of any flesh, which they shall offer unto the Lord of man or beast, shall be thine: but the first-borne of man shalt thou redeem, and the first-borne of the unclean beast shalt thou redeem.

16 And those that are to be redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twenty gerahs.

17 But the first-borne of a kow, or the first-borne of a sheepe, or the first-borne of a goat shall thou not redeem: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour unto the Lord.

18 And the flesh of them shall be thine, as the shake bread, and as the right shoulder shall be thine.

19 All the heave-offerings of the holy things which the children of Israel shall offer unto the Lord, have I given thee, and thy sonnes, and thy daughters with thee, to be a duty for ever: it is a perpetual covenant of salt before the Lord, to thee, and to thy seed with thee.

20 And the Lord said unto Aaron, Thou shalt have none inheritance in their land: neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Levites shall doe the service in the Tabernacle of the Congregation, and they shall beare their sinne: it is a law for ever in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering unto the Lord, I have given the Levites for an inheritance, therefore I have said unto them, Among the children of Israel ye shall possesse none inheritance.

25 And the Lord spake unto Moses, saying,

26 Speake also unto the Levites, and say unto

them, When ye shall take of the children of Israel the tithes, which I have given you of them for your inheritance, then shall ye take an heave-offering of that same for the Lord, even the tenth part of the tithes.

27 And your heave-offering shall be reckoned unto you, as the corne of the barne, or as the abundance of the wine-press.

28 So ye shall also offer an heave-offering unto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Lords heave-offering to Aaron the Priest.

29 Yee shall offer of all your gifts all the Lords heave-offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corne-floor, or as the increase of the wine-press.

31 And ye shall eat it in all places, yee, and your households: for it is your wages for your service in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when yee have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

a The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that sleeth a kinsman.

And the Lord spake to Moses, and to Aaron, saying,

2 This is the ordinance of the Law, which the Lord hath commanded, saying, Speake unto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, upon the which never came yoke.

3 And yee shall give her unto Eleazar the Priest, that he may bring her without the hoaste, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the kow to be burnt in his sight, with her skinne, and her flesh, and her blood, and her dung shall he burne her.

6 Then shall the Priest take cedar-wood, and hyssop, and scarlet lace, and cast them in the mids of the fire where the kow burneth.

7 Then shall the Priest wash his cloathes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shall be uncleane unto the even.

8 Also hee that burneth her, shall wash his cloathes in water, and wash his flesh in water, and be cleane untill even.

9 And a man, that is cleane, shall take up the ashes of the kow, and put them without the hoast in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne-offering.

10 Therefore hee that gathereth the ashes of the kow, shall wash his cloathes, and remaine uncleane untill even: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for ever.

11 Hee that toucheth the dead body of any man, shall be uncleane even seven dayes.

12 Hee shall purifie himselfe therewith the third

o As acceptable as the fruit of your owne ground, or vineyard.

p Which ye have received of the children of Israel. q Reads Levit. 10, 14.

r As in the 11 verse.

s Ye shall not be punished therefore. t The offering which the Levites have of God.

a According to this law and commandment, ye shall sacrifice the red kow.

* Hebr. 13, 16. b By another Priest.

* Hebr. 9, 11.

* Exod. 29, 14. Levit. 4, 11, 12.

c Meaning, Eleazar.

d The inferior Priest who kills her, and burneth her.

e Or, the water separation, because they were separate from their uncleanness, were sprinkled therewith and made cleane.

Chap. 8, 7. It is also called holy water, because it was ordained to be a holy thing. Chap. 5, 17. f With the sprinkling water.

third day, and the seventh day he shall be cleane: but if hee purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whofoever touched the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled upon him: he shall be uncleane, and his uncleannesse shall remaine still upon him.

14 This is the law. When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shall be uncleane seven dayes.

15 And all the vessels that be open, which have no [†] covering fastened upon them, shall be uncleane.

16 Also whofoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a grave, shall be uncleane seven dayes.

17 Therefore for an uncleane person, they shall take of the burnt ashes of the ^h sinne-offering, and i pure water shall be put thereto in a vessell.

18 And a ^k cleane person shall take hyssope, and dippe it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched the bone, or the slaine, or the dead, or the grave.

19 And the cleane person shall sprinkle upon the uncleane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his cloathes, and wash himselfe in water, and shall be cleane at even.

20 But the man that is uncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled upon him: therefore shall he be uncleane.

21 And it shall be a perpetuall law unto them, that he that sprinkleth the sprinkling water, shall wash his cloathes: also he that toucheth the sprinkling water, shall be uncleane untill the even.

22 And whatsoever the uncleane person toucheth shall be uncleane: and the person that toucheth ^m him, shall be uncleane untill the even.

CHAP. XX.

¹ Miriam dieth. ² The people murmur. ³ They have water out of the rocke. ¹⁴ Edom denieth the Israelites passage. ²⁵, ²⁸ The death of Aaron, in whose roome Eleazar succeeded.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first ^a moneth, and the people abode at Cadeth: where ^b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they ^c assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brether died before the Lord.

4 * Why have yee thus brought the Congregation of the Lord unto this wilderness, that both we and our cattell should die there?

5 Wherefore now have ye made us to come up from Egypt, to bring us into this miserable place, which is no place of feede, nor figges, nor vines, nor pome-granates; neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly unto the doore of the Tabernacle of the

Congregation, and fell upon their faces: and the glorie of the Lord appeared unto them.

7 And the Lord spake unto Moses, saying.

8 Take the ^d rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye unto the rocke before their eyes, and it shall give forth his water; and thou shalt bring them water out of the rocke: so thou shalt give the Congregation and the beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said unto them, Heare now ye rebels: * shall wee bring you water out of this rocke?

11 Then Moses lift up his hand, and with his rod hee smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes drinke.

12 ¶ Againe, the Lord spake unto Moses, and to Aaron, Because yee belieued mee not, to ^f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I have given them.

13 This is the water of ^g Meribah, because the children of Israel strove with the Lord, and hee ^h was sanctified in them.

14 ¶ Then Moses sent messengers from Cadeth unto the king of ⁱ Edom, saying, Thus saith thy brother Israel, Thou knowest all the travell that we have had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evill and our fathers:

16 But when we cried unto the Lord, he heard our voyce, and sent an Angel, and hath brought us out of Egypt. and beholde, wee are in the cite Kadeth, in thine utmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the welles: we will goe by the Kings way, and neither turne to the right hand nor to the left, untill we be past thy borders.

18 And Edom answered him, * Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said unto him, We will goe up by the hie way: and if I and my cattel drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feet.

20 Hee answered againe, Thou shalt not goe thorow. Then ⁿ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to give Israel passage thorow his countrey: wherefore Israel ^k turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadeth, they came unto mount Hor.

23 And the Lord spake unto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be ^l gathered unto his people: for he shall not enter into the land, which I have given unto the children of Israel, because ye ^m disobeyed my commandement at the water of ⁿ Meribah.

25 Take * Aaron and Eleazar his sonne, and bring

^d Wherewith thou diddest miracles in Egypt, and didst divide the sea.

^e The punishment which followed hereof, declared that Moses and Aaron beleaved not the Lords promise, as appeareth verse 12.

^f That the children of Israel should beleave, and acknowledge my power, and so honour mee.

^g Or, strive and contention, Chap. 27, 24.
^h By shewing himself almighty and maintaining his glory.
ⁱ Because Jaakob or Israel was Esaus brother, who was called Edom.

^j Or, high way.

^k Or, come not.

^l Or, the Edomites.

^m To passe by another way.

* Chap. 33, 37.

I Read Gen. 35, 8.

ⁿ Or, rebelled.
^o Or, strife.

* Chap. 33, 38.
Deut. 32, 50.

bring them up into the mount Hor.

26 And cause Aaron to put off his garments, and put them upon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went up into the Mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons cloathes, and put them upon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24, 33, Sihon and Og are overcome in battell.

When * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vowe unto the Lord, and said, If thou wilt deliver and give this people into mine hand, then will I utterly destroy their cities.

3 And the Lord heard the voyce of Israel, and delivered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red-sea, to compass the land of Edom: and the people were fore grieved because of the way.

5 And the people spake against God, and against Moses, saying, Wherefore have ye brought us out of Egypt, to die in the wilderness, for here neither bread nor water, and our soule * loatheth this light bread.

6 * Wherefore the Lord sent a fierie serpents among the people which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned: for we have spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from us: and Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fierie serpent, and set it up for a signe, that as many as are bitten, may looke upon it, and live.

9 * So Moses made a serpent of brasie, and set it up for a signe: and when a serpent had biten a man, then he looked to the serpent of brasie, and lived.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in Iie-abarim, in the wilderness, which is before Moab on the East-side.

12 ¶ They remooved thence, and pitched upon the river of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coast of the Amorites: (for Arnon is the border of Moab, betwene the Moabites and the Amorites.)

14 Wherefore it shall be spoken in the booke of the battels of the Lord, what thing he did in the red-sea, and in the rivers of Arnon,

15 And at the streame of the rivers that goeth

downe to the dwelling of Ar, and lieth upon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said unto Moses, Assemble the people, and I will give them water.

17 ¶ Then Israel sang this song, Rise up a well, sing ye unto it.

18 The princes digged this well, the captaines of the people digged it, even the law-giver, with their staves. And from the wilderness they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine to Moab, to the top of Pisgah, that looked toward Jeshimon.

21 ¶ Then Israel sent messengers unto Sihon, king of the Amorites, saying,

22 * Let me go thorow thy land: we will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, untill wee be past thy country.

23 * But Sihon gave Israel no license to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wilderness, and he came to Jahoz, and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon unto Jabok, even unto the children of Ammon, for the border of the children of Ammon was strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof.

26 For * Heshbon was the city of Sihon the king of the Amorites, which had fought beforetime against the King of the Moabites, and had taken all his land out of his hand, even unto Arnon.

27 Wherefore they that spake in proverbs, say, Come to Heshbon, let the city of Sihon be built and repaired:

28 For a fire is gone out of Heshbon, and a flame from the city of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of Chemoth, thou art undone: he hath suffered his sonnes to be pursued, and his daughters to be in captivitie to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon unto Dibon, and we have destroyed them unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned, and went up toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said unto Moses, Feare him not: for I have delivered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou diddest unto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, untill there was none left him: so they conquered his land.

CHAP.

* Deut. 10. 6. and 32. 50.

¶ Or, mourned.

* Chap. 33. 40.

a By that way which their spies, that searched the dangers, found to be most safe.

¶ Or, destruction. * Judge 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

* Chap. 11. 6. c Meaning, Manna, which they thought did not nourish.

* Wild. 26. 1. 5. 1. Cor. 10. 9.

d For they that were stung therewith, were so inflamed with the heat thereof, that they died.

¶ Or, upon a pole.

* 2. King. 13. 4. Job 3. 14.

¶ Or, recovered.

* Chap. 33. 43.

¶ Or, in the heaps of Abarim, or hills.

e Which seemeth to be the booke of the Judges, or as some thinke, a booke which is lost.

¶ Or, (How God destroyed) Rahab (the city) with a whirlwind, and the valley of Arnon.

¶ Or, spring. f Ye that were the commandment thereof, for it. g Moses and Aaron heads of people only smote the man with the staffe, which water as a well that were digged.

* Deut. 2. 26. Judge. 11. 19.

* Deut. 19. 1.

* Josh. 11. 2. Psal. 135. 11. Amos 2. 9.

h The river. i For the people were tall and strong like giants. Deut. 2. 20. j Ebr. destroy. k For if it had bene the Moabites, the Israelites might not have possessed it, Deut. 2. 9.

l Meaning, was.

m Chemoth the idol of the Moabites, Job 11. 33. who was not able to deliver his worshippers, which took to idol for their ther. j Ebr. light.

* Deut. 33. and 29. 7.

* Psal. 35. 12.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites.
 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

After, the children of Israel departed and pitched in the plaine of Moab on the other side of Jordan from Jericho.

2 Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, and Moab fretted against the children of Israel.

4 Therefore Moab said unto the Elders of Midian, Now shall this multitude like up all that are round about us, as an ox licketh up the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 He sent messengers therefore unto Balaam the sonne of Beor to Pethor (which is by the river of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which cover the face of the earth, and lie over against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drive them out of the land: for I know that hee, whom thou blestest, is blessed, and he whom thou curstest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, having the reward of the soothsaying in their hand, and they came unto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will give you an answer, as the Lord shall say unto me. So the princes of Moab abode with Balaam.

9 Then God came unto Balaam, and said, What men are these with thee?

10 And Balaam sayd unto God, Balak the sonne of Zippor king of Moab hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, and covereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to overcome them in battell, and to drive them out.

12 And God said unto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Returne unto your land: for the Lord hath refused to give me leave to goe with you.

14 So the princes of Moab rose up, and went unto Balak, and said, Balaam hath refused to come with us.

15 Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming unto me.

17 For I will promote thee unto great honour, and will doe whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said unto the servants of Balak, * If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night that I may wit, what the Lord will say unto mee more.

20 And God came unto Balaam by night, and said unto him, If the men come to call thee, rise up, and goe with them: but onely what thing I say unto thee, that shalt thou doe.

21 So Balaam rose up early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as hee rode upon his asse, and his two servants were with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse to turne her into the way.

24 Againe the Angel of the Lord stood in a path of the vineyards, having a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord she thrust her selfe unto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, shee lay downe under Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and she said unto Balaam, What have I done unto thee, that thou hast smitten me now three times?

29 And Balaam said unto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said unto Balaam, Am not I thine asse, which thou hast ridden upon since thy first time unto this day? have I used at any time, to doe thus unto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said unto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for else, if he had not turned from me, surely I had even now slaine thee, and saved her alive.

34 Then Balaam said unto the Angel of the Lord, I have sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said unto Balaam, Goe with the men: but what I say unto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him unto a city of Moab, which is in the border of Arnon, even in the utmost coast.

37 Then Balak said unto Balaam, Did not I send for thee to call thee? Wherefore camest thou not unto me? am I not able indeed to promote thee unto honour?

i Because he tempted God to require him contrary to his commandment, his petition was granted, but it turned to his owne condemnation.

k Moved rather with covetousnesse, then to obey God.
 * 2 Petr. 2, 16.
 Jude 11.

l The second time

m Or, fell

m Gave her power to speake.

n Since thou hast bene my master.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his love.

p Both thy heart is corrupt, and thine enterprife wicked.

q Or, before me, or to meete me.
 † Ebr. I will returne to mee.

q Because his heart was evil, his charge was renewed, that he should not pretend ignorance.

r Neere the place where the Israelites camped

f Of my ſelfe I can ſpeake nothing only what God revealeth, that will I utter, ſecme it good or bad.
 || Or, of ſecrets: or, a populous citie.

t Where the idole Baal was worſhipped.

a For among the Gentiles the kings oft times uſed to ſacrifice, as did the Priests.

|| Or, went up higher.

b Appeared unto him.

c Taught him what to ſay.

|| Or, prophete.

|| Or, Syria.
 d Cauſe that all may hate and deſt them.

e But ſhall have religion and lawes apart.

f The infinite multitude, as the duſt of the earth.
 g The feare of Gods judgement cauſed him to wiſh to be joynt to the houſhold of Abraham: thus the wicked have their conſciences wounded when they conſider Gods judgements.

|| Or, into the field of them that ſpied: to wit, left the enemy ſhould approach.

38 And Balaam made anſwere unto Balak, I, O, I am come unto thee, and can I now ſay ſ any thing at all? the worde that God putteth in my mouth that ſhall I ſpeake.

39 So Balaam went with Balak, and they came unto the city of Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him up into the hie places of Baal, that thence hee might ſee the utmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeven altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing hee bleſſeth Iſrael. 19 God is not like man.

And Balaam ſaid unto Balak, Build mee here ſeven altars, and prepare me here ſeven bullockes, and ſeven rammes.

2 And Balak did as Balaam ſaid, and a Balak and Balaam offered on every altar a bullocke and a ramme.

3 Then Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will goe, if ſo be that the Lord will come and meete me: and whatſoever he ſheweth me, I will tell thee: ſo he went forth alone.

4 And God met Balaam, and Balaam ſaid unto him, I have prepared ſeven altars, and have offered upon every altar a bullocke and a ramme.

5 And the Lord put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when hee turned unto him, loe, hee ſtood by his burnt-offering, hee, and all the princes of Moab.

7 Then he uttered his parable, and ſaid, Balak the king of Moab hath brought mee from Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Jaakob for my ſake: come, and deſt Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deſt, where the Lord hath not deſt?

9 For from the toppe of the rockes I did ſee him, and from the hilles I did behold him: loe, the people ſhall dwell by themſelves, and ſhall not be reckoned among the nations.

10 Who can tell the duſt of Jaakob, and the number of the fourth part of Iſrael? Let me ſe die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid unto Balaam, What haſt thou done unto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 And he brought him into Sedeſophim to the top of Piſgah, and built ſeven altars, and offered a bullocke and a ramme on every altar.

15 After, he ſaid unto Balak, Stand here by thy burnt-offering, and I will meete thee the Lord yonder.

16 And the Lord met Balaam, and put an anſwere in his mouth, and ſaid, Go againe unto Balak, and ſay thus.

17 And when hee came to him, beholde, hee ſtood by his burnt-offering, and the princes of Moab with him: ſo Balak ſaid unto him, What hath the Lord ſaid?

18 And he uttered his parable, and ſaid, Riſe up Balak, and heare: hearken unto me, thou ſonne of Zippor.

19 God is not as man, that he ſhould lie, neither as the ſonne of man, that hee ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I have received commandement to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Jaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God is with him, and the joyfull ſhout of a King among them.

22 God brought them out of Egypt: their ſtrength as an unicorne.

23 For there is no forcerie in Jaakob, nor foothſaying in Iſrael, according to this time it ſhall be ſaid of Jaakob and of Iſrael, What hath God wrought?

24 Behold, the people ſhall riſe up as a lyon, and liſt up himſelfe as a yong lyon: hee ſhall not lye downe, till hee eate of the pray, and till hee drinke the blood of the ſlaine.

25 Then Balaak ſaid unto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 Againe Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 Then Balaam ſaid unto Balak, Make me here ſeven altars, and prepare me here ſeven bullockes, and ſeven rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on every altar.

CHAP. XXIV.

1 Balaam propheteſh of the great proſperitie that ſhould come unto Iſrael. 17 Aſſe of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

When Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, as certaine times before, to fetch divinations, but ſet his face toward the wildeſſe.

2 And Balaam liſt up his eyes, and looked upon Iſrael, which dwelt according to their tribes, and the Spirit of God came upon him.

3 And hee uttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes were ſhut up, hath ſaid,

4 Hee hath ſaid which heard the words of God, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

5 How goodly are thy tents, O Jaakob, and thine habitations, O Iſrael!

6 As the valleys are they ſtretched forth, as gardens by the rivers ſide, as the aloes-trees which the Lord hath planted, as the cedars beſide the waters.

7 The water droppeth out of his bucket, and his

* Chap. 23, 13.

h Gods enemies are compelled to confeſſe that his government is juſt, conſtant, and without change or repentance.

i The y triumph as victorious kings over their enemies.

k Conſidering what God ſhall worke this time for the deliverance of his people, all the world ſhall wonder.

l That the wicked imagine of God, that that which he will not puniſh in one place, he will doe in another.

* Chap. 23, 13.

a Where the Iſraelites camped.

* Chap. 23, 13.
 b His eyes were ſhut up before reſpect of the cleare viſion which he ſaw after: ſome ſay, were open.
 c Though hee was as in a ſleep, yet the eyes of his minde were open.
 || Or, tents.
 p His proſperitie and poſſeſſion were very great.

his seed *shall be* in many waters, and his King shall be higher then * Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength *shall be* as an unicorn: he shall eate the nations his enemies, and bruiſe their bones, and ſhoote them thorow with his arrowes.

9 * He coucheth, and lieth downe as a yong Lion, and as a Lion: Who shall ſtirre him up? bleſſed is hee that bleſſed thee, and curſed is hee that curſeth thee.

10 Then Balak was very angry with Balaam, and ſmote his hands together: ſo Balak ſayd unto Balaam, I ſent for thee to curſe mine enemies, and behold, thou haſt bleſſed them now three times.

11 Therefore now flee unto thy place: I thought ſurely to promote thee unto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not alſo thy meſſengers, which thou ſenteſt unto me, ſaying,

13 If Balak would give mee his houſe full of ſilver and gold, I cannot paſſe the commandment of the Lord, to doe *either* good or bad of mine owne mind: what the Lord ſhall command, that ſame will I ſpeake.

14 And now behold, I goe unto my people: come, I will *†* advertiſe thee what this people ſhall do to thy folke in the latter dayes.

15 And he uttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man whoſe eyes were ſhut up hath ſayd,

16 He hath ſaid that heard the words of God, and hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and falling in a trance had his eyes opened:

17 I ſhall ſee him, but not now: I ſhall behold him, but not neere: there ſhall come a *†* Starre of Jaakob, and a Scepter ſhall riſe of Iſrael, and ſhall ſmite the *†* coaſtes of Moab, and deſtroy all the ſonnes of *†* Sheth.

18 And Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: but Iſrael ſhall doe valiantly.

19 Hee alſo that ſhall have dominion *shall be* of Jaakob, and ſhall deſtroy the remnant of the *†* city.

20 ¶ And when he looked on Amalek, he uttered his parable, and ſayd, Amalek *was* the *†* firſt of the nations: but his latter end *shall come* to deſtruction.

21 And hee looked on the *†* Kenites, and uttered his parable, and ſayd, Strong is thy dwelling-place, and *†* put thy neſt in the rocke:

22 Nevertheless, *†* the Kenite ſhall be ſpoyled, untill Aſhur cary thee away captive.

23 Again he uttered his parable, and ſaid, A-las, *†* who ſhall live when God doth this?

24 The ſhips alſo ſhall *come* from the coaſtes of *†* Chittim, and ſubdue Aſhur, and ſhall ſubdue Eber, and *†* hee alſo *shall come* to deſtruction.

25 Then Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

1 The people committerh fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

N Ow whiles Iſrael abode in * Shittim, the people began to commit whoredome with the *†* daughters of Moab:

2 Which called the people unto the ſacrifice of their gods, and the people are, and bowed downe to their gods.

3 And Iſrael *†* coupled himſelfe unto Baal-Peor: wherefore the wrath of the Lord was kindled againſt Iſrael:

4 And the Lord ſaid unto Moſes, * Take all the heads of the people and hang them up *†* before the Lord *†* againſt the Sunne, that the indignation of the Lords wrath may be turned from Iſrael.

5 Then Moſes ſaid unto the Judges of Iſrael, Every one ſlay his *†* men that were joynd unto Baal-Peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, *†* who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the ſonne of Eleazar the ſonne of Aaron the Priſt ſaw it, hee roſe up from the middes of the Congregation, and tooke a *†* ſpeare in his hand.

8 And followed the man of Iſrael into the tent, and thruſt them both thorow: *†* to wit, the man of Iſrael, and the woman, *†* thorow her belly: ſo the plague ceaſed from the children of Iſrael.

9 * And there died in that plague foure and twenty thouſand.

10 Then the Lord ſpake unto Moſes, ſaying,

11 * Phinehas the ſonne of Eleazar, the ſonne of Aaron the Priſt, hath turned mine anger away from the children of Iſrael, while hee *†* was zealous for my ſake among them: therefore I have not conſumed the children of Iſrael in my jealousie.

12 Wherefore ſay *to him*, Behold, * I give unto him my covenant of peace,

13 And he ſhall have it, and his ſeed after him, *even* the covenant of the Priests office for ever, becauſe he was zealous for his God, and hath made an atonement for the children of Iſrael.

14 And the name of the Iſraelite *thus* ſlaine, which was killed with the Midianitiſh woman, *was* Zimri the ſonne of Salu, prince *†* of the familie of the Simeonites.

15 And the name of the Midianitiſh woman that was ſlaine, *was* Cozbi the daughter of Zur, who *was* head over the people of his fathers houſe in Midian.

16 ¶ Again the Lord ſpake unto Moſes, ſaying,

17 * Vexe the Midianites, and ſmite them:

18 For they trouble you with their *†* wiles, wherewith they have beguiled you as concerning Peor, and as concerning their ſiſter Cozbi daughter of a prince of Midian, which was ſlaine in the day of the plague becauſe of Peor.

CHAP. XXVI.

1 The Lord commanded to number the children of Iſrael in the plaine of Moab, from twenty yeere old and above. 57 The Levites and their families. 64 None of them that were numbered in Sinai goe into Canaan, ſave Caleb and Joſhua.

A Nd ſo after the *†* plague, the Lord ſpake unto Moſes, and to Eleazar the ſonne of Aaron the Priſt, ſaying,

2 Take the number of all the Congregation

H 4 of

b Worſhipped the idole of the Moabites, which was in the hill Peor.

* Deut. 4, 3. Joſh. 22, 17.

† Or, to the Lord.

c Openly in the ſight of all.

d Let him ſee execution done of them that are under his charge.

e Repenting that they had offended God.

* Pſal. 106, 30. 1. Mach. 2, 54.

† Or, javelin.

† Or, in her tent, Chalde and Greek in her ſecrets.

* 1. Cor. 10, 8.

* Pſal. 106, 30.

f He was zealous to maintaine my glory.

* Eccus. 45, 24. 1. Mac. 1, 54.

g He hath paci-fied Gods wrath.

† Ebr. of the houſe of the father.

* Chap. 37, 2. h Causing you to commit both corporall and ſpiritual fornication by Balaams counſell, Chap. 37, 16. Revel. 2, 14.

a Which came for their whoredome and idolatrie.

* Chap. 1, 3.

b Where the river is nere to Jericho.

* Chap. 1, 1.

* Gen. 46, 9.
Exod. 6, 14.
1 Chron. 5, 1.
1 Reuben.* Chap. 16, 3.
c In that rebellion whereof Korah was head.d That is, for an example that other should not murmure and rebell against Gods ministers.
1 Simeon.

1 Gad.

1 Judah.
e Before Jaakob went into Egypt, Gen. 38, 3, 7, 10. and 46, 13.

* Gen. 46, 13.

1 Machir.

1 Zebulon.

of the children of Israel, * from twenty yeere old and above throughout their fathers houses, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest spake unto them in the plaine of Moab, by Jorden ^b toward Jericho, saying,

4 From twenty yeere old and above *ye shall number the people*, as the Lord * had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first-borne of Israel: the children of 1 Reuben were: Hanoch, *of whom came the family of the Hanochites*, and of Pallu the familie of the Palluites:

6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourty thousand, seven hundreth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * strove against Moses and against Aaron in the c assemblie of Korah, when they strove against the Lord.

10 And the earth openeth her mouth, and swallowed them up with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were ^d for a signe:

11 Notwithstanding, *all the sonnes of Korah died not.*

12 ¶ And the children of 1 Simeon after their families were: Nemuel *of whom came the familie of the Nemuelites*: of Jamin, the familie of the Jaminites: of Jachim, the familie of the Jachimites:

13 Of Zerah, the familie of the Zarahites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundreth.

15 ¶ The sonnes of 1 Gad after their families were: Zephon, *of whom came the familie of the Zephonites*: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites.

16 Of Ozni the familie of the Oznites: of Eri the familie of the Erites.

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers fourty thousand and five hundreth.

19 ¶ The sonnes of 1 Judah, Er and Onan, but Er and Onan died in the land of ^e Canaan.

20 So were the sonnes of Judah after their families: of Shelah *came the familie of the Shelanites*: of Pharez, the familie of the Phazites, of Zerah, the familie of the Zarahites.

21 And the sonnes of * Pharez were: of Hefron, the familie of the Hefronites: of Hamul the familie of the Hamulites.

22 These are the families of Judah, after their numbers, seventy and fixe thousand and five hundreth.

23 ¶ The sonnes of 1 Issachar after their families were: Tola, *of whom came the familie of the Tolaites*: of Pua, the familie of the Punites:

24 Of Jashub the familie of the Jashubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and four thousand and three hundreth.

26 ¶ The sonnes of 1 Zebulon, after their fa-

milies were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Jahleel, the familie of the Jahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundreth.

28 ¶ The sonnes of Joseph after their families were: 1 Manasseh and Ephraim.

29 The sonnes of Manasseh were of * Machir, the familie of the Machirites: and Machir begat Gilead: of Gilead *came the familie of the Gileadites*.

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites, of Helek, the familie of the Helekites:

31 Of Asriel the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hephher, the familie of the Hephherites,

33 ¶ And * Zelophehad the sonne of Hephher had no sonnes but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the numbers of them, two and fifty thousand and seven hundreth.

35 ¶ These are the sonnes of 1 Ephraim after their families: of Shuthelah *came the familie of the Shuthalhites*: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and five hundreth: these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of 1 Benjamin after their families: of Bela *came the familie of the Belaites*: of Ahbel, the familie of the Ahbelites: of Ahiham, the familie of the Ahihamites:

39 Of Shupham, the familie of the Shuphamites: of Hupham the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: *of Ard came the familie of the Ardites*, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourty thousand and fixe hundreth.

42 ¶ These are the sonnes of 1 Dan after their families: of Shuham *came the familie of the Shuhamites*: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers threescore and four thousand, and four hundreth.

44 ¶ The sonnes of 1 Asher after their families were: of Imnah, the familie of the Imnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Berites.

45 The sonnes of Beriah were: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers three and fifty thousand and four hundreth.

48 ¶ The sonnes of 1 Naphtali, after their families

1 Manasseh.
* Josh. 17, 1.

* Chap. 17, 1.

1 Ephraim.

1 Benjamin.

1 Dan.

1 Asher.

1 Naphtali.

families were : of Jahzeel, the families of the Jahzeelites : of Guni, the families of the Gunites.

49 Of Jezer, the family of the Izrites : of Shilem, the family of the Shilemites.

50 These are the families of Naphtali according to their households, and their number, five and forty thousand and four hundred.

51 These are the ^f numbers of the children of Israel : fixe hundreth and one thousand : seven hundreth and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 * To many thou shalt give the more inheritance, and to few thou shalt give lesse inheritance : to every one according to his number shall be given his inheritance.

55 Notwithstanding, the land shall be * divided by lot : according to the names of the tribes of their fathers they shall inherit :

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ * These also are the numbers of the Levites, after their families : of Gershon came the family of the Gershonites : of Kohath, the family of the Kohathites : of Merari, the family of the Merarites.

58 These are the families of Levi, the families of the Libnites : the families of the Hebronites : the family of the Mahlites : the family of the Muhiites : the family of the Korhites : and Kohath begat Amram.

59 And Amrams wife was called * Jochebed the daughter of Levi, which was borne unto Levi in Egypt : and she bare unto Amram Aaron, and Moses, and Miriam their sister.

60 And unto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and above, for they were not numbered among the children of Israel, because there was none inheritance given them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbered the children of Israel in the plaine of Moab, neare Jorden, toward Jericho.

64 And among these there was not a man of them, ^g whom Moses and Aaron the Priest numbered, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said unto them, * They shall die in the wilderness : so there was not left a man of them, save Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise shewed unto Moses. 16 Moses prayeth for a governour unto the people. 18 Joshua is appointed in his stead.

Then came the daughters of * Zelophehad the sonne of Hopher, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Joseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his * sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne : give us a possession among the brethren of our father.

5 Then Moses brought their ^b cause before the Lord.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad spake right : thou shalt give them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father unto them.

8 Also thou shalt speake unto the children of Israel, saying, If a man die and have no sonne, then yee shall turne his inheritance unto his daughter.

9 And if he have no daughter, yee shall give his inheritance unto his brethren.

10 And if he have no brethren, yee shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, yee shall give his inheritance unto his next kinsman of his family, and he shall possesse it : and this shall be unto the children of Israel a law of * judgement, as the Lord hath commanded Moses.

12 ¶ Again the Lord said unto Moses, * Goe up into this mount of Abarim, and behold the land which I have given unto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered unto thy people also, * as Aaron thy brother was gathered.

14 For yee were * disobedient unto my worde in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes : * That is the water of * Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake unto the Lord, saying, 16 Let the Lord God of the ^d spirits of all flesh appoint a man over the Congregation.

17 Who may * goe out and in before them, and lead them out and in, that the Congregation of the Lord be not as sheepe, which have not a shepherd.

18 And the Lord said unto Moses, Take thee Joshua the sonne of Nun, in whom is the Spirit, and ^f put thine hands upon him,

19 And set him before Eleazar the Priest, and before all the Congregation, and give him a charge in their sight.

20 And ^g give him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him * by the ^h judgement of Urin before the Lord : at his worde they shall go out, and at his worde they shall come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord hath commanded him, and he tooke Joshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands upon him, and gave him a ⁱ charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

1 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passover. 26 Of the firstfruits.

* Chap. 14, 35. and 16, 64, 65.

a According as all men die, for as much as they are sinners.

b That is, their matter to be judged, to know what she should determine, as he did all hard matters.

c Meaning, an ordinance to judge by. * Deut. 32, 49.

* Chap. 30, 24.

* Chap. 30, 10.

* Exod. 17, 7. || Or, strife.

d Who as hee hath created, so he governeth the hearts of all men. e That is, governe them and doe his duty, as 2. Chron. 1, 10.

f And so appoint him governour.

g Commend him to the people as meeke for the office and appointed by God. * Exod. 18, 30.

h According to his office : signifying that the civill magistrate could execute nothing, but that which he knew to be the will of God.

i How he should governe himself in his office.

And

a By bread hee meaneth all manner of sacrifice.

* Exod. 29, 38.

* Exod. 16, 36.
* Levit. 2, 1.
* Exod. 29, 40.

b The meate-offering and drinke-offering of the evening-sacrifice.

c Of the measure Ephah.

d Which was offered every day at morning and at evening.

e That is, the wine that shalbe powred upon the sacrifice.

* Exod. 23, 18.
and 23, 15.
Levit. 23, 15.

* Levit. 23, 7.
f Or solemn assembly.

And the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, Ye shall observe to offer unto mee in their due season mine offering, and a my bread for my sacrifices made by fire for a sweete favour unto mee.

3 Also thou shalt say unto them, * This is the offering made by fire which ye shall offer unto the Lord, two lambes of a yeere olde, without spot dayly, for a continuall burnt-offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at even.

5 * And the tenth part of an Ephah of fine floure for a * meate-offering mingled with the fourth part of an * Hin of beaten oyle.

6 This shall be a dayly burnt-offering, as was made in the mount Sinai for a sweete favour: it is a sacrifice made by fire unto the Lord.

7 And the drinke-offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke-offering unto the Lord.

8 And the other lambe thou shalt prepare at even: as the meate-offering of the morning, and as the drinke-offering thereof shalt thou prepare this b for an offering made by fire of a sweete favour unto the Lord.

9 ¶ But on the Sabbath-day ye shall offer two lambes of a yeere olde, without spot, and two c tenth deales of fine floure for a meate-offering mingled with oyle, and the drinke-offering thereof.

10 This is the burnt-offering of every Sabbath, beside the d continuall burnt-offering, and drinke-offering thereof.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt-offering unto the Lord, two young bullockes, and a ramme, and seven lambes of a yeere old, without spot.

12 And three tenth deales of fine floure for a meate-offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate-offering, mingled with oyle for one ramme.

13 And a tenth deale of fine floure mingled with oyle for a meate-offering unto one lambe, for a burnt-offering of sweete favour: it is an offering made by fire unto the Lord.

14 And their e drinke-offerings shalbe halfe an Hin of wine unto one bullocke, and the thirde part of an Hin unto a ramme, and the fourth part of an Hin unto a lambe: this is the burnt-offering of every moneth, throughout the moneths of the yeare.

15 And one hee-goate for a finne-offering unto the Lord shall be prepared, besides the continuall burnt-offering, and his drinke-offering.

16 * Also the fourteenth day of their first moneth is the Paschever of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall unleavened bread be eaten.

18 In the * first day shall be an holy f convocation, ye shall doe no servile worke therein.

19 But yee shall offer a sacrifice made by fire for a burnt-offering unto the Lord, two yong bullockes, one ramme, and seven lambes of a yeere olde: see that they be without blemish.

20 And their meate-offering shall be of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for

every lambe, even for the seven lambes.

22 And an hee-goate for a finne-offering, to make an atonement for you.

23 Yee shall prepare these beside the burnt-offering in the morning, which is a continuall burnt-sacrifice.

24 After this maner ye shall prepare throughout all the seven dayes, for the † maintaining of the offering made by fire for a sweete favour unto the Lord: it shall be done beside the continuall burnt-offering and drinke-offering thereof.

25 And in the seventh day yee shall have an holy convocation, wherein ye shall doe no servile worke.

26 ¶ Also in the day of your first fruits, when ye bring a new meate-offering unto the Lord, according to your s weeks ye shall have an holy convocation: and yee shall do no servile worke in it:

27 But yee shall offer a burnt-offering for a sweete favour unto the Lord, two yong bullockes, a ramme, and seven lambes of a yeere olde.

28 And their meate-offering of fine floure mingled with oyle, three tenth deales unto a bullocke, two tenth deales to a ramme,

29 And one tenth deale unto every lambe throughout the seven lambes.

30 And an hee-goate to make an atonement for you:

31 (Yee shall doe this besides the continuall burnt-offering, and his meate-offering) † see they be without blemish, with their drinke-offerings.

CHAP. XXIX.

1 Of the three principall feasts of the seventh month, to wit, the feast of trumpets, 7. The feast of reconciliation, 12. And the feast of Tabernacles.

Moreover, in the first day of the a seventh moneth ye shall have an holy convocation: ye shall doe no servile worke therein: * it shall be a day of blowing the trumpets unto you.

2 And yee shall make a burnt-offering for a sweete favour unto the Lord: one yong bullocke, one ramme, and seven lambes of a yeere old, without blemish.

3 And their meate-offering shall be of fine floure mingled with oyle, three tenth deales unto the bullocke, and two tenth deales unto the ramme,

4 And one tenth deale unto the lambe, for the seven lambes.

5 And an hee-goate for a finne-offering to make an atonement for you.

6 Beside the burnt-offering of the b moneth, and his meate-offering, & the continuall c burnt-offering, and his meate-offering and the drinke-offerings of the same according to their maner, for a sweete favour: it is a sacrifice made by fire unto the Lord.

7 ¶ * And ye shall have in the tenth day of the seventh moneth, an holy d convocation: and yee shall * humble your soules, and shall not doe any worke therein.

8 But ye shall offer a burnt-offering unto the Lord for a sweete favour: one yong bullocke, a ramme, and seven lambes of a yeere old: see they be without blemish.

9 And their meate-offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale unto every lambe, throughout the seven lambes.

11 An hee-goat for a finne-offering, (beside the finne-offering to make the atonement, and the continuall e burnt-offering & the meate-offering thereof) and

† Edr. break

g In counting seven weekes to the Paschever in Whitsuntide, Levit. 23, 15.

† Edr. they shall to you.

a Which cometh the twentieth part of September, and part of October. * Levit. 23, 34.

b Which must be offered in the beginning of every moneth.

c Which is for morning and evening.

* Levit. 16, 30, 31, and 23, 17.

d Which is the feast of reconciliation. * Levit. 16, 16.

e That is offered every morning and evening.

and their drinke-offerings.

12 ¶ And in the threenth day of the seventh moneth, ye shall have an holy ^f convocation: ye shall doe no servile worke therein, but yee shall keepe a feast unto the Lord seven dayes.

13 And yee shall offer a burnt-offering for a sacrifice made by fire of a sweete savour unto the Lord, thirteene young bullocks, two rammes, and fourteene lambes of a yeare olde: they shal be without blemish.

14 And their meate-offering shall be of fine flour mingled with oyle, three tenth deales unto every bullocke of the thirteene bullockes, two tenth deales to either of the two rammes.

15 And one tenth deale unto each of the fourteene lambes.

16 And one hee-goat for a finne-offering, beside the continuall burnt-offering, his meate-offering, and his drinke-offering.

17 ¶ And the ^h second day ye shall offer twelve young bullockes, two rammes, fourteene lambes of a yeare old without blemish.

18 With their meate-offering and their drinke-offerings for the bullockes, for the rammes and for the lambes according to their number, after the manner.

19 And an hee-goate for a finne-offering, (beside the continuall burnt-offering and his meate-offering) and their drinke-offerings.

20 ¶ Also the ^h third day ye shall offer eleven bullockes, two rammes and fourteene lambes of a yeare olde without blemish.

21 With their meate-offering and their drinke-offerings, for the bullockes, for the rammes, and for the lambes, after their number, according to the ^h manner.

22 And an hee-goate for a finne-offering, beside the continuall burnt-offering, and his meate-offering, and his drinke-offering.

23 ¶ And the ^h fourth day ye shall offer ten bullockes, two rammes and fourteen lambes of a yeare old without blemish.

24 Their meate-offering and their drinke-offering, for the bullockes, for the rammes, and for the lambes according to their number after the manner.

25 And an hee-goate for a finne-offering, beside the continuall burnt-offering, his meate-offering and his drinke-offering.

26 ¶ In the ^h fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambes of a yeare olde without blemish.

27 And their meate-offering, and their drinke-offerings for the bullockes, for the rammes, and for the lambes according to their number, after the manner.

28 And an hee-goat for a finne-offering, beside the continuall burnt-offering, and his meate-offering and his drinke-offering.

29 ¶ And in the ^h sixth day ye shall offer eight bullockes, two rammes, and fourteene lambes of a yeare olde without blemish.

30 And their meate-offering, and their drinke-offings for the bullocks, for the rammes, and for the lambes according to their number, after the manner.

31 And an hee-goat for a finne-offering, beside the continuall burnt-offering, his meate-offering and his drinke-offerings.

32 ¶ In the ^h seventh day also ye shall offer seven bullockes, two rammes and fourteene lambes

of a yeare olde without blemish.

33 And their meate-offering, and their drinke-offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner.

34 And an hee-goat for a finne-offering, beside the continuall burnt-offering, his meate-offering and his drinke-offering.

35 ¶ In the ^h eight day, yee shall have ^{*} a solemne assembly: yee shall doe no servile worke therein.

36 But yee shall offer a burnt-offering, a sacrifice made by fire for a sweete savour unto the Lord, one bullocke, one ramme, and seven lambes of a yeare old without blemish.

37 Their meate-offering and their drinke-offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner.

38 And an hee-goat for a finne-offering, beside the continuall burnt-offering, and his meate-offering, and his drinke-offering.

39 These things ye shall doe unto the Lord in your feastes, beside your ^h vowes, and your free-offerings, for your burnt-offerings, and for your meate-offerings, and for your drinke-offerings, and for your peace-offerings.

C H A P. XXX.

3 Concerning vowes. 4 The vow of the maide. 7 Of the wife. 10 Of the widow or divorced.

Then Moses spake unto the children of Israel according to all that the Lord had commanded him;

2 Moses also spake unto the heads of the tribes a concerning the children of Israel, saying, This is the thing which the Lord hath commanded.

3 Whosoever voweth a vow unto the Lord, or sweareth an oath to bind himselfe by a bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow unto the Lord, and bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his peace concerning her, then all her vowes shall stand and every bond, wherewith she hath bound her selfe, shall stand.

6 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if she have an husband when she voweth or pronounceth ought with her lips, wherewith she bindeth her selfe.

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is divorced (wherewith she hath bound her selfe) shall stand in effect with her;

¶ The eight day.
* Levit. 23, 36.

h. Beside the sacrifices that you shall vowe or offer of your owne mindes.

† Ebr. Moyses.

a Because they might declare them to the Israelites.

† Ebr. his soule.
† Ebr. violate his word.

b For in so doing, he doth approve her.

c By not approving or consenting to her vow.

d Either by oath, or solemne promise.

e For she is in subjection to her husband, and can performe nothing without his consent.

f For they are not under the authority of the man.

¶ And

g Her husband being alive.

† Ebr. the bonds of her soule.

h To mortifie herself by abstinence or other bodily exercise.

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day after, the same shall be imputed to him and not to her.

* Chap. 25, 17.
* Chap. 27, 13.

a As he had commanded, Chap. 25, 17, declaring also that the injurie done against his people is done against him.

b For his great zeale that he bare to the Lord, Chap. 25, 13.

* Josh. 13, 21.

c The false prophet who gave counsell how to cause the Israelites to offend their God.

¶ Or, palaces and gorgeous buildings.

d As the women and little children.

11 And if she vowed in her husbands g house, or bound her selfe straitly with an oathe :

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes shall stand, and every bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lips concerning her vowes or concerning † her bonds, shall stand in effect : for her husband hath disanulled them, and the Lord will forgive her.

14 So every vowe, and every oathe or bond, made to h humble the soule, her husband may stablish it, or her husband may break it.

15 But if her husband hold his peace concerning her from i day to day, then he stablisheth all her vowes and all her bondes which shee hath made : he hath confirmed them because he helde his peace concerning her the same day that hee heard them.

16 But if hee k breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being young in her fathers house.

CHAP. XXXI.

1 Five Kings of Midian and Balaam are slaine. 21 Only the maidens are referred alive. 27 The pray is equally divided. 30 A present given of Israel.

And the Lord spake unto Moses, saying,

2 * Revenge the children of Israel of the Midianites, and afterward thou shalt be * gathered unto thy people.

3 And Moses spake to the people, saying, Harken ye some of you unto warre, and let them goe against Midian, to execute the vengeance of the Lord a against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelve thousand prepared unto warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with b Phinehas the sonne of Eleazar the Priest to the warre : and the holy instruments, that is, the trumpets to blow vvere in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slewe also the kings of Midian among them that were slaine : * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew c Balaam the sonne of Beor with the sword.

9 But the children of Israel tooke the woman of Midian prisoners, and their children, and spoyled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the d captives, and that which they had taken, and the spoyle unto Moses and to Eleazar the Priest, and unto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Jorden toward Jericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meere them.

14 And Moses was angry with the captaines of the hoaste, with the captaines over thousands, and captaines over hundreds, which came from the warre and battell.

15 And Moses sayd unto them, What have ye saved all the e women ?

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the g children, and kill all the women that have known man by carnall copulation.

18 But all the women-children that have not known carnall copulation, keepe alive for your selves.

19 And ye shall remaine without the hoaste seven dayes, all that have killed any person, * and all that have touched any dead, and purifie both your selves and your prisoners the third day and the seventh.

20 Also ye shall purifie every garment and all that is made of skinnes, and all worke of goates-haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd unto the men of warre, which went to the battell, This is the ordinance h of the Law which the Lord * commanded Moses.

22 As for golde, and silver, brasse, yron, tinne, and lead :

23 Even all that may abide the fire, yee shall make it go through the fire, and it shall be cleane yet, it shall be b purified with * the water of purification : and all that suffereth not the fire, ye shall cause to passe by the i water.

24 Ye shall wash also your cloathes the seventh day, and ye shall be cleane : and afterward yee shall come into the hoaste.

25 ¶ And the Lord spake unto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And divide the pray j betweene the souldiers that went to the warre, and all the congregation.

28 And thou shalt take a tribute unto the Lord of the k men of warre, which went out to battell : one person of five hundredth, both of the persons, and of the beeves, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and give it unto Eleazar the Priest, as an heave-offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, both of the persons, of the beeves, of the asses, and of the sheepe, even of all the cattell, and thou shalt give them unto the Levites, which have the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, to witt, the rest of the pray which the men of warre had spoyled, was fixe hundredth sevenie an five thousand sheepe,

33 And sevenie and two thousand beeves.

34 And

e As though he sayd, ye ought to have spared some * Chap. 25, 17. 2. Petr. 2, 15. f For worshipping of Peor.

* Judg. 21, 11. g That is, all the men-children.

* Chap. 19, 11.

h Or, worded in the law. * Chap. 19, 15.

i The third day and before it be molten. * Chap. 19, 9. j It shall be washed.

k The pray is to be divided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelites which had not been at warre, of every fiftie part one to the Lord and the souldiers one of every five hundredth.

34 And threescore and one thousand asses.
35 And two and thirty thousand persons in all, of women that had [†]lien by no man.

36 And the halfe, ^{to wit}, the part of them that went out to warre, touching the number of sheepe, was three hundred seven and thirtie thousand, and five hundred.

37 And the ^m Lords tribute of the sheepe was fixe hundred seventy and five.

38 And the beeves ^{were} fixe and thirty thousand, whereof the Lords tribute ^{was} seventy and two.

39 And the asses ^{were} thirty thousand and five hundred, whereof the Lords tribute ^{was} threescore and one.

40 And ^o of persons fixteene thousand, whereof the Lords tribute ^{was} two and thirty persons.

41 And Moses gave the tribute of the Lords offering unto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the ^o halfe of the children of Israel, which Moses divided from the men of warre.

43 (For the halfe that pertained unto the congregation, was three hundred thirty and seven thousand sheepe and five hundred,

44 And fixe and thirty thousand beeves.

45 And thirty thousand asses, and five hundred.

46 And fixteene thousand persons.)

47 Moses, I say, tooke of the halfe that pertained unto the ^p children of Israel, one taken out of fiftie, ^{both} of the persons, and of the cattell, and gave them unto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were over thousands of the hoaste, the captaines over the thousands, and the captaines over the hundreds came unto Moses:

49 And sayd to Moses, Thy servants have taken the summe of the men of warre which are under [†] our authority, and there lacketh not one man of us.

50 ¶ We have therefore brought a present unto the Lord, what every man found of Jewels of gold, bracelets, and chaines, rings, eare-rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the gold of them, and all wrought Jewels.

52 And all the gold of the offering that they offered up to the Lord (of the captaines over thousands and hundreds) ^{was} fixteene thousand seven hundred and fiftie shekels.

53 (For the men of warre had spoyled, every man for him [†] selfe.)

54 And Moses and Eleazar the Priest tooke the gold of the captaines over the thousands, and over the hundreds, and brought it unto the Tabernacle of the Congregation, for a [†] memoriall of the children of Israel before the Lord.

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 26 and their promise unto Moses, 30 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasse, conquire and build cities on this side Jordan.

NOW the children of ^a Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Jazer, and the land of ^b Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children

of Reuben came, and spake unto Moses and to Eleazar the Priest, and unto the Princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Heitbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 Which countrey the Lord smote before the Congregation of Israel, is a land ^{meete} for cattell, and thy servants have cattell.

5 Wherefore, sayd they, if wee have found grace in the sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

7 Wherefore now [†] discourage you the heart of the children of Israel to goe over into the land, which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For ^{*} when they went up even unto the river of Eshkol, and saw the land, they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had given them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 [†] None of the men that came out of Egypt, ^{*} from twenty yeare old and above, shall see the land for the which I sweare unto Abraham, to Ishak, and to Jaakob, because they have not ^{wholly} followed me:

12 Except Caleb the sonne of Jephunneh the Kenesite, and Joshua the sonne of Nun: for they have constantly followed the Lord.

13 And the Lord was very angry with Israel, and made him wander in the wilderness fourtie years, untill all the generation that had done ^{evill} in the sight of the Lord, were consumed.

14 And behold, ye are risen up in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turne away from following him, hee will yet againe leave ^{the people} in the wilderness, and ye shall destroy all this foike.

16 And they went neere to him, and sayd, We will build sheepe folds heere for our sheepe, and for our cattell, and cities for our children.

17 But wee our selves will be ready armed to goe before the children of Israel, untill we have brought them unto their ^e place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 We will not returne unto our houses, untill the children of Israel have inherited, every man his inheritance.

19 Neither will we inherit with them beyond Jordan and on that side, because our inheritance is fallen to us on this side Jordan Eastward.

20 ¶ And Moses sayd unto them, If ye will doe this thing, and goe [†] armed before the Lord to warre:

21 And will goe every one of you in harness over Jordan before the Lord, untill he have cast out his [†] enemies from his sight:

22 And untill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession ^a before the Lord.

23 But if yee will not doe so, behold, yee have sinned

[†] Ebr. unknown the bed of man.

^m This is the portion that the soldiers gave to the Lord.

ⁿ Meaning, of the maidens, or virgins which had not companied with man.

^o Of that part which was given unto them in dividing the spoyle.

^p Which had not bene at warre.

[†] Ebr. under our hands.

^q The captaines by this free offering acknowledge the great benefit of God in preserving his people.

^r And gave no portion to their captaines.

[†] That the Lord might remember the children of Israel.

^a Reuben came of Leah, and Gad of Zilpah her hand-mayde.

^b Which mountain was so named of the heape of stones that Jaakob made as a signe of the covenant between him and Laban, Gen. 31.47.

[†] Ebr. break.

^{*} Chap. 13. 24.
[†] Or, valley.

[†] Ebr. If any of the men.
^{*} Chap. 14. 28. 29.

[†] Or, persecuted and continued.

^c Because they murmured, neither would beleve their report, which tolde the truth as concerning the land.

^d By your occasion.

^e In the land of Canaan.

^{*} Josh. 1. 13.
[†] Before the Arke of the Lord.

^g That is, the inhabitants of the land.

^h The Lord will graunt you this land which ye require, Josh. 1. 15.

i Ye shall assuredly be punished for your sinne.

* Josh. 4, 12.

k Moses gave charge that his promise made to the Reubenites, and others, should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord, which his messenger speaketh.

* Deut. 3, 12. Josh. 13, 8. and 22, 4.

m The Amorites dwelled on both sides of Jordan: but here he maketh mention of them that dwell on this side: and Josh. 10, 12. he speaketh of them that inhabited beyond Jordan.

* Gen. 50, 13.

* Deut. 3, 14.

n That is, the villages of Jair.

a From whence they departed, and whither they came.

finned against the Lord, and be sure, that your sinne i will finde you out.

24 Build you then cities for your children, and foldes for your sheepe, and doe that ye have spoken.

25 Then the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will doe as my lord commanded:

26 Our children, our wives, our sheepe, & all our cattell shall remaine there in the cities of Gilead.

27 But * thy servants will go every one armed to warre before the Lord for to fight, as my lord sayth.

28 So concerning them, Moses k commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel.

29 And Moses sayd unto them, If the children of Gad and the children of Reuben will go with you over Jordan, all armed to fight before the Lord, then when the land is subdued before you, ye shall give them the land of Gilead for a possession:

30 But if they will not goe over with you armed, then they shall have their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath sayd unto thy servants, so will we doe.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to us on this side Jordan.

33 * So Moses gave unto them, even to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Basan, the land with the cities thereof and coasts, even the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Astaroth, and Aroer,

35 And Aroth, Shopan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepefolds,

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baalmeon, and turned their names, and Sibnah: and gave other names unto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gave Gilead unto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Jair the sonne of Manasseh went and tooke the small townes thereof, and called them n Havoth-Jair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and forty journeyes of Israel are numbered, 52 They are commanded to kill the Canaanites.

T Hese are the a journeyes of the children of Israel, which went out of the land of Egypt, according to their bands under the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes, according to the commandement of the Lord: so these are the journeyes of their going out,

3 Now they * departed from Rameses the first moneth, even the fifteenth day of the first moneth on the morrow after the Paschever: and the children of Israel went out with an high hand in the fight of all the Egyptians.

4 (For the Egyptians buried all their first-borne, which the Lord had smitten among them: upon their b gods also the Lord did execution.)

5 And the children of Israel remooved from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooved from Etham, and turned againe unto c Pi-hahiroth, which is before Baalzephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorow the middles of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remooved from Marah, and came unto * Elim, and in Elim were twelve fountaines of water, and severitie palme-trees, and they pitched there.

10 And they remooved from Elim, and camped by the red-sea.

11 And they remooved from the red Sea, and lay in the * wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set up their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooved from Alush, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

16 And they remooved from the desert of Sinai, and pitched in * Kibroth Hattaanaah.

17 And they departed from Kibroth Hattaanaah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooved from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooved from mount Shapher, and lay in Haradah.

25 And they remooved from Haradah, and pitched in Makheloth.

26 And they remooved from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooved from Tarah, and pitched in Mithkah.

29 And they went from Mithkah and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

* Exod. 12, 11.

b Either men or their idols, or their men of authority.

* Exod. 13, 18.

c At the commandement of the Lord, Exod. 14, 1.

* Exod. 15, 1.

* Exod. 16, 1.

* Exod. 16, 4.

* Exod. 17, 1.

* Exod. 19, 1.

* Chap. 11, 36.

* Chap. 11, 36.

* Chap. 13, 1.



This Mappe declareth the way which the Israelites went for the space of fortie yeares from Egypt thorow the wilderness of Arabia, untill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooved from Bene-jaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jorbarhah.

34 And they remooved from Jorbarhah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooved from Ezion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.

37 And they remooved from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went up into mount Hor, at the commandment of the Lord, and died there, in the fourtieth yeare after the children of Israel were come out of the land of Egypt, in the first day of the 45th moneth.

39 And Aaron was an hundredre and three and twentie yeare olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel,)

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon;

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooved from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooved from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the * plaine of Moab by Jordan toward Jericho.

49 And they pitched by Jordan, from Beth-jeshimoth unto * Abel-shittim, in the plaine of Moab.

50 ¶ And the Lord spake unto Moses in the plaine of Moab, by Jordan toward Jericho, saying,

51 ¶ Speake unto the children of Israel, and say unto them, * When ye are come over Jordan to enter into the land of Canaan,

* Chap. 11. 4. 10.

* Chap. 31. 12.

¶ Or, field.

* Chap. 33. 27.

* Deut. 7. 24
Joel. 11. 12, 13.

e Which were set up in their hie places to worship.

* Chap. 16, 53, 54.

* Josh. 13, 13.
Judg. 2, 3.
Or, quides.

a Meaning, the description of the land.

* Josh. 15, 1.

Or, ascending up of scorpions.

b Which was Nilus, or as some thinke, Rhinocortura.

c Which is called Mediterranean.

d Which is a mountaine neare Tyre and Sydon, and not that Hor in the wilderness where Aaron died.

e Which in the Gospel is called the lake of Gen-pazereth.

* Chap. 32, 33.
Josh. 14, 2, 3.

52 Yee shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of metall, and plucke downe all their hie places,

53 And ye shall possesse the land and dwell therein: for I have given you the land to possesse it.

54 And yee shall inherite the land by lot, according to your families: * to the more yee shall give more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drive out the inhabitants of the land before you, then those which ye let remaine of them, shall be * prickes in your eyes, and thornes in your side, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall doe unto you, as I thought to doe unto them.

CHAP. XXXIII.

3 The coast and borders of the land of Canaan. 17 Certain men are assigned to divide the land.

And the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When yee come into the land of Canaan, this is the * land that shall fall unto your inheritance: that is, the land of Canaan with the coasts thereof.

3 * And your South-quarter shall be from the wilderness of Zin to the borders of Edom: so that your South-quarter shall bee from the salt Sea coast Eastward.

4 And the border shall compasse you from the South to * Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-adder, and goe along to Azmon.

5 And the border shall compasse from Azmon unto the * river of Egypt, and shall goe out to the sea.

6 And your West-quarters shall be the great sea: even that border shall be your West-coast.

7 And this shall be your North-quarter, yee shall marke out your border from the great Sea unto mount d Hor.

8 From mount Hor yee shall point out till it come unto Hamath, and the end of the coasts shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan, this shall be your North-quarter.

10 And yee shall marke out your East-quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East-side of Ain: and the same border shall descend and goe out at the side of the sea of * Chinnereth Eastward.

12 Also that border shall goe downe to Jorden, and leave at the salt-sea: this shall be your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord commanded to give unto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse have received their inheritance.

15 Two tribes and an halfe tribe have recei-

ved their inheritance on this side of Jorden toward Jericho full East.

16 ¶ Again the Lord spake to Moses, saying,

17 These are the names of the men which shall divide the land unto you: * Eleazar the Priest, and Joshua the sonne of Nun.

18 And yee shall take also a prince of every tribe to divide the Land.

19 The names also of the men are these: Of the tribe of Judah, Caleb the sonne of Jephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Joseph: of the tribe of the sonnes of Manasse, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Kemuel, the sonne of Shipthan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 Unto the Levites are given cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one mans witness shall no man be condemned.

And the Lord spake unto Moses in the plaine of Moab by Jorden, toward Jericho, saying,

2 * Command the children of Israel, that they give unto the Levites of the inheritance of their possession, b cities to dwell in: ye shall give also unto the Levites the suburbs of the cities round about them.

3 So they shall have the cities to dwell in, and their suburbs shall be for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, from the wall of the citie outward shall be a thousand cubites round about.

5 And yee shall measure without the citie of the East-side, c two thousand cubites: and of the South-side, two thousand cubites: and of the West-side, two thousand cubites: and of the North-side, two thousand cubites: and the city shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which yee shall give unto the Levites, * there shall be fixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities more.

7 All the cities which ye shall give to the Levites, shall be eight and fourtie cities: them shall ye give with their suburbs.

8 And concerning the cities which yee shall give, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take lesse: every one shall give of the cities unto the Levites, according to his inheritance, which hee inheriteth.

* Josh. 19, 5.

f One of the heads or chiefs men of every tribe.

g And be ye over every part of ground that should fall to you by lot, to the intent that all the might be done orderly and without contention.

* Josh. 11, 2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would have them fostered thorough the land, because the people might be preserved in them in the obedience of Gods Law.

c So that there were three thousand, and in the compasse of the two thousand, they might have and sowe.

* Deut. 4, 4.
Josh. 20, 2.
and 31, 3.

9 ¶ And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan into the land of Canaan,

11 Ye shall appoynt you cities, to be cities of refuge for you, that the slayer, which slayeth any person unawares, may flee thither.

12 And these cities shall be for you a refuge from thy ^d avenger, that he which killeth, die not, untill he stand before the Congregation in judgement.

13 And of the cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall appoynt three on this side Jordan, and yee shall appoynt three cities in the land of * Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth ^t among you, that every one which killeth any person unawares, may flee thither.

16 * And if one ^f smite another with an instrument of iron that he die, he is a murderer, and the murderer shall die the death.

17 Also if hee smite him by casting a ^g stone, wherewith he may be slaine, and hee die, hee is a murderer, and the murderer shall die the death.

18 Or if he smite him with an hand-weapon of wood, wherewith he may be slaine, if he die, he is a murderer, and the murderer shall die the death.

19 The revenger of the blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enimitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the revenger of the blood shall slay ^h murderer when he meeteth him.

22 But if hee pushed him ⁱ unadvisedly, and * not of hatred, or cast upon him any ^j thing, without laying of waite,

23 Or any stone (whereby he might be slaine) and save him not, or caused it to fall upon him, and he dy, and was not his enemy, neither sought him any harme,

24 Then the Congregation shall judge betweene the slayer and the ^k avenger of blood according to these lawes.

25 And the Congregation shall deliver the slayer out of the hand of the avenger of blood, and the Congregation shall restore him unto the citie of his refuge, whither hee was fled: and he shall abide there unto the death of the ^l hie Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the revenger of blood finde him without the borders of the citie of his refuge, and the revenger of blood slay the ^m murderer, he shall be guiltles.

28 Because he should have remained in the citie of his refuge, untill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne unto the land of his possession.

29 So these things shall be a lawe of judgement unto you, throughout your generations in all your dwellings.

30 Whosoever killeth any person, ⁿ Judge shall slay the murderer, through * witnesses: but * one witnesse shall not reftise against a person to cause him to die.

31 Moreover ye shall take no recompense for

the life of the murtherer, which is ^o worthy to die: but he shall be put to death.

32 Also ye shall take no recompense for him that is fledde to the citie of his refuge, that hee should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for ^p blood defileth the land: and the land cannot be ^q cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which yee shall inhabit, for I dwell in the middes thereof: For I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad.

7 The inheritance could not be given from one tribe to another.

Then ^a the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

2 And sayde, * The Lord commanded ^b my Lord to give the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put unto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance.

4 Also when the ^c Jubile of the children of Israel commeth, then shall their inheritance be put unto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph have said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wives, to whom they thinke best, only to the familie of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe, for every one of the children of Israel shall joyne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the children of Israel, shall be wife unto one of the familie of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers.

9 Neither shall ^d inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married unto their fathers brothers sonnes.

12 They were wives to certaine of the families of the sonnes of Manasseh the sonnes of Joseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the ^e commandements and lawes, which the Lord commanded by the hand of Moses, unto the children of Israel in the plaine of Moab, by Jordan toward Jericho.

^m Which purpose he hath committed murder.

ⁿ Or, murder. ^o So God is mindful of the blood wrongfully shed, that he maketh his dumbe creatures to demand vengeance thereof.

^a It seemeth that the tribes contended who might marry these daughters to have their inheritance: and therefore the sonnes of Joseph proposed the matter to Moses. * Chap. 27, 1. Josh. 17, 3. ^b Meaning, Moses.

^c Signifying that at no time it could returne, for in the Jubile all things returned to their owne tribes.

^d For the tribe could not have continued, if the inheritance which was the maintenance thereof should have beene alienated to others.

^e When there is no male to inherit.

* Chap. 27, 2.

^f Touching the ceremoniall and judiciall lawes.

THE

The fifth Booke of MOSES, Called * DEVTERONOMIE.

THE ARGUMENT.

THe wonderfull love of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fortie yeeres, *Deut. 9.7.* they had deserved to have beene cut off from the number of his people, and for ever to have beene deprived of the use of his holy word and sacraments: yet he did ever preserve his Church even for his crosse mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings and rebellion, hee had most shewly punished) to feare and obey the Lord, to embrace, and keepe his law without adding thereto or diminishing therefrom. For by his word he would be knowne to be their God, and they his people, by his word he would governe his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledg, and his own people from all the other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings and governors, for the setting forth of his word and preservation of his Church: giving unto them an especial charge for the executing thereof: whom therefore he willeth to exercise themselves diligently, in the continuall study and meditation of the same, that they might learne to feare the Lord, love their subjects, abhorre covetousnesse and vice, and whatsoever offended the majestie of God. And as he had before instructed their fathers in all things appertaining, both to his spirituall service: and also for the maintenance of that societie which is betwene me: so hee prescribeth here anew, all such lawes and ordinances, which either concerne his Divine service, or els are necessarie for a common-weale: appoynting unto every estate and degree their charge and duty: aswell, how to rule and live in the feare of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening with all most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as do serve and obey them.

CHAP. I.

a A brief rehearfall of things done before, from Horeb unto Kadesh-barnea. *32* Moses reprooveth the people for their incredulitie. *44* The Israelites are overcome by the Amorites, because they fought against the commandement of the Lord.

THese be the words which Moses spake unto all Israel, on *a* this side Jordan in the wilderness, in the plaine, *b* over against the red-sea, betwene Paran and Tophel, and Laban, and Hazereth, and Di-zahab.

2 There are eleven dayes journey from *c* Horeb unto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleventh moneth, in the fortieth yeere that Moses spake unto the children of Israel according unto all that the Lord hath given him in commandement unto them.

4 After that he had slaine *d* * Sihon the King of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Jordan in the land of Moab *e* began Moses to declare this law, saying,

6 The Lord our God spake unto us in *f* Horeb, saying, Ye have dwelt long enough in this mount.

7 Turne you and depart, and goe unto the mountaine of the Amorites, and unto all places neare thereunto in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea-side to the land of the Canaanites, and unto Lebanon: even unto the great river, the river *g* Perath.

8 Beholde, I have set the land before you: go in and *h* possesse that land which the Lord sware unto your fathers, Abraham, Izhak, and Jaakob, to give unto them and unto their seed after them.

9 And I spake *i* unto you the same time, saying, I am not able to beare you my self alone:

10 The Lord your God hath *b* multiplied you: and beholde, ye are this day as the starres of heaven in number:

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and blesse you, as he hath promised you)

12 How can I alone *i* beare your cumbrance and your charge, and your strife?

13 Bring you men of wisdom and of understanding, and *k* knowne among your tribes, and I will make them rulers over you:

14 Then ye answered me, and said, The thing is good that thou hast commanded *us* to doe.

15 So I tooke the chief of your tribes, *l* wife and knowne men, and made them rulers over you, captaines over thousands, and captaines over hundreds, and captaines over fiftie, and captaines over tenne, and officers among your tribes.

16 And I charged your Judges that same time, saying, Hear the *m* controversies betwene your brethren, and *n* judge righteously betwene every man and his brother, and the stranger that is with him.

17 Ye shall have no respect of person in judgement, *o* but shall heare the small as well as the great, ye shall not feare the face of man: for the judgement is *n* Gods: and the cause that is too hard for you bring unto mee, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 *q* Then we departed from Horeb, and went through all that great and terrible wilderness (as ye have seene) by the way of the mountaine of the Amorites, as the Lord our God commanded us: and we came to Kadesh-barnea.

20 And *r* I said unto you, Ye are come unto the mountaine of the Amorites, which the Lord our God doeth give unto us.

21 Behold, the Lord thy God hath layde the land before thee: goe up and possesse it, as the Lord the God of thy fathers hath said unto thee: feare not, neither be discouraged.

22 *s* Then ye came unto mee every one, and said, We will send men before us, to search us out the

a In the country of Moab.

b So that the wilderness was betweene the Sea and this plaine of Moab.

c In Horeb, or Sinai, forty yeeres before this the Law was given: but because all that were then of age and judgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not judgement.

d By these examples of Gods favour, their misdoes are prepared to receive the Law.

e Num. 21. 24.

f The second time.

g In the second yeere and second moneth, Num. 10. 11.

h Or, Euphrates.

i Gen. 15. 13. and 17. 8.

j By the counsell of Iethro my father in law, Exod. 18. 16.

k Not so much by the counsell of nature, as miraculously.

* That is, according to the law: so called, because the Law which God gave in mount Sinai, is here repeated, as though it were anew Law: and this booke is a commentary or explication of the ten commandments.

i Signifying how great a burden it is, to govern the people.

k Whose godliness and uprightnesse is known.

l Declaring what sort of men ought to have a public charge, read Exod. 18. 21.

* John. 7. 24.

* Levit. 19. 15. chap. 16. 19. 1. Sam. 16. 7. Prov. 24. 23. Eccles. 43. 1. James 2. 2.

m And you are his Lieutenants.

n So that the fact: was in themselves, that they did not feare the impossibility promised.

o Reade, Num. 13. 1. 3.

Who shall go into the land of promise. Chap. II. Against whom Israel may not fight. 66

the land, and to bring us word againe, what way we must go up by, and unto what cities we shall come.

23 So the saying pleased me well, and I tooke twelve men of you, of every tribe one.

24 * Who departed; and went up into the mountaine, and came unto the river Eihcol, and searched out the land.

25 And tooke of the fruite of the land in their hands, and brought it unto us, and brought us worde againe, and said, It is a good land, which the Lord our God doeth give us.

26 Notwithstanding, ye would not go up, but were disobedient unto the commandement of the Lord your God,

27 And murmured in your tents, and sayd, Because the Lord hated us, therefore hath hee brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to destroy us.

28 Whither shall we goe up, our brethren have discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great and walled up to heaven: and moreover, wee have seene the sonnes of the Anakims there.

29 But I sayd unto you, Dread not, nor bee afraid of them.

30 The Lord your God, who goeth before you, hee shall fight for you, according to all that he did unto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonnes, in all the way which yee have gone, untill ye came unto this place.

32 Yet for all this ye did not beleieve the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation, see that good land, which I sware to give unto your fathers,

36 Save Caleb the sonne of Jephunnah: hee shall see it, * and to him will I give the land that he hath troden upon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not goe in thither,

38 But Joshua the sonne of Nun which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover, your children, which ye sayde should be a praye, and your sonnes, which in that day had no knowledge betweene good and evill, they shall go in thither, and unto them will I give it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red Sea.

41 Then ye answered and said unto me, We have sinned against the Lord, * we will go up, and fight according to all that the Lord our God hath commanded us: and ye armed you every man to the warre, and were ready to go up into the mountaine.

42 But the Lord said unto me, Say unto them, Goe not up, neither fight, (for I am y not among you) least ye fall before your enemies.

43 And when I told you, ye would not heare,

but rebelled against the commandement of the Lord, and were presumptuous, and went up into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees use to doe) and destroyed you in Seir, even unto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voyce, nor incline his eares unto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites, 23 Sihon King of Heshbon.

Then we turned, and tooke our journey into the wilderness, by the way of the red Sea, as the Lord spake unto mee: and wee compassed mount Seir a long time.

2 And the Lord spake unto me, saying,

3 Yee have compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall go through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heede therefore.

5 Yee shall not provoke them: for I will not give you of their land so much as a foote breadth, * because I have given mount Seir unto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwell in Seir: through the way of the plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord sayd unto mee, Thou shalt not vex Moab, neither provoke them to battell: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great and many, and tall, as the Anakims,

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shall doe unto the land of his possession, which the Lord hath given them.

13 Now rise up, said I, and get you over the river Zered: and we went over the river Zered.

14 The space also wherein wee came from Kadesh-barnea, untill wee were come over the river Zered, was eight and thirtie yeeres, untill all the generation of the men of warre were wasted out from among the hoaste, as the Lord sware unto them.

15 For indeede the hand of the Lord was against them, to destroy them from among the hoaste, till they were consumed.

z Because ye rather shewed your hypocritie, then true repentance: rather lamenting the losse of your brethren, then repenting for your finnes.

a They obeyed, after that God had chastised them. b Eight and thirty yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 21. * Gen. 36. 3.

d And given thee meane, where with thou mayest make recompence: also God will direct thee by his providence, as he hath done. || Or, wilderness.

|| Or, besiege.

e Which were the Moabites and Ammonites. f Signifying that as these giants were driven out for their finnes: so the wicked when their finnes are ripe, cannot avoide Gods plagues. * Gen. 36. 20.

* Num. 21. 12. g He sheweth hereby, that as God is true in his promise, so his threatnings are not in vaine. h His plague and punishment to destroy all that were twenty yeere olde and above.

16 ¶ So when all the men of warre were consumed and dead from among the people :

17 Then the Lord spake unto me, saying,

18 Thou shalt goe thorow Ar the coasts of Moab this day :

19 And thou shalt come neere over against the children of Ammon : *but* shalt not lay siege unto them, nor moove warre against them : for I will not give thee of the land of the children of Ammon any possession : for I have given it unto the children of Lot for a possession.

20 That also was taken for a land i of giants : for giants dwelt therein aforetime, whom the Ammonites called Zamzumims.

21 A people that was great, and many, and tall, as the Anakims : but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead :

22 As he did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their steade unto this day.

23 And the Avims which dwell in Hazarim *even* unto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise up therefore, sayd the Lord : take your journey, and passe over the river Arnon : behold, I have given into thy hand Sihon, the King of Heshbon, and his land : begin to possesse it, and provoke him to battell.

25 This day will I begin to fend thy feare and thy dread upon all people under the whole heaven, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth unto Sihon King of Heshbon, with wordes of peace, saying,

27 ¶ Let me passe thorow thy land : I will go by the hie way : I will neither turne unto the right hand nor to the left.

28 Thou shalt sell me meate for money, for to eate, and shalt give mee water for money for to drinke : onely I will goe thorow on my foote,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar did unto me) untill I be come over Jorden, into the land which the Lord our God giveth us.

30 But Sihon the King of Heshbon would not let us passe by him : for the Lord thy God had hardened his spirit, and made his heart obstinate, because hee would deliver him into thine hand, as appeareth this day.

31 And the Lord said unto mee, Beholde, I have begun to give Sihon and his land before thee : begin to possesse and inherite his land.

32 ¶ Then came out Sihon to meete us, himselfe with all his people to fight at Jahas.

33 But the Lord our God delivered him into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed every citie, men, and women, and children : wee let nothing remaine.

35 Onely the cattell we tooke to our selves, and the spoyle of the cities which we tooke.

36 From Aroer, which is by the banke of the river of Arnon, and from the citie that is upon the river, even unto Gilead : there was not one citie that escaped us : for the Lord our God delivered up all before us.

37 Onely unto the land of the children of Am-

mon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountaines, nor unto whatsoever the Lord our God forbade us.

CHAP. III.

3 Og King of Bashan is slaine. 11 The signes of his bed. 18 The Reubenites and Gadites are commanded to goe over Jorden armed before their brethren. 21 Joshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit hee desired it.

Then wee turned, and went up by the way of Bashan : * and Og King of Bashan came out against us, he and all his people to fight at Edrei.

2 And the Lord sayde unto me, Feare him not, for I will deliver him : and all his people, and his land into thine hand, and thou shalt doe unto him as thou diddest unto * Sihon King of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered also unto our hand, * Og the King of Bashan, and all his people : and wee smote him, untill none was left him alive.

4 And wee tooke all his cities the same time, neither was there a city which wee tooke not from them, *even* threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside *b* unwalled townes a great many.

6 And wee overthrew them, as wee did unto Sihon King of Heshbon, destroying every citie, *with* men, *c* women, and children.

7 But all the cattell and the spoyle of the cities wee tooke for our selves.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Jorden from the river of Arnon unto mount Hermon :

9 (Which Hermon the Sidonians call Shiron, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Bashan unto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the Giants, *d* whose bed was a bed of yron : is it not at Rabbath among the children of Ammon : the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee possessed at that time, from Aroer, which is by the river Arnon, and halfe mount Gilead, * and the cities thereof, gave I unto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gave I unto the halfe tribe of Manasseh : *even* all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasseh tooke all the countrey of Argob, unto the coastes of Geshuri, and of Maachathi : and called them after his owne name, Bashan, * Havoth Jair unto this day.

15 And I gave part of Gilead unto Machir.

16 And unto the Reubenites and Gadites I gave the rest of Gilead, and unto the river of Arnon, halfe the river and the borders, even unto the river f Jabbok, which is the border of the children of Ammon :

17 The plaine also and Jorden, and the borders from Chinnereth even unto the sea of the plaine, *to* *us*, the salt Sea *h* under the springs of Pishgah

i Who called themselves Re-phaims : that is, preservers, or physicians to heale and reforme vices : but were indeed Zamzumims, that is, wicked and abominable.

b Or, Gaza.

k According to his promise made to Abraham, Gen. 17, 22.

l This declarerth that the hearts of men are in Gods hands either to be made faint, or bold.

* Num. 21, 22.

m Because neither intreaty nor examples or others could moove him, he could not complaine of his just destruction. n God in his election and reprobation doeth not onely appoint the endes, but the means tending to the same.

* Numb. 31, 23.

† Ebr. before us.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserved.

h Or, into our hand.

i Or, food.

* Num. 21, 33. Chap. 29, 7. a Therefore beca the commandment of the Lord, they had just occasion of his part fight against him. * Numb. 21, 34.

* Num. 21, 33.

b As villages and small townes.

c Because this was Gods appointment, therefore it may not be judged cruel.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

* Num. 32, 33.

* Numb. 32, 41. e Meaning, when he wrote this history.

f Which separateth the Ammonites from the Amorites. h Or, at Aidoth Pishgah.

Pisgah Eastward.

18 ¶ And I commanded ^g you the same time, saying, The Lord your God hath given you this land to possess it: yee shall goe over armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye have much cattell) shall abide in your cities, which I have given you;

20 Untill the Lord have given rest unto your brethren as unto you, and that they also possess the land, which the Lord your God hath given them beyond Jordan: then shall ye ^{*} returne every man unto his possession, which I have given you.

21 ¶ ^{*} And I charged Joshua the same time, saying, Thine eyes have seene all that the ^h Lord your God hath done unto these two Kings: ^{*} so shall the Lord doe unto all the kingdoms whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy servant thy greatnesse and thy mighty hand; for where is there a God in heaven or in earth, that can ⁱ do like thy works, and like thy ^j power?

25 I pray thee let me go over and see the good land that is beyond Jordan, that goodly ^k mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord sayd unto me, Let it suffice thee, speake no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe over this Jordan:

28 But charge Joshua, and encourage him, and bolden him: for hee shall goe before this people, and he shall divide for inheritance unto them, the land which thou shalt see.

29 So wee abode in the valley over against Beth-Peor.

CHAP. IV.

1 An exhortation to observe the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Thewings against them that forsake the Law of God. 37 God chose the seeds because he loved their fathers. 43 The three cities of refuge.

Now therefore hearken, O Israel, unto the ordinances and to the lawes which I teach you to do, that yee may live and go in, and possess the land, which the Lord God of your fathers giveth you.

2 ^{*} Ye shall ^b put nothing unto the word which I command you, neither shall ye ^c take ought therefrom, that ye may keepe the commandments of the Lord your God which I command you.

3 Your ^d eyes have seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed everie one from among you.

4 But yee that did ^e cleave unto the Lord your God, are alive every one of you this day.

5 Beholde, I have taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do even so within the land whither ye goe to possess it.

6 Keepe them therefore, and doe them: for

that is your ^f wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, ^g Onely this people is wise, and of understanding, and a great nation.

7 For what nation is ^h so great, unto whom the gods come so neare unto them, as the Lord our God is ⁱ neare unto us, in all that wee call unto him for?

8 And what nation is ^j so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and ^k keepe thy soule diligently, that thou forget not the things which thine eyes have seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will cause them heare my words, that they may learn to feare me all the dayes that they shall live upon the earth, and that they may teach their children:

11 Then came you neare and ^{*} stoodest under the mountaine, and the mountaine ⁱ burnt with fire unto the milks of heaven, and there was darkenesse, cloudes and mist.

12 And the Lord spake unto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, save a voyce.

13 Then hee declared unto you his covenant which he commanded you to ^k doe, even the ten ^l commandements, and wrote them upon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should observe in the land, whither ye goe, to possess it.

15 Take therefore good heede unto your ^l selves: for yee sawe no ^m image in the day that the Lord spake unto you in Horeb out of the middes of the fire:

16 That ye corrupt not yourselves, and make you a graven image, or representation of any figure: ⁿ whether it be the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And least thou lift up thine eyes unto heaven, and when thou seest the sunne, and the moone and the starres with all the hoast of heaven, shouldst be driven to worship them and serve them, which the Lord thy God hath ^o distributed to all people under the whole heaven.

20 But the Lord hath taken you and brought you out of the ^p nyron furnace, out of Egypt to be unto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your words, and sware that I should not goe over Jordan, and that I should not goe in unto that good land, which the Lord thy God giveth thee for an inheritance.

22 For I must die in this land, and shall not goe over Jordan: but ^q ye shall goe over, and possess the good land.

23 Take heede unto your selves, least ye forget the

^f Because all men naturally desire wisdom, he sheweth how to attaine unto it. ^g Or, surely.

^h Helping us, and delivering us out of all dangers, as 2.Sam.7.23.

ⁱ He addeth all these words, to shew that we can never be carefull enough to keepe the law of God, and to teach it to our posteritie.

^{*} Exod.19.18. ⁱ The Law was given with feare, full miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same. ^k God joyneth this condition to his covenant. ^l Or, words.

[†] Ebr. foules. ^l Signifying, that destruction is prepared for all them that make any image to represent God.

^m He hath appointed them for to serve man.

ⁿ He hath delivered you out of most miserable slavery, and freely chosen you for his.

^o Moses good affection appeareth in that that he being deprived of such an excellent treasure, doth not envie them that must enjoy it.

p To those that come not unto him with love and reverence, but rebell against him, Hebr. 12, 29.

q Meaning hereby all superstition and corruption of the true service of God.

r Though men would absolve you, yet the inflexible creatures shall be witnesses of your disobedience. I So that his curse shall make his former blessings of none effect.

s Not with outward shew or ceremony, but with a true confession of thy faults. † Ebr. in the latter dayes.

u To certify them the more of the assurance of their salvation.

x Mans negligence is partly cause, that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their deserts.

the covenant of the Lord your God which hee made with you, and *least* yee make you any graven image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a p consuming fire, and a jealous God.

25 ¶ When thou shalt beget children and childrens children, and shalt have remained long in the land, if ye q corrupt your selves, and make any graven image, or likenesse of any thing, and worke evill in the sight of the Lord thy God, to provoke him to anger.

26 I r call heaven and earth to record against you this day, that ye shall shortly perith from the land, whereunto ye go over Jordan to possesse it: ye shall not prolong your dayes therein, but shall utterly be destroyed.

27 And the Lord shall s scatter you among the people, and ye shall be left few in number among the nations, whether the Lord shall bring you:

28 And there yee shall serve gods: *even* the worke of mans hand, wood, and itoone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come upon thee, † at the length, if thou returne to the Lord thy God, and be obedient unto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which hee u swaue unto them.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man upon the earth, and x aske from the one end of heaven unto the other, if there came to passe such a great thing as this, or whether any such like thing hath been heard.

33 Did ever people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and lived?

34 Or hath God assayed to go and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according unto all that the Lord your God did unto you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest z know that the Lord hee is God, and that there is none but he alone.

36 Out of heaven hee made thee heare his voyce to instruct thee, and upon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because a he loved thy fathers, therefore hee chose their seed after them, and hath brought thee out of Egypt in his sight by his mightie power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to give thee their land for inheritance: as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord hee is God in heaven above, and upon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances,

and his commandements which I commaund thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes upon the earth, which the Lord thy God giveth thee for ever.

41 ¶ Then Moses separated three cities on this side of Jordan toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at unwares, and hated him not in time past, might flee. I say, unto one of those cities, and live:

43 That is, * Bezer in the wilderness, in the plaine country of the Reubenites, and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Jordan, in the valley over against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Bashan, two Kings of the Amorites, which were on this side Jordan toward the sunne rising,

48 From Aroer, which is by the banke of the river Arnon, even unto mount Sion, which is Hermon.

49 And all the plaine from Jordan Eastward, even unto d the Sea of the plaine, under the * springs of Pishgah.

CHAP. V.

1 Moses is the meane betwene God and the people. 8 The Law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord willeth that the people should feare him. 32 They must neither decline to the right hand nor left.

T Hen Moses called all Israel, and saide unto them, Heare, O Israel, the ordinances and the lawes which † I propose to you this day, that ye may learne them, and take heede to observe them.

2 * The Lord our God made a covenant with us in Horeb.

3 The Lord a made not this covenant with our fathers *only*, but with us, *even* with us all here alive this day.

4 The Lord talked with you b face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare unto you the word of the Lord: for ye were afraid at the sight of the fire, and went not up into the mount) and he said,

6 ¶ * I am the Lord thy God, which have brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none c other gods before my face.

8 Thou shalt make thee no graven image, or any likenesse of that that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth,

9 Thou shalt neither bowe thy self unto them, nor serve them: for * I the Lord thy God am a d jealous God, visiting the iniquitie of the fathers upon the children, even unto the third and fourth generation of them that hate me:

b God promised reward not for our merits, but to encourage us, and to assure us that our labour shall not be lost.

* Josh. 20, 1.

c The articles and poynts of the covenant.

* Num. 21, 24. chap. 1, 4.

* Num. 21, 33. chap. 3, 33.

d That is, the salt-sea. * Chap. 3, 17.

† Ebr. I speake in your eares. * Exod. 19, 1, 6.

a Some read, God made not this covenant, *the* is, in such ample sort and with such signes and wonders. b So plainly that ye neede not to doubt thereof.

* Exod. 20, 1. Levit. 26, 1. Psal. 97, 7, 9.

¶ Or, servant. c God bindeth us to serve him only, without superstition and idolatry.

* Exod. 34, 7. Jerem. 32, 19.

d That is, of his honour, not permitting it to be given to other.

The first degree to keepe the commandements, is to love God.

Meaning, since God permitteth six dayes to our labours, that we ought willingly to dedicate the seventh to serve him wholly.

Not for a shew, but with true obedience, and due reverence.

** Matt. 5. 19.
* Luke 15. 20.
* Rom. 13. 9.*

** Rom. 7. 7.
h He speaketh not onely of that resolute will, but that there be no motion or affection.*

i Teaching us by his example to be content with his word, and adde nothing thereto.

** Exod. 19. 19.*

** Chap. 4. 33.*

i Or, mar.

** Exod. 30. 19.*

k Here requireth of us nothing but obedience, shewing also that of our selves we are unwilling thereunto.

10 And shewing mercy unto thousands of them that love me, and keep my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes^f thou shalt labour, and shalt doe all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man-servant, nor thy mayd, nor thine ox, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man-servant and thy mayd may rest as well as thou.

15 For, remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee upon the land, which the Lord thy God giveth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 * Neither shalt thou cover thy neighbours wife, neither shalt thou desire thy neighbours house, his fildes, nor his man-servant, nor his mayd, his ox, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake unto all your multitude in the mount of the mids of the fire, the cloud and the darknes, with a great voyce, and added no more thereto: and wrote them upon two tables of stone, and delivered them unto me.

23 And when ye heard the voyce out of the middes of the darknesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed us his glory and his greatnesse, and we have heard his voyce out of the middes of the fire: wee have seene this day that God doeth talke with man, and he liveth.

25 Now therefore, why should we dye? for this great fire will consume us: if we heare the voyce of the Lord our God any more, we shall dye.

26 For what flesh was there ever, that heard the voyce of the living God speaking out of the middes of the fire as we have, and lived?

27 Go thou neere and heare all that the Lord our God sayth: and declare thou unto us all that the Lord our God saith unto thee: * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake unto me: and the Lord said unto me, I have heard the voyce of the wordes of this people, which they have spoken unto thee: they have well sayd, all that they have spoken.

29 Oh * that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for ever.

30 Goe, say unto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I give them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord our God hath commaunded you, that yee may live, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which, to love him with all thine heart. 7 The same must be taught to the posterity. 16 Not to tempt God. 23 Righteousnesse is contained in the Law.

These now are the commandements, ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whether ye goe to possesse it:

1 That thou mightest^a feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, even that thy dayes may be prolonged:

2 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may increase mightily^b in the land that floweth with milk and hony, as the Lord God of thy fathers hath promised thee.

3 Heare, O Israel, The Lord our God is Lord onely.

4 And * thou shalt love the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

5 * And these wordes which I commaund thee this day, shall be in thine heart.

6 And thou shalt^c rehearse them continually unto thy children, and shalt talke of them when thou tarrest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up:

7 And thou shalt binde them for a signe upon thine hand, and they shall be^d as frontiers betwene thine eyes.

8 Also thou shalt write them upon the^e posts of thine house, and upon thy gates.

9 And when the Lord thy God hath brought thee into the land, which he sware unto thy fathers Abraham, Izhak, and Jaakob, to give to thee, with great and goodly cities which thou buildest not,

10 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards and olive-trees which thou plantedst not, and when thou hast eaten and art full.

11 * Beware least thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

12 Thou shalt feare the Lord thy God, and serve him, and shalt^f swear by his Name.

13 Ye shall not walke after other gods, after any of the gods of the people which are round about you.

14 (For the Lord thy God is a jealous God among

1 Ye shall neither adde or diminish. Chap. 4. 2.

m As by the obedience, God giveth us all felicity: so of disobeying God proceede all our miseries.

n Or, judgements.

a A reverent feare and love of God, is the first beginning to keepe Gods commandements.

b Which hath abundance of all things appertaining to mans life.

** Matth. 22. 37. Mark. 12. 29, 34. Luke 13. 27.*

** Chap. 11. 18.*

c Some reade, thou shalt: when thou upon thy children: to wit, that they may print them more deeply in memorie.

d Or, signes of remembrance.

e That when thou entrest in, thou mayest remember them.

f Let not wealth and ease cause thee forget Gods mercies, whereby thou wast delivered out of misery.

g We must feare God, serve him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here bee condemned all mans good intentions.

i God requireth not onely that we serve him all our life, but also that we take paines what our posterity may see forth his glory.

k Nothing ought to moove us more so true obedience then the great benefits which wee have received of God.

l But because none could fully obey the law, we must have recourse to Christ to be justified by faith.

among you:) least the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his testimonies, and his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord sware unto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonnes shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then shalt thou say unto thy sonne, Wee were Pharaohs bond-men in Egypt: but the Lord brought us out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and evil upon Egypt, upon Pharaoh, and upon all his household before our eyes,

23 And k brought us out from thence, to bring us in, and to give us the land which he sware unto our fathers.

24 Therefore the Lord hath commanded us, to doe all these ordinances, and to feare the Lord our God, that it may goe ever well with us, and that he may preserve us alive as at this present.

25 Moreover, this shalbe our righteousness before the Lord our God, if we take heed to keepe all these commandments, as he hath commanded us.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles.
5 They must destroy the idoles. 8 The election dependeth on the free love of God. 19 The experience of the power of God ought to confirme us. 25 To avoide all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall give them a before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no * covenant with them, nor have compassion on them,

3 Neither shalt thou make marriages with them, neither give thy daughter unto his sonne, nor take his daughter unto thy sonne.

4 For ¶ they will cause thy sonne to turne away from mee, and to serve other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall overthrowe their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

6 * For thou art an holy people unto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people unto himselfe, above all people that are upon the earth.

7 The Lord did not set his love upon you, nor chuse you, because ye were more in number then any people: for ye were the fewest of all people:

8 But because the Lord loved you, and because hee would keepe the oathe which hee had sworne unto your fathers, the Lord hath brought you out by a mightie hand, and delivered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou mayest know, d that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy unto them that love him and keepe his commandments, even to a thousand generations,

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken unto these lawes, and observe and doe them, then the Lord thy God shall keepe with thee the covenant, and the f mercie which he sware unto thy fathers.

13 And he will love thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the evill diseases of * Egypt (which thou knowest) upon thee, but will send them upon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall give thee: g thine eye shall not spare them, neither shalt thou serve their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

19 ¶ The great h tentations which thine eyes saw, and the signes and wonders, and the mightie hand, and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people, whose face thou fearest.

20 * Moreover, the Lord thy God will send h hornets among them untill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty and dreadful.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, least the i beastes of the field increase upon thee.

23 But the Lord thy God shall give them before thee, and shall destroy them with a mightie destruction, untill they be brought to nought.

24 And he shall deliver their Kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, untill thou hast destroyed them.

25 The graven images of their gods shall ye e burne with fire, and * cover not the silver and golde, that is on them, nor take it unto thee, least thou k be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

c Freely finding no cause in you more then in others so to doe.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded upon his free grace: therefore in recompensing their obedience, he hath respect to his mercie, and not to their merits.

* Exod. 23. 26.

* Exod. 9. 14, and 15. 26.

g We ought not to be mercifull, where God commandeth severity. * Exod. 23. 33.

h Or, plagues, or trials, Chap. 29. 3. as Exod. 15. 25. and 16. 4.

* Exod. 23. 28. Josh. 24. 12. b There is nothing small a creature, which I will not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promise so soone as you would wish.

* Chap. 13. 3. Exod. 23. 24. * Josh. 7. 1. 25. 2. Mach. 13. 40. k And be caused to idolatry.

* Chap. 31. 8.

a Into thy power.

* Exod. 23. 32. and 34. 12.

¶ Or, any of them.

b God would have his service pure without all idolatrous ceremonies and superstitions, Chap. 22. 3. * Chap. 14. 2. and 26. 18. 19. * Exod. 19. 5. 2. Petr. 2. 9.

Chap. 13, 17.

thine house, least thou be accursed like it, *but* utterly abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

1 *God humbled the Israelites to trie what they haue in their heart.* 5 *God chastifeth them as his children.* 14 *The heart ought not to be proude of Gods benefites.* 19 *The forgetfulness of Gods benefites causeth destruction.*

YE shall keepe all the commandments which I command thee this day, for ^a to do them: that ye may live, and be multiplied, and goe in, and possesse the land which the Lord sware unto your fathers.

2 And thou shalt remember all the way which the Lord thy God let thee this fourtie yeers in the wilderness, for to humble thee, and to ^b prove thee, to know what was in thine heart, whether thou wouldest keepe his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liued not by ^c bread onely, but by every word that proceedeth out of the mouth of the Lord, doth a man live.

4 Thy rayment waxed not olde upon thee, neither did thy foote ^d swell those fourtie yeeres.

5 Know therefore in thine heart, that as a man nourereth his sonne, so the Lord thy God ^e nourereth thee.

6 Therefore shalt thou keepe the commandments of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are rivers of water and fountaines, and ^f depths that spring out of valleys and mountaines:

8 A land of wheate and barley, and of vineyardes, and fig-trees, and pomegranates: a land of oyle, olive and hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land ^g whose stones are yron, and out of whose mountaines thou shalt digge brasile.

10 And when thou hast eaten and filled thy selfe, thou shalt ^h blesse the Lord thy God for the good land, which he hath given thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandments and his lawes, and his ordinances, which I commande thee this day:

12 Least ⁱ when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beastes, and the sheepe are increased, and thy silver and golde is multiplied, and all that thou hast is increased,

14 Then thine heart ^j be lifted up, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

15 Who was thy guide in that great and terrible wilderness (wherein were fire serpents, and scorpions and drought, where ^k was no water, * who brought forth water for thee out of the rock of flint:

16 Who fedde thee in the wilderness with * M A N, which thy fathers knew not) to humble thee, and to proove thee, that he might doe thee good at the latter end.

17 Beware least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance,

18 But remember the Lord thy God: for it is hee which ^l giveth thee power to get substance to establish his covenant which hee sware unto thy fathers, as *appeareth* this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serve them, and worship them, I ^m k testifie unto you this day, that ye shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient unto the voyce of the Lord your God.

CHAP. IX.

1 *God doth them not good for their owne righteousness, but for his owne sake.* 7 *Moses putteth them in remembrance of their sinnes.* 17 *The two Tables are broken.* 26 *Moses prayeth for the people*

HEARE, O Israel, thou shalt passe over Jordan ⁿ this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled up to heaven.

2 A people great and tall, *even* the children of the Anakims, whom thou knowest, and of whom thou hast ^o heard say, Who can stand before the children of Anak?

3 Understand therefore that this day the Lord thy God is hee which ^p goeth over before thee as a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said unto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my ^q righteousness the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousness, or for thy upright heart, but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God sware unto thy fathers, Abraham, Izhak, and Jaakob.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possesse it for thy righteousness: for thou art a ^r stiffnecked people.

7 ^s Remember and forget not, how thou provokedst the Lord thy God to anger in the wilderness: ^t since the day that thou diddest depart out of the land of Egypt, until yee came into this place, yee have rebelled against the Lord.

8 Also in Horeb ye provoked the Lord to anger, that the Lord was wroth with you, *even* to destroy you.

9 When I was gone up into the mount, to receive the Tables of stone, the Tables, *I say*, of the Covenant, which the Lord made with you: and * I abode in the mount fourtie dayes and fourtie nights, and I neither ate breade nor yet dranke water:

10 * Then the Lord delivered me two tables of stone written with the ^u finger of God, and in them was *coneyned* according to all the wordes which the Lord hath said unto you in the mount out of the middes of the fire, in the day of the assembly.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gave mee the two tables of stone, the tables, *I say*, of the covenant.

12 And the Lord said unto me, * Arise, get thee downe quickly from hence: for the people which thou

i If things concerning this life, proceede onely of Gods mercy: much more spiri-
tuali giftes and life everlasting.
k Or take to wit-
nesse the heaven
and the earth, as
Chap. 4. 26.

a Meaning, Shortly.

b By the report of the spies, Num. 13. 26.

c To guide thee and governe thee.

d Man of himself can deserve nothing but Gods anger, and if God spare any, it cometh of his great mercy.

e Like stubbornne oxen which will not endure their masters yoke.

f He prooveth by the length of time, that their rebellion was most great and intolerable.

* Exod. 24. 18. and 34. 28.

* Exod. 31. 18.

g That is, miraculously, and not by the hand of men.

* Exod. 32. 7.

a Showing that it is not enough to heare the word, except we expresse it by example of life.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

c Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.
d As they that goe barefooted.

e So that his afflictions are signes of his fatherly love toward us.

f Or, meere.

g Where there are mines of metall.

h For to receive Gods benefites, and not to be thankfull, is to contemne God in them.

i By attributing Gods benefites to thine owne wisdom and labour, or to good fortune.

* Num. 20. 11.

* Exod. 19. 15.

h So soone as a man declineth from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger that he consume not all.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that have authority and resist not wickednesse.

m Horeb, or Sinai.
* Num. 11, 1, 3.
* Exod. 17, 7.
* Numb. 11, 34.
n At the returne of the spies.

o Whereby is signified that God requirerh earnest continuance in prayer.

p The godly in their prayers, ground on Gods promise, and confesse their finnes.
* Num. 14, 16.

thou hast brought out of Egypt, have ^h corrupt their wayes: they are soone turned out of the way which I commanded them, they have made them a molten image.

13 Furthermore the Lord spake unto me, saying, I have seene this people, and behold, it is a stiffnecked people.

14 ⁱ Let me alone, that I may destroy them, and put out their name from under heaven, and I will make of thee a mightie nation and greater then they be.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Covenant ^{were} in my two hands)

16 Then I looked, and behold, ^{ye} had sinned against the Lord your God, ^{for} ye had made you a molten calfe, ^{and} had turned quickly out of the ^k way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your finnes which ye had committed, in doing wickedly in the sight of the Lord, in that ye provoked him unto wrath,

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooved against you, even to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, ^{even} to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, ⁱ I ^{meane} the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, even unto very dust: and I cast the dust thereof into the river, that descended out of the ^m mount.

22 Also ^{*} in Taberah, and in ^{*} Massah, ^{*} and in Kibroth-hattaavah ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up, and possesse the land which I have given you, then ye ^{*} rebelled against the commandment of the Lord your God, and beleevied him not, nor hearkened unto his voyce.

24 Ye have been rebellious unto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord ^o fourty dayes, and fourty nights, as I fell downe before, because the Lord had said that he would destroy you.

26 And I prayed unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 P Remember thy servants Abraham, Izhak, and Jaakob: looke not to the stubburnnesse of this people, nor to their wickednesse, nor to their sinne.

28 Least the countrey whence thou broughtest them, say, ^{*} Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out to slay them in the wilderness.

29 Yet they are ^{thy} people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Levi is dedicate to the service of the Tabernacle. 12 What the Lord required of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord said unto me, ^{*} Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an Arke of wood.

2 And I will write upon the tables, the words that were upon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of ^{*} Shittim wood, and hewed two tables of stone like unto the first, and went up into the mountaine, and the two Tables in mine hand.

4 Then he wrote upon the Tables according to the first writing, (the tenne commandments, which the Lord spake unto you in the mount out of the middes of the fire, in the day of the ^b allem-bly) and the Lord gave them unto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 [¶] And the children of Israel tooke their journey from Beeroth of the children of Jaakan, to ^c Nofera, where Aaron died, and was buried, and Eleazar his sonne became ⁱ riest in his stead.

7 [¶] From thence they departed unto Gudgodah, and from Gudgodah to Jotbath, a land of running waters.

8 [¶] The same time the Lord separated the tribe of Levi to beare the Arke of the Covenant of the Lord, ^{and} to stand before the Lord, to ^d minister unto him, [&] to blesse in his Name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: ^{for} the Lord is his ^e inheritance, as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, fourty dayes and fourty nights, and the Lord heard me at that time also, ^{and} the Lord would not destroy thee.

11 But the Lord said unto me, Arise, goe forth in the journey before the people, that they may goe in and possesse the land, which I sware unto their fathers to give unto them.

12 [¶] And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to love him, and to serve the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandments of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heaven, and the heaven of heavens ^{*} the Lords thy God, and the ^{*} earth, with all that therein is.

15 [¶] Notwithstanding, the Lord set his delight in thy fathers to love them, and did chuse their seede after them, ^{even} you above all people, as ^{ap-}pearth this day.

16 ^h Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepterh no ^{*} persons, nor taketh reward:

18 Who doeth right unto the fatherlesse and widow, and loveth the stranger, giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 ^{*} Thou shalt feare the Lord thy God: thou shalt serve him, and thou shalt cleave unto him, and i shalt sweare by his Name.

* Exod. 34, 1.

a Which wood is of long continuance.

b When you were assembled to receive the Law.

c This mountain was also called Hor, Num. 30, 1.

d That is, to offer sacrifice, and to declare the Law to the people.

e So God turned the curse of Jaakob, Gen. 49, 5, unto blessing.

f For all our finnes and transgressions God requireth nothing but to turne to him and obey him.

* Psal. 14, 1.

g Although he was Lord of heaven and earth, yet would he chuse none but you, h Cut off all the evill affections, Ierem. 4, 4.

* 2. Chron. 19, 1. Job 34, 19. Rom. 2, 11.

* Chap. 6, 13. Matth. 4, 10. i Read Chap. 6, 13.

21 Hee is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seene.

22 Thy fathers went downe into Egypt * with seuentie persons, and now the Lord thy God hath made thee, as the * starres of heaven in multitude.

CHAP. XI.

1 An exhortation to love God, and keepe his law. 20 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it unto the children. 26 Blessing and cursing.

Therefore thou shalt love the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandements alway.

2 And a confider this day (for I speake not to your children, which have neither known nor seene) the chastisements of the Lord your God, his greaues, his mighty hand, and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt, unto Pharaoh the King of Egypt and unto all his land:

4 And what he did unto the hoaste of the Egyptians, unto their horses, and to their charres, when he caused the waters of the red Sea to overflowe them, as they pursued after you, and the Lord destroyed them unto this day:

5 And b what he did unto you in the wilderness, untill ye came unto this place:

6 And what he did unto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their household, and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes have seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe all the commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord sware unto your fathers, to give unto them and to their seede, even a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy hand, as a garden of herbes:

11 But the land whither ye go to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes upon it, from the beginning of the yeere, even unto the ende of the yeere.

13 ¶ If yee shall hearken therefore unto my commandments, which I command you this day, that ye love the Lord your God and serve him with all your heart, and with all your soule,

14 I also will give raine unto your land in due time, the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send graine in thy fields for thy cattell, that thou mayest eate, and have ynough.

16 But beware lest your heart be deceived you, and least ye turne aside, and serve other gods, and worship them.

17 And so the anger of the Lord be kindled against you, and he shut up the heaven, that there be no raine, and that your land yee de not her

fruit, and ye perish quickly from the good land, which the Lord giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soule, and * binde them for a signe upon your hand, that they may be as a frontlet betweene your eyes.

19 And ye shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up.

20 And thou shalt write them upon the postes of thine house, and upon thy gates.

21 That your dayes may be multiplyed, and the dayes of your children, in the land which the Lord sware unto your fathers to give them, as long as the heavens are above the earth.

22 ¶ For if ye keepe diligently all these Commandements, which I command you to doe: that is, to love the Lord your God, to walke in all his wayes, and cleave unto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of your feete shall tread, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the River even the river Perath, unto the uttermost Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dreade of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 * The blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 And the * curse, if ye will not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye have not * knowne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not beyond Jordan in that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine over against Gilgal, beside the grove of Moreh?

31 For yee shall passe over Jordan, to go in to possesse that land which the Lord your God giveth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I set before you this day.

CHAP. XII.

3 To destroy the idolatrous places. 5.8 To serve God where he commandeth, and as he commandeth, and not as man's fantasie. 39 The Levites must be nourished. 31 Idolaters burne their children to their gods, to add nothing to Gods word.

These are the ordinances and the lawes, which ye shall observe and doe in the land, (which the Lord God a of thy fathers giveth thee to possesse it) as long as ye live upon the earth.

2 * Yee shall utterly destroy all the places wherein the nations which ye shall possesse, served their gods upon the high mountaines, and upon the hilles, and under every greene tree.

3 * Also ye shall overthrow their altars, and break downe their pillars, and burne their b groves with fire: and ye shall hew downe the graven images of their

* Chap. 6, 8, 9.

* Chap. 4, 10. and 6, 7.

g As long as the heavens endure. 2. Pet. 3, 10, 12.

* Josh. 1, 3. h This was accomplished in Davids and Salomons time. i Called Mediterraneum.

* Chap. 18, 8. and 30, 1.

* Chap. 18, 25.

k He reproveth the malice of men which leave that which is certaine to follow that which is uncertaine. * Chap. 17, 13. Josh. 8, 33. l Meaning, in Samaria. m Or, plaine.

* Chap. 5, 33.

a Whereby they are admonished to seeke none other God. * Chap. 7, 5.

* Jud. 2, 2. b Wherein they sacrificed to their idoles.

Gen. 47, 27. Gen. 1, 5. Gen. 1, 5.

Ye, which have seen Gods graces with your eyes, ought rather to be moved, then your children, which have only heard of them.

As well concerning his benefits, as his corrections.

Ebr. was at their feete.

Because ye have felt both his chastisements and his benefits.

Or, labour. As by making gutters for the waters to come out of the river Nilus to water the land.

In the seed-time, and toward harvest.

By dividing to your selves foolish devotions according to your owne fantasies.

c Ye shall not serve the Lord with superstitions. * 2.King.8.29. 2.Chron.6.5. and 7.12.16.

d Meaning, the first fruites.

e Where his Arke shalbe.

f Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.

g It had not beene enough to conquer, except God had maintained them in rest under his protection.

h Or, that which ye chuse out for your vowes.

* Chap.10.9.

i As was declared ever by the placing of the Arke, as in Shiloh 243 yeeres, or as some write more then 300 yeeres, and in other places till the temple was built.

j As God hath given thee power and abilitie.

k Every one might eat at home as well the beast appointed for sacrifice, as the other. l Meaning, whatsoever was offered to the Lord, might not be eaten, but where he had appointed.

* Eccles.7.32.

* Gen.28.14. Chap.19.8.

their gods, and abolish their names out of that place.

4 Ye shall not do so unto the Lord your God, But ye shall seeke the place which the Lord your God shall * choofe out of your tribes, to put his Name there, and there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt-offerings, and your sacrifices, and your tithes, and the offering of your hands, and your vowes, and your free offerings, and the first-borne of your kine and of your sheepe.

7 And there yee shall eat * before the Lord your God, and ye shall rejoyce in all that ye put your hand unto, both ye, and your households, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe ^f here this day: that is, every man whatsoever seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giveth thee.

10 But when ye go over Jordan, and dwell in the land, which the Lord your God hath given you to inherit, and when he hath given you ^g rest from all your enemies round about, and ye dwell in safetie,

11 When there shall be a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the offering of your hands, and all your ^h speciall vowes which ye vowe unto the Lord:

12 And yee shall rejoyce before the Lord your God, ye, and your sonnes, and your daughters, and your servants, and your maidens, and the Levite that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the Lord shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thine heart desireth according to the ⁱ blessing of the Lord thy God which he had given thee: both the uncleane and the cleane may eat thereof, * as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, but powre it upon the earth as water.

17 ^g Thou maiest not eat within thy gates the tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first-borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy servant, and thy maid, and the Levite that is within thy gates: and thou shalt rejoyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Levite, as long as thou livest upon the earth.

20 ^g When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh (because thine heart longeth to eat flesh) thou mayest eat flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee,

then thou shalt kill of thy bullockes, and of thy sheepe which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates, whatsoever thine heart desireth.

22 But as the roe bucke, and the hart is eaten, so shalt thou eat them: both the uncleane and the cleane shall eat of them alike.

23 Onely be [†] sure that thou eat not the blood: for the blood [†] is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but powre it upon the earth as water.

25 Thou shalt not eat it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine [†] holy things which thou hast, and thy vowes thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt-offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings shall be powred upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heede, and heare all these wordes which I commanded thee, that it may goe [†] well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ^g When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in ^p snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serve their gods, that I may doe so likewise?

31 Thou shalt not doe so unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have ^q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoever I command you, take heede you doe it: * thou shalt put nothing there-to, nor take ought therefrom.

CHAP. XIII.

⁵ The enticers to idolatry must be slain, ⁶ seems they never so holie. ⁷ So neare of hundred or of friendship. ¹² Or great in multitude or power.

If there arise among you a Prophet or a dreamer of ^a dreames, (and give thee a signe or wonder, ² And the signe and the wonder, which hee hath tolde thee, come to passe) saying, ^b Let us go after other gods, which thou hast not knowen, and let us serve them,

3 Thou shalt not hearken unto the wordes of that Prophet, or unto that dreamer of dreames: for the Lord your God ^c prooveth you, to knowe whether you love the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken unto his voyce, and ye shall serve him, and cleave unto him.

5 But that Prophet, or that dreamer of dreames, he shall ^d be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee

† Ebr. be strong or constant. m Because the life of beastes is in their blood.

n That which thou wilt offer sacrifices.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serve me thereby.

q They thought nothing too hard to offer to their idols. * Chap.4.1. John.1.7. Psal.30.6. Revel.14.

a Which signifies that he hath revealed unto him in dreams.

b He sheweth whereunto the false prophets tend.

c God enticeth all these things that his may be knowne.

d Being caught by testimonies, and condemned by the judge.

thee out of the way, wherein the Lord thy God commanded thee to walke: ſo ſhalt thou take the euill away fourth of the middes of thee.

6 ¶ If e thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife, that lieth in thy boſome, or thy friend, which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us go and ſerue other gods, (which thou haſt nor knowne, thou I ſay, nor thy fathers.)

7 Any of the gods of the people which are round about you, heere unto thee or far off from thee, from the one end of the earth unto the other:

8 Thou ſhalt not conſent unto him, nor heare him, neither ſhall thine eye pittie him, nor ſhew mercy, nor keepe him ſecrer:

9 But thou ſhalt even kill him: & thine hand ſhall bee firſt upon him to put him to death, and then the hands of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die (becauſe he hath gone about to thruſt thee away from the Lord thy God, which brought thee out of the land of Egypt: from the houſe of bondage)

11 That * all Iſrael may heare and feare, and do no more any ſuch wickednes as this among you.

12 ¶ If thou ſhalt heare ſay (concerning any of thy cities, which the Lord thy God hath given thee to dwell in)

13 † Wicked men are gone out from among you, and have drawen away the inhabitants of their city, ſaying, Let us go and ſerue other gods, which ye have not known.

14 Then thou ſhalt ſeeker, and make ſearch and enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought among you,

15 Thou ſhalt even ſlay the inhabitants of that cite with the edge of the ſword: deſtroy it utterly, and all that is therein, and the cattell thereof with the edge of the ſword.

16 And i thou ſhalt gather all the ſpoile of it into the middes of the ſtreete thereof, and burne with fire the cite and all the ſpoile thereof every whit, unto the Lord thy God: and it ſhall be an heape for ever, it ſhall not be built againe.

17 And there ſhall cleave nothing of the * damned thing to thine hand, that the Lord may turne from the fierceneſſe of his wrath, and ſhewe thee mercy, and have compaſſion on thee, and multiply thee as he hath ſwoine unto thy fathers:

18 When thou ſhalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day: that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

1 The manners of the Gentiles in marking themſelves for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tiſhes for the Levites, ſtranger, fatherleſſe, and widowe.

Y^e are the children of the Lord your God, * Ye ſhall not cut your ſelves, nor make you any badneſſe betweene your eyes for the dead.

2 * For thou art an holy people unto the Lord thy God, and the Lord hath choſen thee to be a precious people unto himſelfe, above all the people that are upon the earth.

3 ¶ Thou ſhalt eate no maner of abomination.

4 b Theſe are the beaſts, which ye ſhall eate, the beefe, the ſheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the unicorne, and the wilde oxe, and the Chamois.

6 And every beaſt that parteth the hooſe, and cleaveth the clift into two clawes, and * of the beaſts that cheweth the cudde, that ſhall ye eate.

7 But theſe ye ſhall not eate, of them that chew the cud, and of them that divide and cleave the hooſe onely: the camel, nor the hare, nor the cony: for they chew the cud, but divide not the hooſe, therefore they ſhall be uncleane unto you:

8 Alſo the ſwine, becauſe hee divideth the hooſe, and cheweth not the cud, ſhall be uncleane unto you: yee ſhall not eate of their fleſh, nor touch their dead carkeiſes.

9 ¶ * Theſe ſhall ye eate, of all that are in the waters: all that have finnes and ſcales ſhall ye eate.

10 And whatſoever hath no finnes nor ſcales, ye ſhall not eate: it ſhall be uncleane unto you.

11 ¶ Of all cleane birdes ye ſhall eate.

12 But theſe are they whereof yee ſhall not eate: the egle nor the goſhawke, nor the oſprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of ravens,

15 Nor the oſtrich, nor the nightcove, nor the ſeameaw, nor the hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redthanke,

17 Nor the pelican, nor the ſwanne, nor the cormorant:

18 The ſtorke alſo, and the heron in his kinde: nor the lapwing, nor * the backe.

19 And every creeping thing that flieth, ſhall bee uncleane unto you: it ſhall not be eaten.

20 But of all cleane foules ye may eate.

21 Ye ſhall eate of nothing that c dieth alone, but thou ſhalt give it unto the d ſtranger that is within thy gates, that hee may eate it: or thou mayeſt ſell it unto a ſtranger: for thou art an holy people unto the Lord thy God. Thou ſhalt not * ſeeth a kid in his mothers milke.

22 Thou ſhalt e give the tithe of all the increaſe of thy feede, that commeth fourth of the field yeere by yeere.

23 And thou ſhalt eate before the Lord thy God (in the place where he ſhall chuſe to cauſe his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the firſtborne of thy kine, and of thy ſheepe: that thou mayeſt learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, ſo that thou art not able to cary it, becauſe the place is farre from thee, where the Lord thy God ſhall chuſe to ſer his name, f when the Lord thy God ſhall bleſſe thee,

25 Then ſhalt thou make it in money, and take the money in thine hand, and goe unto the place which the Lord thy God ſhall chuſe.

26 And thou ſhalt beſtowe the money for whatſoever thine heart deſireth: whether it be oxe, or ſheepe, or wine, or ſtrong drinke, or whatſoever thine heart deſireth: and ſhalt eate it there before the Lord thy God, and rejoyce both thou, and thine houſhold.

27 And the Levite that is within thy gates, ſhalt thou not forſake, for hee hath neither part nor inheritance with thee.

28 At the end of three yeeres thou ſhalt bring fourth all the tiſhes of thine increaſe of the ſame yeere, and lay it up within thy gates.

29. Then

* Levit. xi, 9.

¶ Or, cuckowe.

* Levit. xi, 19.

c Becauſe their blood was not ſhed, but remaineth in them.
p Which is not of thy religion.
* Exod. 23, 19. and 34, 26.
e The tiſhes were ordeyned for the maintenance of the Levites, which had none inheritance.

f When he ſhall give thee abilitie.

¶ Or, binde up.

g After the Priſt hath received the Lords part.

h Beſides the yeerely tiſhes that were given to the Levites, theſe were layd up in ſtore for the poore.

All naturall affections muſt give place to Gods honour. Whom thou ſervſt as thy ſelfe.

As the witneſſe charged, Chap. 17, 7.

Chap. 17, 13.

Ebr. children of ſetiall.

Which are appointed to ſee ſuch puniſhed.

Signifying, that idolatrie is ſo ſpectable, nor ſo grievouſly to be puniſhed, then them which profeſſed God. Of the ſpoile that idolatrous curſed city, ſee Chap. 7, 26. Ch. 7, 11.

Levit. 19, 28. Chap. 7, 6. and 11, 19.

Therefore thou ſhalt not ſee the ſuperior of the Gen.

This ceremony Law inſtited the Jewes ſeek a ſpiritual pureneſſe, even their meate and drinke.

20 Then the Levite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeeres of releasing of debts. 5 God blessed them that keepe his commandments. 7 To help the poore. 12 The freedome of servants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seven yeeres thou shalt make a freedome:

2 And this is the maner of the freedome: every creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou shalt with thy brother, thine hand shall remit:

4 *b* Save when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giveth thee, for an inheritance to possesse it.

5 So that thou hearken unto the voyce of the Lord thy God, to observe and doe all these commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lent unto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne over many nations, and they shall not reigne over thee.

7 *g* If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, I he seventh yeere, the yeere of freedome is at hand: therefore I it grieveth thee to looke on thy poore brother, and thou givest him nought, and he crieth unto the Lord against thee, so that sinne be in thee.

10 Thou shalt give him, and *†* let it not grieve thine heart to give unto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

11 * Because there shall be ever some poore in the land, therefore I command thee, saying, Thou shalt *‡* open thine hand unto thy brother, to thy needie, and to thy poore in thy land.

12 *§* If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serve thee six yeeres, even in the seventh yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emprie,

14 *¶* But shalt *•* give him a liberall reward of thy sheep, and of thy corne, and of thy wine: thou shalt give him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a servant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to day.

16 And if he say unto thee, I will not go away from thee, because he loveth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy servant *†* for ever: and unto thy maid-servant thou shalt doe likewise.

18 Let it not grieve thee, when thou lettest him goe out free from thee: for he hath served thee six yeeres, which is the double worth of *g* an hired servant: and the Lord thy God shall blesse thee in all that thou doest.

19 *g* * All the firstborne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie unto the Lord thy God. *‡* I thou shalt doe no worke with thy firstborne bullocke, nor sheare thy firstborne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, *¶* with thou, and thine houthold.

21 * But if there be any blemish therein, *as if it be* lame, or blind, or have any evil fault, thou shalt not offer it unto the Lord thy God.

22 *¶* But shalt eate it within thy gates: the uncleane, and the cleane shall eate it alike, *•* as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, *¶* but powre it upon the ground as water.

CHAP. XVI.

1 Of Easter. 10 Whitsontide. 13 And the feast of tabernacles. 18 What officers ought to be ordained. 21 Idolatry forbidden.

THou shalt keepe the moneth of * Abib, and thou shalt celebrate the Passeever unto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore *¶* offer the Passeever unto the Lord thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leavened bread with it: *¶* but seven dayes shalt thou eate unleavened bread therewith, *even* the bread of tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leaven seene with thee in all thy coastes seven dayes long: neither shall there remaine the night any of the fiesh untill the morning which thou offeredst the first day at even.

5 Thou maiest *‡* not offer *§* Passeever within any of the gates, which the Lord thy God giveth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the *•* Passeever at even, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe unto thy rents.

8 Six dayes shalt thou eat unleavened bread, and the seventh day shall be a solemne assembly to the Lord thy God: thou shalt do no worke therein.

9 *g* Seven weekes shalt thou *†* number unto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keepe the feast of weekes unto the Lord thy God, *•* even a free gift of thine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt rejoyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy servant, and thy maide, and the Levite that is within thy gates, and the stranger, and the fatherles,

* Exod. 11. 4.

† To the yeere of Jubile, Levit. 25. 40.

g For the hired servant served but three yeeres, and he fixe. * Exod. 21. 19.

‡ For they are the Lords.

* Levit. 22. 26. chap. 17. 1. Eccles. 35. 12.

¶ Thou shalt well eate them, as the roe bucke, and other wilde beasts.

• Read Exod. 13. 4.

¶ Thou shalt see the Easter-lamb.

* Chap. 12. 6.

* Exod. 12. 14. 15.

• Which signifies that all dayes which thou shalt in Egypt.

‡ This was chiefly accomplished, when the Temple was built.

§ Which was instituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Jesus Christ, of whom this lamb was a figure.

¶ Beginning at the next morning after the Passeever. Levit. 23. 15.

Exod. 13. 4.

• Or, as thou art able, willingly.

a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

* Chap. 15. 12.

g Or, any of thy cities.

* Matth. 5. 42. Luke 6. 34.

¶ Ebr. thine eye is evil.

‡ Ebr. let not thine heart be evil.

• To try your charity, Matth. 23. 11.

¶ Thou shalt be liberall.

* Exod. 21. 2. Jerem. 24. 14.

• In token that thou doest acknowledge the benefice which God hath given thee by his labours.

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt rejoyce in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy maid, and the Levite, & the stranger, & the fatherlesse, & the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast unto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacle: and they shall not appeare before the Lord * emptye.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee, throughout the tribes: and they shall judge the people with righteous judgement.

19 Wrest not thou the Law, nor respect any person, neither take reward: for thy reward blinderh the eyes of the wise, and perverteth the words of thy just.

20 That which is just and right shalt thou follow, that thou mayest live, and possesse the land which the Lord thy God giveth thee.

21 ¶ Thou shalt plant thee no grove of any trees neare unto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee up no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

1 The punishment of the idolater. 9 Hard controversies are brought to the Priest and the Judge. 12 The con-
summer must die. 15 The election of the King. 16 and
17 What things be sought to avoid, &c.

Thou shalt offer unto the Lord thy God no bullocke nor sheepe wherein is a blemish or any evill favoured thing: for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giveth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them: as the sunne, or the moone, or any of the host of heaven, which I have not commanded,

4 And it be told unto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) unto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 * At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness, he shall not die.

7 The hands of the 4 witnesses shall be fast

upon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in judgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of controversie within thy gates, then shalt thou arise, and goe up unto the place which the Lord thy God shall chuse.

9 And thou shalt come unto the Priests of the Levites, and unto the Judge that shall be in those dayes, and aske, and they shall shewe thee the sentence of judgement.

10 And thou shalt do according to that thing, which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, and according to the judgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor the left.

12 And that man that will doe presumptuously, not hearkening unto the Priest (that standeth before the Lord thy God to minister there) or unto the Judge, that man shall die, and thou shalt take away evill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come unto the land which the Lord thy God giveth thee, and shalt possess it, & dwell therein, if thou say, I will set a king over me, like as all the nations that are about me,

15 Then thou shalt make him King over thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King over thee: thou shalt not set a stranger over thee which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people againe to Egypt, for to encrease the number of horses, seeing the Lord hath said unto you, Ye shall henceforth goe no more againe that way.

17 Neither shall he take him many wives, least his heart turne away, neither shall he gather him much silver and golde.

18 And when he shall sit upon the throne of his Kingdome, then shall he write him this law repeated in a booke, by the Priests of the Levites.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this Law, and these ordinances to do them;

20 That his heart bee not lifted up above his brethren, and that he turne not from the commandment, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he and his sonnes in the midst of Israel.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levites comming from another place. 9 To avoid the abominations of the Gentiles. 13 God will not leave them without a true Prophet.

The Priests of the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel, * but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: for the Lord is their inheritance, as he hath said unto them.

3 ¶ And

e To signifie a common consent to maintaine Gods Honour and true religion.

f Who shall give sentence as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence that the controversie may have an end.

h So long as he is the true minister of God, and pronounceth according to his word.

ll Or, mayest not. i Who is not of thy nation, least he change true religion into idolatry, and bring thee to slavery. k To revenge their injuries, and to take them of their best horses, 2. King. 10. 25. l From the Law of God: m Meaning, the Deuteronomie. n He shall cause it to be written by them, or he shall write it by their example. o Whereby is meant that Kings ought so to love their subjects, as nature bindeth one brother to love another.

* Num. 18. 20. * Chap. 10. 9. 1. Cor. 9. 13. a That is, the Lords part of his inheritance.

That is, the day of the seventh month, Lev. 23. 34.

Exod. 23. 15. 34. 22.

Eccles. 35. 4.

According to ability that hath given.

Hee gave authority to that people for a time chuse themselves magistrates.

The magistrate constantly know the tenour of the Law, and nothing decline in justice.

Or, image.

Chap. 15. 22. Thou shalt not be God for false, as hypocrites doe.

Shewing that crime cannot excuse by the lie of the tongue.

Whereby he denie h all sin and service of God, as God hath commanded, Num. 33. 30.

19. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99.

Whereby they are bound that they see the

b The right shoulder, Num. 18, 18.

c Meaning, to serve God unfainedly, and not to seeke ease.

d Not constrained to live of himself.

e Signifying they were purged by this ceremony of passing between two fires.

* Levit. 18, 27.
* Levit. 20, 27.
* 1. Sam. 18, 7.

f Without hypocrisie or mixture of false religion.

g Ebr. but thou not so.

† Ebr. given or appointed.

* A. C. 7, 37.
g Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.
* Exod. 20, 19.

* Josh. 1, 45.

h Which promise is not onely made to Christ, but to all that teach in his name, Mai. 19, 21.

i By executing punishment upon him.

k Under this sure note he commandeth all the other tokens.

3 ¶ And this shall be the Priests due of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall give unto the Priest the shoulder, and the two cheekes, and the maw.

4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for ever.

6 ¶ Also when a Levite shall come out of any of thy cities of all Israel, where he remained, and come with e all the desire of his heart unto the place, which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Levites which remaine there before the Lord.

8 They shall have like portions to eat d beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giveth thee, thou shalt not learne to do after the abominations of those nations,

10 Let none be found among you that maketh his sonne or his daughter to e * goe through the fire, or that useth witchcraft, or a regar of times, or a marker of the flying of fowles, or a forcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that do such things are abomination unto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be f upright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken unto those that regard the times, and unto forcerers : g as for thee, the Lord thy God hath not suffered thee so.

15 ¶ The Lord thy God will raise up unto thee a Prophet like unto me, from among you, even of thy brethren : unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said unto mee, They have well spoken.

18 * I will raise them up a Prophet from among their brethren like unto thee, and will put my wordes in his h mouth, and he shall speake unto them all that I shall commaund him.

19 And whosoever will not hearken unto my wordes, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my name, which I have not commanded him to speake, or that speaketh in my name of other gods, even the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken ?

22 When a Prophet speaketh in the Name of the Lord, if the thing k followe not nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously : thou shalt not therefore be afraid of him.

C H A P. XIX.

a The franchised servants. 14 Not to remove thy neighbours boundes. 26 The punishment of him that beareth false witness.

W Hen the Lord thy God * shall roote out the nations, whose land the Lord thy God giveth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee, in the middles of thy land which the Lord thy God giveth thee to possesse it.

3 Thou shalt prepare thee the way, and divide the coastes of the land, which the Lord thy God giveth thee to inherite, into three partes, that every b man-slayer may flee thither.

4 ¶ This also is the cause wherefore the man-slayer shall flee thither, and live : who so killeth his neighbour ignorantly, and hated him not in time passed :

5 As he that goeth unto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helve, and hit his neighbour that he dieth, the same c shall flee unto one of the cities, and live,

6 Least the * avenger of the blood followe after the man-slayer while his heart is chafed, and overtake him, because the way is long, and slay him, although he be not d worthy of death, because he hated him not in time passed.

7 Wherefore I commanded thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God d enlargeth thy coasts (as he hath sworne unto thy fathers) and giveth thee all the land which he promised to give unto thy fathers,

9 (If thou keepe all these commandements to do them, which I command thee this day : to wit, that thou love the Lord thy God, and walke in his wayes for ever) * then thou shalt adde three cities more for thee besides those three.

10 That innocent blood be not shed within the land, which the Lord thy God giveth thee to inherite, e least blood be upon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee unto any of these cities,

12 Then the f Elders of his city shall send and fet him thence, and deliver him into the hands of the avenger of the blood, that hee may die.

13 Thine g eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remove thy neighbours marke, which they of olde time have set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giveth thee to possesse it.

15 ¶ * One witnesse shall not rise against a man for any trespassse, or for any sinne, or for any fault that he offendeth, * but at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be stablished.

16 ¶ If a false witnesse rise up against a man to accuse him of trespassse,

17 Then both the men which strive together, shall stand before the h Lord, even before the Priests & the Judges, which shall be in those dayes.

18 And the Judges shall make diligent inquisition : and if the witnesse be found false, and hath given false witness against his brother,

19 * Then shall ye doe unto him as hee had thought to doe unto his brother : so thou shalt take evil away forth of the middles of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse

* Chap. 19.

* Exod. 21, 12. Num. 35, 9, 11. Josh. 20, 2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murdereth not committed upon murder. * Num. 35, 11.

d Or, cannot be judged to death.

e When thou goest over Jordan to possesse the whole land of Canaan,

* Josh. 20, 4.

f Left thou be punished for innocent blood.

g The Magistrates.

h Then whosoever pardoneth man's offence against the word of God

* Chap. 17, 6. Matth. 18, 6. Josh. 8, 17. * 2. Cor. 13, 1. Hebr. 10, 31.

i Gods presence is where his true ministers are assembled.

* Prov. 19, 5. Dan. 13, 6.

kednesse among you.

11 Therefore thine eye shall have no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must bee first proclaimed. 19 The trees that beare fruit must not be destroyed.

When ^a thou shalt goe forth to warre against thine enemies, and shalt see horses and charrets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere unto the battell, then the Priest shall come forth to speake unto the people,

3 And shall say unto them, Heare. O Israel, ye are come this day unto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

4 For the Lord your God ^b goeth with you, to fight for you, against your enemies, and to save you.

5 And let the officers speake unto the people, saying, What man is ^c that hath built a new house, and hath not ^d dedicated it? let him go and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is ^e there that hath planted a vineyard, and hath not ^f eaten of the fruit? let him go to returne againe unto his house, lest he die in the battell, and another eate the fruit.

7 And what man is ^g there that hath betrothed a wife, and hath not taken her? let him goe and returne againe unto his house, lest he die in battell, and another man take her.

8 And let the officers speake further unto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne unto his house, lest his brethrens heart faint like his heart.

9 And after that the officers have made an end of speaking unto the people, they shall make captaynes of the armie to governe the people.

10 When thou comest neere unto a citie to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe a peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and serve thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *even* all the spoile thereof shalt thou take unto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou doe unto all the cities, which are a great way off from thee, which are not of the cities of these ^f nations here.

16 But of the cities of this people, which the Lord thy God shall give thee to inherit, thou shalt save no person alive,

17 But shalt utterly destroy them, *to wit*, the Hittites, and the Amorites, and Canaanites, and the Perizzites, and Hivites, and the Jebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they have done unto their gods, and so ye should sinne against the Lord your God.

19 When thou hast besieged a citie long tyme, and made warre against it to take it, destroy not the trees thereof, by smitting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the city that maketh warre with thee, untill thou subdue it.

CHAP. XXI.

2 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

If one be found ^a slaine in the land, which the Lord thy God giveth thee to possesse it, lying in the field, and it is not known who hath slain him,

2 Then thine Elders and thy Judges shall come forth, and measure unto the cities that are round about him that is slaine:

3 And les the Elders of that city, which is next unto the slaine man, take out of the drove an heifer that hath not bene put to labour, nor hath drawen in the yoke,

4 And let the Elders of that citie bring the hieifer unto a ^b stonie valley, which is neither cared, nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, and by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands over the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands have not shed this blood, neither have our eyes seen it.

8 O Lord, be mercifull unto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliver them into thine hands, and thou shalt take them captives,

11 And shalt see among the captives a beautiful woman, and hast a desire unto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in unto her, and marry her, and she shall be thy wife.

14 And if thou have no favour unto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 If a man have two wives, one loved and another ^c hated, and they have borne him children, both the loved and also the hated: if the firstborne be the sonne of the hated:

16 Then when the time commeth, that he

g Some read, For man shall be in stead of the tree of the fiele, to come out in the siege against thee.

a This law declareth how horrible a thing murder is, seeing that for one man a whole country shall be punished, except remedie be found.

b Or, rough. b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be joynted to the people of God. e As having renounced parents and country. f This onely was permitted in the warres: otherwise the Israelites could not marry strangers. g This declareth that the pluralitie of wives came of a corrupt affection.

K appointeth

h Or, while the sonne of the hated liveth.

h As much as to two of the others.
i Except he be unworthy, as was Reuben Jaakobs sonne.

k For it is the mothers duty also to intrude her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.
m For Gods Law by his death is satisfied, and nature abhorreth cruelty.
* Gal. 3, 13.

* Exod. 23, 4.
a As though thou sawest it not.

b Shewing that brotherly affection must be shewed, not onely to them that dwell neere unto us, but also to them which are farre off.
c Much more art thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to despise God.

e If God detest cruelty done to little birds, how much more to man, made according to his image?

appointed his sonnes to be heires of that which he hath, he may not make the sonne of the beloved first-borne before the sonne of the hated, which is the first-borne:

17 But he shall acknowledge the sonne of the hated for the first-borne, and give him a double portion for all that he hath: for he is the first of his strength: and to him belongeth the right of first-borne.

18 ¶ If any man have a sonne that is stubburne and disobedient, which will not hearken unto the voyce of his father, nor the voyce of his mother, and they have chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out unto the Elders of his city, and unto the gate of the place where he dwelleth,

20 And shall say unto the Elders of his citie, This our sonne is stubburne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shall stone him with stones unto death: so thou shalt take away evill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also have committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night upon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherit.

CHAP. XXII.

a Hee commandeth to have care of our neighbours goods. 5 The woman may not wear mans apparel, nor man the womans.
6 Of the damme and her yong birds. 8 Why they should have bastlements. 9 Not to mixt divers kinds together.
13 Of the wife not being found a virgin. 23 The punishment of adultery.

Thou shalt not see thy brothers oxen nor his sheepe goe astray, and withdraw thy self from them, but shalt bring them againe unto thy brother.

2 And if thy brother be not neere unto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, untill thy brother seeke after it, then shalt thou deliver it to him againe:

3 In like manner shalt thou do with his asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy self from them.

4 ¶ Thou shalt not see thy brothers asse nor his oxen fall downe by the way, and withdraw thy self from them, but shalt lift them up with him.

5 The woman shall not wear that which pertaineth unto the man, neither shall a man put on womans raiment: for all that doe so, are abomination unto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting upon the yong, or upon the egges, thou shalt not take the damme with the yong.

7 But shalt in any wise let the damme goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood upon thine house, if any man fall thence,

9 ¶ Thou shalt not sow thy vineyard with divers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the fruit of the vineyard.

10 ¶ Thou shalt not plow with an oxen and an asse together.

11 ¶ Thou shalt not wear a garment of divers sorts, as of wollen and linnen together.

12 ¶ Thou shalt make the fringes upon the foure quarters of thy vesture, wherewith thou coverest thy self.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay slanderous things unto her charge, and bring up an evill name upon her, and say, I tooke this wife, and when I came to her, I found her not a mayd.

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginity unto the Elders of the city to the gate.

16 And the maydes father shall say unto the Elders, I gave my daughter unto this man to wife, and he hath hated her:

17 And loe, he layeth slanderous things unto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginity: and they shall spread the vesture before the Elders of the city.

18 Then the Elders of the city shall take that man and chastise him.

19 And shall condemne him in an hundredth shekel of silver, and give them unto the father of the mayde, because he hath brought up an evill name upon a mayd of Israel: and he shall be his wife, and he may not put her away all his life.

20 But if this thing be true, that the mayde be not found a virgin,

21 Then they shall bring forth the mayde to the doore of her fathers house, and the men of her city shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put evill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die even both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away evill from Israel.

23 ¶ If a mayd be betrothed unto a husband, and a man finde her in the towne and lie with her,

24 Then shall ye bring them both out unto the gates of the same city, and shall stone them with stones to death: the mayd because she cried not, being in the city, and the man, because he hath humbled his neighbours wife: so thou shalt put away evill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And unto the maid thou shalt doe nothing, because there is in the maid no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For he found her in the fields: the betrothed mayde cried, and there was no man to succour her.

28 ¶ If a man find a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall give unto the maydes father fiftie shekels of silver: and she

f The tenor of this Law, is to walke in simplicity, and not be curious of inventions.

* Num. 15, 38.

g That is, best occasion that he is slandered.

h Meaning, the sheete, wherein the signes of her virginity were.

i For the fault of the childer to be found in the shame of the parents: therefore he was recompensed when he was faultlesse.

* Levit. 20, 10.

h Or, defiled.

h Or, no more worthy of death.

k Meaning, the innocent cannot be punished.

* Exod. 22, 29.

1 He shall not lie with his step-mother, meaning hereby all other degrees forbidden, *Levit. 18.*

he shall be his wife, because he hath humbled her, he cannot put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall uncover his fathers skirt.

CHAP. XXIII.

1 What men ought not to be admitted to office. *9* What they ought to avoide when they goe to warre. *15* Of the fugitive servant. *17* To see all kinde of whoredome. *19* Of Usurie. *21* Of Dowes. *24* Of the neighbours vine and vome.

*N*One that is hurt by bursting, or that hath his privie member cut off, shall enter into the Congregation of the Lord.

2 ^b A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: even to their tenth generation shall they not enter into the Congregation of the Lord for ever.

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neverthelesse, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee.

6 Thou shalt not seeke their peace, nor their prosperity all thy dayes for ever.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoaste against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is uncleane by that which commeth to him by night, he shall goe out of the hoaste, and shall not enter into the hoaste.

11 But at even he shall wash himself with water, and when the sunne is downe he shall enter into the hoaste.

12 ¶ Thou shalt have a place also without the hoaste, whither thou shalt resort.

13 And thou shalt have a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt dig therewith, and returning, thou shalt cover thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliver thee, and to give thee thine enemies before thee: therefore thine hoaste shall be holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliver the servant unto his master, which is escaped from his master unto thee.

16 He shall dwell with thee, even among you, in what place he shall chuse, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel.

18 ¶ Thou shalt neither bring the hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for even both

these are abomination unto the Lord thy God.

19 ¶ Thou shalt not give to usurie to thy brother: as usurie of money, usurie of meate, usurie of any thing that is put to usurie.

20 Unto a stranger thou maiest lend upon usurie, but thou shalt not lend upon usurie unto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe unto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne unto thee.

22 But when thou abstainest from vowing, it shall be no sinne unto thee.

23 That which is gone out of thy lippes, thou shalt keepe and performe, as thou hast vowed it willingly unto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest unto thy neighbours vineyard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell.

25 When thou comest unto thy neighbours come, * thou maiest plucke the eares with thine hand, but thou shalt not moove a fickle to thy neighbours come.

CHAP. XXIII.

1 Divorcement is permitted. *5* Hee that is newly married is exempted from warre. *6* Of the pledge. *14* Wages must not be retained. *16* The good must not be punished for the bad. *17* The care of the stranger, fatherlesse, and widow.

*W*hen a man taketh a wife, and marieth her, if so be shee finde no favour in his eyes, because he hath espied some filthinesse in her, then let him write her a bill of divorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of divorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that shee is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth give thee to inherit.

5 ¶ When a man taketh a new wife, he shall not goe a warfare, neither shall be charged with any businesse, but shall be free at home one yeere, and rejoyce with his wife, which he hath taken.

6 ¶ No man shall take the nether nor the upper millstone to pledge: for this gage is his living.

7 If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thiefe shall die: so shalt thou put evill away from among you.

8 ¶ Take heed of the plague of leprosie, that thou observe diligently, and doe according to all that the Priests of the Levites shall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did unto * Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour

* Exod. 22. 26. Levit. 19. 36.

k This was permitted for a time for the hardnesse of their heart. *l* If thou shew thy charitie to thy brother, God will declare his love toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. * Matt. 23. 5.

a Hereby God approveth not that light divorcement, but permitteth it to avoide further inconvenience, *Matth. 19. 7.*

b Seeing that by dimittin her, he judged her to be uncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward live in godly peace.

d Nor any thing whereby any man getteth his living.

* Levit. 19. 2.

* Num. 12. 10.

e As though thou wouldst appoint what to have, but shalt receive what he may spare.

f Though he would be unthankfull, yet God will not forget it.
* Levit. 19, 13.
Job 4, 14.

* 2. King. 14, 6.
2. Chron. 25, 4.
Jerem. 31, 29, 30.
Ezek. 18, 20.

g Because the world did least esteeme these sorts of people, therefore God hath most care over them.

* Levit. 19, 9. and 22, 22.

h Or, gathered thine olives.

i Or, the grapes of thy vineyard.

h God judged them not mindfull of his benefit, except they were benefitall unto others.

a Whether there be a plaintife or none, the magistrates ought to trie our faults, and punish according to the crime.
b When the crime deserueth not death.
c The Jewes of superstition afterward tooke one away, 2. Cor. 11, 24.
* 1. Cor. 9, 9.
1. Tim. 5, 18.
* Ruth 4, 3.
Matth. 22, 24.
Marke 12, 19.
Luke 20, 18.

bour anything lent, thou shalt not go into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores unto thee.

12 Furthermore if it be a poore body, thou shalt not sleepe with his pledge.

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shall be righteousness unto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyred servant that is needy and poore, neither of thy brethren nor of the stranger that is in thy land within thy gates.

15 * Thou shalt give him his hire for his day, neither shall the sunne goe downe upon it: for he is poore, and therewith sustaineth his life: least he cry against thee unto the Lord, and it be sinne unto thee.

16 ¶ * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not pervert the right of the stranger, nor of the fatherlesse, nor take a widows raiment to pledge.

18 But remember that thou wast a servant in Egypt, and how the Lord thy God delivered thee thence. Therefore I command thee to doe this thing.

19 ¶ * When thou cuttest downe thine harvest in thy field, and hast forgotten a sheafe in the field, thou shalt not goe againe to fetch it, but it shall be for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou beatest thine olive-tree, thou shalt not goe over the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widowe.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a servant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise up seed to the kinsman. 11 In what case a womans hand must be cut off. 13 Of just weights and measures. 19 To destroy the Amalekites.

When there shall be strife betweene men, and they shall come unto judgement, a and sentence shall be given upon them, and the righteous shall be justified, and the wicked condemned.

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, band to be beaten before his face, according to his trespasses unto a certaine number.

3 ¶ Fourtie stripes shall he cause him to have, and not past, least if he should exceed and beat him above that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ * Thou shalt not moulcell the ox that treadeth out the corne.

5 ¶ * If brethren dwell together, and one of them die and have no sonne, the wife of the dead shall not marrie without, that is, unto a stranger,

but his kinsman shall goe in unto her, and take her to wife, and doe the kinsmans office to her.

6 And the first-borne which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe up to the gate unto the Elders, and say, My kinsman refuseth to raise up unto his brother a name in Israel, he will not doe the office of a kinsman unto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stand and say, I will not take her.

9 Then shall his kinswoman come unto him in the presence of the Elders, and loose his shooe from his foot, and spit in his face, and answere, and say, So shall it be done unto that man, that will not build up his brothers house.

10 And his name shall be called in Israel, The house of him whose shooe is put off.

11 ¶ When men strive together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his privities.

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not have in thy bag two manner of weights, a great and a small.

14 Neither shalt thou have in thine house divers measures, a great and a small.

15 But thou shalt have a right and just weight: a perfit and a just measure shalt thou have, that thy dayes may be lengthened in the land, which the Lord thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are abomination unto the Lord thy God.

17 * Remember what Amalek did unto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from under heaven: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithes of the first yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giveth thee for inheritance, and shalt possesse it, and dwell therein,

2 a Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a basket, and goe unto the place which the Lord thy God shall chuse, to place his name there.

3 And thou shalt come unto the Priest, that shall be in those dayes, and say unto him, I acknowledge this day unto the Lord thy God, that I am come unto the countrey which the Lord sware unto our fathers for to give us.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God,

5 And

d Because the Hebrew word signifies northern, the word that signifies a brother is taken also for a kinsman: it is meant that the rural brother should marrie his brothers wife, for some other of the kindred that was in that degree which might marrie.

e This law importeth that gods shamefastnes be preserved: for it is an horrible thing to see a woman putt shame.

† Ebr. stone and stone.

† Ebr. Ephah and Ephah, read Ezek. 16, 36.

* Exod. 17, 4.

f This was partly accomplished by Saul, about 400 yeeres after.

a By this comonie they acknowledged that they received the land of Canaan as a free gift of God.
b To be called upon, served and worshipped spiritually, Chap. 12, 5.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company, and grew there unto a nation great, mighty and full of people.

6 And the Egyptians vexed us, and troubled us, and laded us with cruell bondage.

7 But when we cried unto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduersitie, and on our labour, and on our oppression:

8 And the Lord brought us out of Egypt in a mighty hand, and stretched out our arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milke and hony.

10 And now, loe, I have brought the first fruites of the land, which thou, O Lord, hast given me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt rejoyce in all the good things which the Lord thy God hath given unto thee, and to thine household, thou and the Levites, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, which is the yeere of tithing, and hast given it unto the Levite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I have brought the hallowed thing out of mine house, and also have given it to the Levites and to the strangers, to the fatherlesse and to the widow, according to all thy commandements which thou hast commanded mee: I have transgressed none of the commandements, nor forgotten them.

14 I have not eaten thereof in my mourning, nor suffered ought to perish through uncleannes, nor given ought thereof for the dead, but have hearkened unto the voyce of the Lord my God: I have done after all that thou hast commanded me.

15 Look downe from thine holy habitation, even from heaven, and bleesse thy people Israel, and the land which thou hast given us (as thou swarest unto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances and lawes: keepe them therefore, and do them with all thine heart, and with all thy soule.

17 Thou hast set up the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken unto his voyce.

18 ¶ And the Lord hath set thee up this day, to be a precious people unto him (as he hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee high above all nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people unto the Lord thy God, as hee hath said.

CHAP. XXVII.

2 They are commanded to write the law upon stones for a remembrance. 5 Also to build an altar. 13 The cursing are given on mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements, which I commanded you this day.

2 And when ye shall passe over Jordan unto the land which the Lord thy God giveth thee, thou shalt set thee up great stones, and plaister them with plaister,

3 And shalt write upon them all the words of this Law, when thou shalt come over, that thou mayest go into the land which the Lord thy God giveth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe over Jordan, ye shall set up these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build unto the Lord thy God an altar, even an altar of stones: thou shalt lift none cyron instrument upon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt-offerings thereon unto the Lord thy God.

7 And thou shalt offer peace-offerings, and shalt eate there and rejoyce before the Lord thy God:

8 And thou shalt write upon the stones all the wordes of this Law, well and plainly.

9 ¶ And Moses and the Priests of the Levites, spake unto all Israel, saying, Take heede and heare, O Israel: this day art thou become the people of the Lord thy God.

10 Thou shalt hearken therefore unto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizzim, to bleesse the people when ye shall passe over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal, to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites shall answer and say unto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make any carved or molten image, which is an abomination unto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed be he that curseth his father and his mother: And all the people shall say: So be it.

17 Cursed be he that remooveth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blind go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath uncovered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: And all the people shall say: So be it.

K 3

24 Cursed

a As Gods ministers, and charged with the same.

* Joh. 4. 1.

b God would that his Law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his service.

* Exod. 16. 25.

Joh. 3. 31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would have but one altar in Judah.

d That every one may well read it, and understand it.

e This condition hath bound thee unto that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasse.

g Signifying, that if they would not obey God for love, they should be made to obey for feare.

h Under this he containeth all the corruptions of Gods service, and the transgression of the first Table.

i Or, contemne: and this appertaineth to the second Table.

k He condemneth all injuries and extortions.

l Meaning, that helpeth not and counselleth not his neighbour.

m In committing villeny against him, Levit. 20. 17. and chap. 22. 30. Ezek. 22. 10.

n Meaning, his wives mother.

o For God that
seeth in secret,
will requite it.
* Ezek. 22, 22.

* Levit. 16, 3.

* Gal. 3, 10.

a He will make
thee the most ex-
cellent of all
people.
b When thou
thinkest thy self
forsaken.
c Thou shalt live
wealthily.
d Thy children
and succession.

e All thine enter-
prises shall have
good success.

f Meaning, many
ways.

g God will
bless us, if we
doe our duty, and
not be idle.

h In that he is
thy God, and
thou art his
people.

i For nothing in
the earth is pro-
fitable, but when
God sendeth his
blessings from
heaven.

* Chap. 15, 6.
Or, the lowest.

* Josh. 23, 6.

* Levit. 26, 14.
Lament. 2, 17.
Mal. 2, 1.
Baruch 3, 20.

l Or, store.

24 Cursed be he that smiteth his neighbour
secretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.

26 * Cursed be he that confirmeth not all the
words of this Law, to doe them: And all the peo-
ple shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the Commandments. 15 The
threatnings to the contrary.

IF * thou shalt obey diligently the voyce of the
Lord thy God, and observe and doe all his com-
mandments, which I commaund thee this day,
then the Lord thy God will * set thee on high a-
bove all the nations of the earth.

2 And all these blessings shall come on thee,
and overtake thee, if thou shalt obey the voice of
the Lord thy God.

3 Blessed shalt thou be in the citie, and bles-
sed also in the field.

4 Blessed shall be the fruit d of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tell, the increase of thy kine, and the flocks of thy
sheepe.

5 Blessed shall be thy basket and thy dough.

6 Blessed shalt thou be when thou comest
in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise
against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee f seven wayes.

8 The Lord shall command the blessing to be
with thee in thy store houses, and in all that thou
settest thine s hand to, and will blesse thee in the
land which the Lord thy God giveth thee.

9 The Lord shall make thee an holy people
unto himselfe, as he hath sworne unto thee, if
thou shalt keep the commandments of the Lord
thy God, and walke in his wayes.

10 Then all people of the earth shall see that
the Name of the Lord is h called upon over thee,
and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in
goods, in the fruit of thy body, and in the fruit of
thy cattell, and in the fruit of thy ground, in y land
which the Lord swaue unto thy fathers, to give thee.

12 The Lord shall open unto thee his good
treasure, even the i heaven to give raine unto thy
land in due season, and to blesse all the worke of
thine hands: and * thou shalt lend unto many na-
tions, but shalt not borrow thy self.

13 And the Lord shall make thee the head, and
not the s taile, and thou shalt be above onely, and
shalt not be beneath, if thou obey the commande-
ments of the Lord thy God which I commaund
thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the
words, which I commaund you this day, either to
the * right hand or to the left, to goe after other
gods to serve them.

15 ¶ * But if thou wilt not obey the voyce
of the Lord thy God, to keepe and to doe all his
commandments, and his ordinances, which I
commaund thee this day, then all these curses shall
come upon thee, and overtake thee.

16 Cursed shalt thou be in the towne, and cur-
sed also in the field.

17 Cursed shall thy basket be, and thy i dough.

18 Cursed shall be the fruit of thy body, and

the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.

19 Cursed shalt thou be when thou comest
in, and cursed also when thou goest out.

20 The Lord shall send upon thee curfing,
trouble, and s shame, in all that which thou settest
thine hand to doe, untill thou be destroyed, and
perish quickly, because of the wickednesse of thy
works, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave
unto thee, untill he hath consumed thee from the
land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a con-
sumption, and with the fever, and with a burning
ague, and with fervent heate, and with the sword,
and with i blasting, and with the mildew, and they
shall pursue thee untill thou perish.

23 And thine heaven that is over thine head,
shall be k brasse, and the earth y is under thee, yron.

24 The Lord shall give thee for the raine of thy
land, dust and ashes: even from s heaven shall it
come downe upon thee, untill thou be de-
stroyed.

25 And the Lord shall cause thee to fall before
thine enemies: thou shalt come out one way a-
gainst them, and shalt flee seven wayes before
them, and shalt be l scattered through all the king-
domes of the earth.

26 And thy m carkeis shall be meat unto all
foules of the aire, and unto the beasts of the earth,
and none shall fray them away.

27 The Lord will smite thee with the botch of
Egypt, and with the emeroids, and with the skab,
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-
nesse, and with blindnesse, and with astonying of
heare.

29 Thou shalt also grope at noone dayes, as
the n blinde properb in darkenesse, and shalt not
prosper in thy wayes: thou shalt never but be op-
pressed with wrong, and be powled evermore, and
no man shall succour thee.

30 Thou shalt betroth a wife, and another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vineyard,
and shalt not t eat the fruit.

31 Thine ox shall be slaine before thine eyes,
and thou shalt not eat thereof: thine asse shall be
violently taken away before thy face: and shall not
be restored to thee: thy sheepe shall be given unto
thine enemies, and no man shall rescue them for
thee.

32 Thy sonnes and thy daughters shall be given
unto another people, and thine eyes o shall still
looke for them, even till they fall out, and there
shall be no power in thine hand.

33 The fruit of thy land and all thy labours
shall a people which thou knowest not, eate, and
thou shalt never but suffer wrong, and violence
alway:

34 So that thou shalt be madde for the sight
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and
in the thighes, with afore botch, that thou canst
not be healed: even from the sole of the foot unto
the top of thine head.

36 The Lord shall bring thee and thy p King
(which thou shalt set over thee) unto a nation,
which neither thou nor thy fathers have knownen,
and there thou shalt serve other gods, even wood
and stone.

Jerem. 24, 9.
and 25, 9.
King. 9, 7.

Mich. 4, 1, 5.
25, 1, 6.

Or, be shaken
before they be
pe.

Under one kind
containeth all
the vermines, which
destroy the fruits
of the land: and
this is an evident
token of Gods
wrath.

Gods plagues
evident signes
that he is offended
with thee.

Or, barbarous,
well or impu-
ent.

Or, first-borne of
by bullocke.

Or, gates.

Levit. 16, 29.
King. 6, 29.
mes 4, 10.
much 2, 3.

Chap. 7, 9.

37 And thou shalt * be a wonder, a proverbe
and a common talke among all people, whither the
Lord shall cary thee.

38 * Thou shalt carie our much seede into the
field, and shalt gather but little in: for the grasshoppers
shall destroy it.

39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eat it.

40 Thou shalt have Olive-trees in all thy
coasts, but shalt not anoynt thy self with the
oyle: for thine olives shall fall.

41 Thou shalt beget sonnes and daughters,
but shalt not have them: for they shall goe into
captivitie.

42 All thy trees and fruit of thy land shall
the grasshopper consume.

43 The stranger that is among you shall climbe
above thee upon hie, and thou shalt come downe
beneath alow.

44 He shall lend thee, & thou shalt not lend him:
he shall be the head: and thou shalt be the
taile.

45 Moreover, all these curses shall come upon
thee, and shall pursue thee and overtake thee, till
thou be destroyed, because thou obeyedst not the
voyce of the Lord thy God, to keepe his com-
mandements, and his ordinances, which he com-
manded thee:

46 And they shall be upon * thee for signes
and wonders, and upon thy seed for ever,

47 Because thou servedst not the Lord thy God
with joyfulness, and with a good heart, for the
abundance of all things.

48 Therefore thou shalt serve thine enemies
which the Lord shall send upon thee, in hunger
and in thirst, and in nakednesse, and in need of all
things: and hee shall put a yoke of yron upon thy
necke until he have destroyed thee.

49 The Lord shall bring a nation upon thee
from farre, even from the end of the world, flying
swift as an eagle: a nation whose tongue thou shalt
not understand:

50 A nation of a fierce countenance, which
will not regard the person of the olde, nor have
compassion of the yong.

51 The same shall eate the fruit of thy cattell,
and the fruit of thy land, until thou be destroyed,
and he shall leave thee neither wheate, wine, nor
oyle, neither the increase of thy kine, nor the
flocks of thy sheepe, until hee have brought thee
to nought.

52 And he shall besiege thee in all thy cities
until thine high and strong walles fall downe,
wherein thou trustedst in all the land: and hee
shall besiege thee in all thy cities throughout all
thy lande, which the Lord thy God hath given
thee.

53 * And thou shalt eate the fruit of thy body,
even the flesh of thy sonnes and thy daughters,
which the Lord thy God hath given thee, during
the siege and straitnesse wherein thine enemies
shall inclose thee:

54 So that the man (that is tender and excee-
ding daintie among you,) * shall be grieved at his
brother, and at his wife that lieth in his bosome,
and at the remnant of his children, which hee
hath yet left.

55 For feare of giving unto any of them of
the flesh of his children, whom he shall eate, be-
cause hee hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege
thee in all thy cities.

56 The tender and daintie woman among
you, which never would venture to set the sole of
her foot upon the ground (for her softenesse and
tendernesse) shall be grieved at her husband that
lieth in her bosome, and at her sonne, and at her
daughter,

57 And at her afterbirth (that shall come out
from betwene her feete) and at her children,
which she shall beare: for when all things lacke,
she shall eate them secretly, during the nege and
straitnesse wherewith thine enemy shall besiege
thee in thy cities.

58 If thou wilt not keepe and doe all the
words of this Law (that are written in this book)
and feare this glorious and fearefull Name, THE
LORD THY GOD,

59 Then the Lord will make thy plagues won-
derfull, and the plagues of thy seede, even great
plagues, and of long continuance, and fore disea-
ses and of long durance.

60 Moreover, he will bring upon thee all the
diseases of Egypt, whereof thou wast afraid, and
they shall cleave unto thee.

61 And every sickenesse, and every plague,
which is not * written in the booke of this Law,
will the Lord heape upon thee, untill thou be de-
stroyed.

62 And ye shall be left few in number, where
ye were as the * starrs of heaven in multitude,
because thou wouldest not obey the voyce of the
Lord thy God.

63 And as the Lord hath rejoyced over you,
to doe you good, and to multiply you, so hee will
rejoyce over you, to destroy you, and bring you to
nought, and ye shall be rooted out of the land,
whither thou goest to possesse it.

64 And the Lord shall scatter thee among
all people from the one end of the world unto the
other, and there thou shalt serve other gods, which
thou hast not knownen, nor thy fathers, even
wood and stone.

65 Also among these nations thou shalt finde
no rest, neither shall the sole of thy foot have rest:
for the Lord shall give thee there a trembling
heart, and looking to retorne till thine eyes fall out,
and a sorrowfull mind.

66 And thy life shall * hang before thee, and
thou shalt feare both night and day, and shalt have
none assurance of thy life.

67 In the morning thou shalt say, Would God
it were evening, and at evening thou shalt say,
Would God it were morning, for the feare of thine
heart, which thou shalt feare, and for the sight of
thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt
again with * ships by the way, whereof I said
unto thee, Thou shalt see it no more againe: and
there yee shall sell your selves unto your enemies
for bondmen and bond-women, and there shall be
no buyer.

CHAP. XXIX.

2 The people are exhorted to observe the commandments.
10 The whole people from the highest to the lowest are com-
prehended under Gods covenant. 19 The punishment of
him that flattereth himselfe in his wickedness. 24 The
cause of Gods wrath against his people.

These are the * words of the covenant which
the Lord commanded Moses to make with

K 4

f As came to
passe in the dayes
of Joram king of
Israel, 2. King. 6.
29. and when the
Romans besieged
Jerusalem.

t Hunger shall so
bite her, that she
shall be ready to
eate her childe
before it be de-
livered.

u For he that
offendeth in one, is
guilthy of all, is
James 3, 10.

x Declaring, that
God hath inflikt
means to plague
the wicked, be-
sides them that are
ordinarie or
written.
* Chap. 19, 22.

y Signifying
that it is a singular
gift of God to be
in a place where-
as we may wor-
ship God purely,
and declare our
faith and religion.

* Or, thou shalt
be in doubt of
thy life.

z Because they
were unmindefull
of that miracle,
when the Sea gave
place for them to
passe thorow.

a That is, the ar-
ticles, or condi-
tions.

b At the first giving of the law, which was fourty yeeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to understand the misteries of God, if it be not given him from above.

e Made by mans art, but Manna, which is called the bread of Angels.

* Chap. 4, 6. 2. King. 2, 3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a fure covenant, divided abeast in twaine, and past betweene the parts divided, Gen. 15, 10.

h Meaning, their posteritie.

i Such figne, as the bitter fruit thereof might choke and destroy you.

* Acts 8, 23. || Or. Satter.

k For as he that is thirftie desireth to drinke much, so he that followeth his appetit, seeketh by all meanes, and yet cannot be satisfied.

the children of Israel, in the land of Moab, beside the covenant which hee had made with them in Horeb.

2 And Moses called all Israel, and sayd unto them, Ye have seene all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land.

3 The great tentations which thine eyes have seene, those great miracles and wonders.

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day.

5 And I have led you fourty yeeres in the wilderness: your cloaths are not waxed old upon you, neither is thy shooe waxed olde upon thy foote.

6 Yee have eaten no bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, ye came unto this place, and Sihon King of Hehbon, and Og King of Basan came out against us unto battell, and we slew them.

8 And tooke their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the halfe tribe of Manassih.

9 * Keepe therefore the wordes of this covenant and doe them, that ye may prosper in all that ye shall doe.

10 Ye stand this day every one of you before the Lord your God: your heads of your tribes, your Elders and your officers, even all the men of Israel:

11 Your children, your wives, and thy stranger that is in thy campe, from the hewer of thy wood, unto the drawer of thy water.

12 That thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

13 For to establish thee this day a people unto himselfe, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworne unto thy fathers, Abraham, Izhak, and Jaakob.

14 Neither make I this covenant and this oathe with you onely,

15 But aswell with him that standeth here with us this day before the Lord our God, as with him that is not here with us this day.

16 For yee know, how wee have dwelt in the land of Egypt, and how wee passed thorow the middes of the nations, which ye passed by.

17 And ye have seene their abominations and their idoles (wood and stone, silver and golde) which were among them.

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serve the gods of these nations, and that there should not be among you any roote that bringeth forth gall and worme-wood.

19 So that when he heareth the wordes of this curse, he blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubburnesse of mine owne heart, thus adding drunkennesse to thirft.

20 The Lord will not be mercifull unto him, but then the wrath of the Lord and his jeiousie shall smoke against that man, and every curse that is written in this booke, shall light upon him, and the Lord shall put out his name from under heaven.

21 And the Lord shall separate him unto evil

out of all the tribes of Israel, according unto all the curses of the covenant, that is written in the booke of this law.

22 So that the generation to come, even your children, that shall rise up after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sowed, nor bring forth, nor any grasse shall growe therein, like as in the overthrowing of * Sodom and Gomorrah, Admah, and Zebaim, which the Lord overthrew in his wrath and in his anger.)

24 Then shall all nations say, * Wherefore hath the Lord done thus unto this land? how fierce is this great wrath?

25 And they shall answer, Because they have forsaken the covenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt.

26 And went and served other gods, and worshipped them: even gods which they knew not, and which had given them nothing.

27 Therefore the wrath of the Lord waxed hot against this land, to bring upon it every curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The secret things belong to the Lord our God, but the things revealed belong unto us, and to our children for ever, that we may doe all the words of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15, 19 Life and death is set before them. 20 The Lord is their life which obey him.

Now when all these things shall come upon thee, either the blessing or the curse which I have set before thee, and thou shalt turne into thine heart, among all the nations whither the Lord thy God hath driven thee.

2 And shalt returne unto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine heart and with all thy soule.

3 Then the Lord thy God will cause thy captives to returne, and have compassion upon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast unto the utmost part of heaven, from thence will the Lord thy God gather thee, and from thence will he take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and hee will shew thee favour, and will multiply thee above thy fathers.

6 And the Lord thy God will circumcise thine heart, and the heart of thy feede, that thou mayest love the Lord thy God with all thine heart, and with all thy soule, that thou mayest live.

7 And the Lord thy God will lay all these curses upon thine enemies, and on them that hate thee, and that persecute thee.

1 Gods plagues upon them that bell against him, shall be so strong, that all eyes shall be astonished.

* Gen. 19, 24, 25

* 1. King. 9, 1. Jere. 22, 1.

|| Or, which had not given them land to possess, m Moses heretofore reprooveth their curiosity, which seeke those things that are only known by God, and their ignorance that regard not that, which God hath revealed unto them, and Law.

a By calling to remembrance, his mercies and plagues.

b In true penitence is none hypocritie.

c Even to the worlds end. d And bring thee into thy countrey.

e God will pay all thy wicked affections, which thing is not in thine owne power to doe.

f If wee will have God to worke in us with his holy Spirit, wee must turne againe to him by repentance.

g He meaneth not that God is subject to these passions, to rejoyce, or to be sad: but he teacheth this manner of speech to declare the love that he beareth unto us.

h The Law is so evident that none can pretend ignorance.

* Rom. 10, 6.

i By heaven and the sea he meaneth places most farre distant.

k Even the law and the Gospell.

l By faith in Christ.

m So that to love and obey God, is onely life and felicitie.

n He addeth these promises to signifie that it is for our profite that we love him, and not for his.

* Chap. 4. 16.

o That is, love and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office.

* Num. 20, 12. cap. 3, 26.

* Num. 27, 19.

* Num. 23, 24. b. Into your hands.

8 f Returne thou therefore, and obey the voyce of the Lord, and doe all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plentiful in every worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe, and shall rejoyce over thee to do thee good, as he rejoyced over thy fathers.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandments and his ordinances, which are written in the booke of this law, when thou shalt returne unto the Lord thy God with all thine heart and with all thy soule.

11 ¶ For this commandment which I command thee this day, is ^b not hid from thee, neither is it farre off.

12 It is not in heaven, that thou shouldest say, * Who shall go up for us to heaven, and bring it us, and cause us to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall goe over the sea for us, and bring it us, and cause us to heare it, that we may doe it?

14 But the ^k word is very neare unto thee: ^{even} in thy mouth, and in thine heart, for to do it.

15 Beholde, I have set before thee this day life and good, death and evil.

16 In that I commande thee this day, ^m to love the Lord thy God, to walke in his wayes, and to keepe his commandments, and his ordinances, and his lawes, that thou mayest ⁿ live, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serve them.

18 I pronounce unto you this day, ^y ye shall surely perish, ye shall not prolong your dayes in the land whither thou passest over Jordan to possesse it.

19 * I call heaven and earth to recorde this day against you, that I have set before you life and death, blessing and cursing: therefore ^o chuse life, that both thou and thy seede may live.

20 By loving the Lord thy God, by obeying his voyce, and by cleaving unto him: for he is thy life, and the length of thy dayes, that thou mayest dwell in the land which the Lord sware unto thy fathers, Abraham, Izhak, and Jaakob, to give them.

CHAP. XXXI.

2. 7 Moses prepared himselfe to die, appointed Ioshua to rule the people. 9 He giveth the Law to the Levites; that they should read it to the people. 19 God giveth them a song as a witness betweene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

Then Moses went and spake these wordes unto the ^a Israelites.

2 And saide unto them, I am an hundredth and twenty yeere olde this day: I ^a can no more goe out and in: also the Lord hath saide unto mee, * Thou shalt not goe over this Jordan.

3 The Lord thy God he will goe over before thee: hee will destroy these nations before thee, and thou shalt possesse them. * Ioshua, he shall goe before thee, as the Lord hath saide.

4 And the Lord shall doe unto them, as hee did to * Sihon and to Og kings of the Amorites, and unto their land whom he destroyed.

5 And the Lord shall give them ^b before you, that ye may do unto them according unto everie

* commandment, which I have commanded you.

6 Plucke ⁿ up your hearts therefore, and be strong: drede not, nor be afraide of them: for the Lord thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and saide unto him in the sight of all Israel, be ^c of a good courage and strong: for thou shalt goe with this people unto the land which the Lord hath sworne unto their fathers, to give them, and thou shalt give it them to inherite.

8 And the Lord himselfe doeth ^d goe before thee: hee will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 ¶ And Moses wrote this law, and delivered it into the Priests the sonnes of Levi (which bare the Arke of the covenant of the Lord) and unto all the Elders of Israel.

10 And Moses commanded them, saying, * Every seventh yeere * when the yeere of freedome shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare ^e before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Law before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and observe all the wordes of this Law.

13 And that their children which ^f have not knownen it, may heare it, and learne to feare the Lord your God, as long as ye live in the land, whither ye goe over Jordan to possesse it.

14 ¶ Then the Lord saide unto Moses, Behold, thy dayes are come, that thou must dy: Call Ioshua, and stand ye in the Tabernacle of the Congregation that I may give him a ^g charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle in the pillar of a ^g cloude: and the pillar of the cloude stood over the doore of the Tabernacle.

16 ¶ And the Lord saide unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake me, and breake my covenant which I have made with them.

17 Wherefore my wrath will waxe hore against them at that day, and I will forsake them, and will ^h hide my face from them: then they shall be consumed, and many adversities and tribulations shall come upon them: so then they will say, Are not these troubles come upon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the evill which they shall commit, in that they are turned unto other gods.

19 Now therefore write yee this ⁱ song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witness against the children of Israel.

20 For I will bring them into the land (which I sware unto their fathers) that floweth with milke and hony, and they shall eate and fill themselves, and waxe fat: ^k then shall they turne unto other gods, and serve them, and contemne mee, and breake my covenant.

* Chap. 7. 2.

n Or, be of good courage.

c For he that must governe the people, hath neede to be valiant to repress vice, and constant to maintain vertue. d Signifying that man can never be of good courage, except he be persuaded of Gods favour and assistance.

* Nehem. 8. 1. * Chap. 15. 1.

e Before the Arke of the covenant, which was the signe of Gods presence, and the figure of Christ.

f Which were not boine when the law was given.

g Or, commandment.

g In a cloude that was fashioned like a pillar.

h That is, I will take my favour from them: as to turne his face toward us, is to shew us his favour.

i To preserve you and your children from idolatrie, by remembering Gods benefices.

k For this is the nature of flesh, no longer to obey God, then it is under the rod.

l That these evils
are come upon
them, because they
forsooke me.

* Jos. i. 6.

m Of thine infi-
delity, when thou
shalt turne away
from the doctrine
contained therein.

n As governours,
judges, and magi-
strates.

o By idolatry,
and worshipping
images, which are
the worke of your
hands.

a As witnesses of
this peoples in-
gratitude.

b He desireth that
he may speake to
Gods glory, and
that the people, as
the greene grasie,
may receive the
dew of his do-
ctrine.

c The Ebrewe
word is rocke,
noting that God
only is mighty,
faithfull and con-
stant in his pro-
mise.

d Not according
to the common
creation, but he
hath made thee a
new creature by
his Spirit.

21 And then when many adversities and tribulations shall come upon them, this song shall answer them to their faces as a witness: for it shall not be forgotten out of the mouths of their posterity: for I know their imagination, which they goe about even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gave Joshua the sonne of Nun a charge, and said, * Be strong and of a good courage: for thou shalt bring the children of Israel into the land, which I sware unto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke untill he had finished them;

25 Then Moses commanded the Levites, which bare the Arke of the covenant of the Lord, saying,

26 Take the booke of this Law, and put yee it in the side of the Arke of the covenant of the Lord your God, that it may be there for a witness against thee.

27 For I know thy rebellion and thy stiffneck: behold, I being yet alive with you this day, yee are rebellious against the Lord: how much more then after my death?

28 Gather unto me all the Elders of your tribes, and your officers, that I may speake these words in their audience, and call heaven and earth to record against them.

29 For I am sure that after my death, ye will utterly be corrupt and turne from the way which I have commanded you: therefore evill will come upon you at the length, because ye will commit evill in the sight of the Lord, by provoking him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of the song, untill he had ended them.

CHAP. XXXII.

The song of Moses concerning 7 Gods benefits toward the people, 15 and their ingratitude toward him, 20 God monaceth them, 21 and speaketh of the vocation of the Gentiles, 46 Moses commandeth to teach the Law to the children, 49 God forewarneth Moses of his death.

Hearken, ye heavens, and I will speake: and let the earth heare the words of my mouth.

2 My doctrine shall droppe as the raine, and my speech shall distill as the dew, as the showre upon the herbes, and as the great raine upon the grasie.

3 For I will publish the Name of the Lord: give ye glory unto our God.

4 Perfect is the worke of the mighty God: for all his wayes are judgement. God is true, and without wickednesse: just and righteous is he.

5 They have corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe ye foreward the Lord, O foolish people and unwise: is not he thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most high God divided to the nations their inheritance, when hee separated the sonnes of Adam, he appointed the borders of the

people, according to the number of the children of Israel.

9 For the Lords portion is his people: Jacob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her birds, stretched out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 Hee carried him up to the high places of the earth, that he might eat the fruites of the fields, and hee caused him to sucke honey out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rams fed in Bashan, and goats, with the fat of the graines of wheate: and the red licour of the grape hath thou drunke.

15 But he that should have been upright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with farnes: therefore hee forsook God that made him, and regarded not de strong God of his salvation.

16 They provoked him with strange gods: they provoked him to anger with abominations.

17 They offered unto devils, not to God, but to Gods whom they knew not: new gods that came newly up, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry, for the provocation of his sonnes and of his daughters.

20 And hee said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They have mooved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will moove them to jealousy with those which are no people: I will provoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne unto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues upon them: I will bestow mine arrowes upon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts upon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: but the young man and the young woman, the suckling with the man of gray haire.

26 I have said, I would scatter them abroad: I would make their remembrance to cease from among men.

27 Save that I feared the furie of the enemy, lest their adversaries should waxe proud, and lest they should say, Our high hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there any understanding in them.

29 Oh that they were wise, then they would understand

e When God by his providence provided the world, he lent for a time that portion unto the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

g Or, god of strange nations.

g Meaning, of the land of Canaan, which was his in respect of Egypt. h That is, abundance of all things even in the very rocke. i Ebr. blood. j He sheweth who is the principall of our vocation.

k By changing his service for their superstitious.

l Scripture calleth new, whatsoever man inventeth, be the error never so old.

m He calleth the Gods children, not to honour them, but to shew them from what dignity they are fallen.

* Rom. 10. 19. n Which I have not favoured, nor given my law unto them.

o They shall staine both in the field and at home.

p Rejoycing to see the godly afflicted, and attributing that to themselves, which is wrought by Gods hand.

They would consider the felicity, that was prepared for them, if they had obeyed God.
 * Job. 33. 26.
 Or, delivered them to their enemies.

The fruits of the wicked are as poyson, detestable to God, and dangerous for man.
 * Eccl. 12. 1.
 Rom. 12. 19.
 Hebr. 10. 30.

Or, change his minde.
 When neither strong nor weak in a manner remaine.

* 1. Sam. 2. 6.
 Tob. 13. 2.
 * Wile. 16. 13.

That is, I sweare, read
 Gen. 14. 22.

* Rom. 15. 10.
 Whether the blood of Gods people be shed for their finnes or trial of the faith, he promisseth to revenge it.
 * Or, Joshua.

* Chap. 6. 6. and 11. 18.

For I will performe my promise unto you,
 Isa. 55. 10.

* Num. 27. 12.

* Gen. 35. 8.
 * Num. 20. 25. 28. and 3. 38.

derstand this: they would consider their latter end.

30 How should * one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had shut them up?

31 For their God is not as our God, even our enemies being judges.

32 For their vine is of the vine of Sodome, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sealed up among my treasures?

35 * Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come upon them, make haste.

36 For the Lord shall judge his people, and repent toward his servants, when he seeth that their power is gone, and none shut up in hold nor left abroad.

37 When men shall say, Where are their gods? their mighty God, in whom they trusted?

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke-offering? let them rise up, and helpe you: let him bee your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill, and give life: I wound, and I make whole: * neither is there any that can deliver out of mine hand.

40 For I lift up mine hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take holde on judgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captives, when I begin to take vengeance of the enemies.

43 * Ye nations, praise his people: for he will avenge the blood of his servants, and will execute vengeance upon his adversaries, and will be mercifull unto his land, and to his people.

44 * Then Moses came and spake all the words of this song in the audience of the people, he and * Holbea the sonne of Nun.

45 When Moses had made an end of speaking all these words to all Israel.

46 Then he said unto them, * Set your hearts unto all the wordes which I testify against you this day, that ye may command them unto your children, that they may observe and doe all the wordes of this Law.

47 For it is no * vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the land, whither ye goe over Jordan to possesse it.

48 * And the Lord spake unto Moses the selfsame day, saying.

49 Goe up into this mountaine of Abarim, unto the mount Nebo, which is in the land of Moab, that is over against Jericho: and behold the land of Canaan, which I give unto the children of Israel for a possession.

50 And die in the mount which thou goest up unto, and thou shalt be * gathered unto thy people, * as Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Because ye * trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the land which I give the children of Israel.

CHAP. XXXIII.

1 Moses before his death bleffeth all the tribes of Israel.
 28 There is no god like to the God of Israel. 29 Not any people like unto his.

Now this is the * blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

2 The Lord came from Sinai, and rose up from Seir unto them, and appeared clearly from mount Paran, and he came with ten thousands of Saints, and at his right hand a fierie Law for them.

3 Though he love the people, yet * all thy Saints are in thine hands: and they are humbled at thy feere, to receive thy words,

4 Moses commanded us a Law for an inheritance of the Congregation of Jaakob.

5 Then * he was among the righteous people as King, when the heads of the people, and the tribes of Israel were assembled.

6 * Let Reuben live, and not die, though his men be a small number.

7 * And thus he blessed Judah, and said, Heare, O Lord, * the voyce of Judah, and bring him unto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.

8 * And of Levi he said, Let thy * Thummim and thine Urim bee with thine Holy one, whom thou diddest proove in Massah, and didst cause him to strive at the waters of Meribah.

9 Who said unto his father and to his mother, I have not seene him, neither knew he his brethren, nor knew his owne children: for they observed thy word, and kept thy Covenant.

10 They shall teach Jaakob thy judgements, and Israel thy Law: they shall put incense before thy face, and the burnt-offering upon thine Altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: * smite thorow the loynes of them that rise against him, and of them that hate him, that they rise not againe.

12 * Of Benjamin he said, The beloved of the Lord shall * dwell in safetie by him: the Lord shall cover him all the day long, and dwell betwene his shoulders.

13 * And of Joseph he said, Blessed of the Lord is his land for the sweetnesse of heaven, for the dew, and for the depth lying beneath,

14 And for the sweete increase of the Sunne, and for the sweete increase of the Moone,

15 And for thy sweetnesse of the toppe of the ancient mountaines, and for the sweetnesse of the old hilles.

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of them that dwell in the Bush, shall come upon the head of Joseph, and upon the top of the head of him that was * separated from his brethren.

17 His beautie shall be like his first-borne bullocke, and his * hornes as the hornes of an unicorn: with them he shall smite the people together,

* Num. 32. 13, 13. and 27. 14.
 Or, of strife.
 Ye were not earnest and constant to maintaine mine honour.

a This blessing containeth not onely a simple prayer, but an assurance of the effect thereof.
 b Meaning, infinite Angels.

c Ebr. his Saints, that is, the children of Israel.
 d As thy disciples.
 e To us and our successours.

f Or, Moses.
 Or, Israel.

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished, and his familie but small.

g Signifying, that he should hardly obtaine Jaakobs promises, Gen. 49. 8.

* Exod. 18. 30.
 h He preferred Gods glorie to all naturall affection, Exod. 31. 29.

i He declareth that the ministers of God have many enemies, and therefore have need to be prayed for.

k Because the Temple should be built in Sion, which was in the tribe of Benjamin, he sheweth that God should dwell with him there.
 l Or, fountaines.

l Which was God appearing unto Moses, Exod. 3. 2.
 * Gen. 49. 26.

m Or, strength.

CHAP. XXXIV.

1 Moses seeth all the Land of Canaan. 5 Hee dieth.
8 Israel weepeth. 9 Ioshua succedeth in Moses roume.
10 The praise of Moses.

Then Moses went from the plaine of Moab up into mount Nebo unto the top of Pisgah that is over against Jericho: and the Lord shewed him * all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea:

3 And the South, and the plaine of the valley of Jericho, the cite of palme-trees, unto Zoar.

4 And the Lord said unto him, * This is the land which I sware unto Abraham, to Izhak and to Jaakob, saying, I will give it unto thy seede: I have caused thee to see it with thine eyes, but thou shalt not goe over thither.

5 So Moses the servant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And he buried him in a valley in the land of Moab over against Beth-peor, but no man knoweth of his sepulchre unto this day.

7 Moses was now an hundredth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated:

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: to the dayes of weeping and mourning for Moses were ended.

9 And Ioshua the sonne of Nun was full of the spirit of wisdome: for Moses had put his hands upon him. And the children of Israel were obedient unto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like unto Moses (whom the Lord knewe face to face)

11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his servants, and before all his land,

12 And in all that mightie hand and all that great feare, which Moses wrought in the sight of all Israel.

together, even the endes of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoyce, Zebulun, in thy going out, and thou Isfacher in thy tents,

19 They shall call the people unto the mountaine: there they shall offer the sacrifices of righteousness: for they shall sucke of the abundance of the sea, and of the treasures hid in the land.

20 ¶ Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And he looked to himselfe at the beginning, because there was a portion of the Law-giver hid: yet he shall come with the heads of the people, to execute the justice of the Lord, and his judgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, sated with favour, and filled with the blessing of the Lord, possesse the West and the South.

24 ¶ And of Asher he said, Asher shall be blessed with children: he shall be acceptable unto his brethren, and shall dippe his foote in oyle.

25 Thy shoes shall be iron and brass, and thy strength shall continue as long as thou livest.

26 ¶ There is none like God, O righteous people, which riderth upon the heavens for thine helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and under his armes thou art for ever: he shall cast out the enemy before thee, and will say, Destroy them.

28 Then Israel the fountaine of Jaakob shall dwell alone in safetie in a land of wheate and wine: also his heavens shall drop the dewe.

29 Blessed art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thine helpe, and which is the sword of thy glorie: therefore thine enemies shall be in subjection to thee, and thou shalt tread upon their high places.

m In thy prosperous voyages upon the Sea, Gen. 49. 13.

n Or, mount Sion. n The tribe of Zebulun.

o So the portion of the Gadites, and other on this side Jordan was Gods, though it was not so known.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of mettall. It seemeth that Sion is left out, because he was under Judah, and his portion of his inheritance, Josh. 19. 9.

r Who was plentiful in issue, as a fountaine.

f Thine enemies for feare shall lye and faine to be in subjection.

a Which was part of mount Abarim. Num. 12.

* Chap. 3. 11. a. Mach. 2. 4.

b Called, Meisur racoun.

* Gen. 12. 7. 13. 15.

c To wit, the Angel of the Lord Judge. d That the Lord might not have occasion thereby to commit idolatry.

e Hereby appeares the favour of God that leaveth his Church destitute of a governor.

f Unto whom the Lord did reveal himselfe plainly, as Exodus 33.

g Meaning, the power of God working by him in the wilderness.

THE BOOKE OF IOSHUA.

THE ARGUMENT.

In this booke the holy Ghost setteth most lively before our eyes the accomplishment of Gods promise, whis as hee promised by the mouth of Moses, that a Prophet should be raised up unto the people like unto him, whom he willeth to obey. Deut. 18. 15. so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull servant, raiseth up Ioshua to be ruler and governor over his people, that neither they should be discouraged for lacke of a captaine, nor have occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might have none occasion to grudge, as though he were not approved of God: hee is adorned with most excellent gifts and graces of God, both to governe the people with counsell, and to defend them with strength, that he lacketh nothing which either belongeth to a valiant captaine, or a faithfull minister. So hee overcome all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people and appointeth their borders: hee established lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and favour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Ioshua, who leadeth us into eternall felicitie, which is signified unto us by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2567 yeeres. Fir from Adam unto the flood are 1656. from the flood unto the departure of Abraham out of Caldea 423. and from thence to the death of Iosaph 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2567 yeeres.

CHAP. I.

- 1 The Lord encourageth Joshua to invade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Joshua, if he obey his word. 11 Joshua commandeth the people to prepare themselves to passe over Jordan. 12 and exhorteth the Reubenites to execute their charge.

NOW after the death of Moses the servant of the Lord, the Lord spake unto Joshua the sonne of Nun, Moses minister, saying,

2 Moses my servant is dead: now therefore arise, goe over this Jordan, thou, and all this people unto the land which I give them, *that is*, to the children of Israel.

3 * Every place that the sole of your foote shall tread upon, have I given you, as I said unto Moses.

4 * From the wilderness and this Lebanon, even unto the great river, the river Euphrates: all the land of the Hittites, even unto the great Sea toward the going downe of the sunne, shall be your coast.

5 These shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leave thee, nor forsake thee.

6 * Be strong and of a good courage: for unto this people shalt thou divide the land for an inheritance, which I sware unto their fathers to give them.

7 Onely be thou strong, and of a most valiant courage, that thou mayest observe and doe according to all the Law which Moses my servant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

9 Have not I commanded thee, saying, Be strong and of a good courage, feare not, nor bee discouraged? for I the Lord thy God will be with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Passe through the hoaste, and command the people, saying, Prepare you victuals: for after three dayes ye shall passe over this Jordan, to goe in to possesse the land, which the Lord your God giveth you to possesse it.

12 And unto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Joshua, saying,

13 * Remember the wordes, which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 ¶ Your wives, your children, and your cattell shall remaine in the land which Moses gave you on this side Jordan: but ye shall goe over before your brethren armed, all that be men of warre, and shall helpe them.

15 Untill the Lord have given your brethren rest, as well as to you, and untill they also shall possesse the land, which the Lord your God giveth them: then shall ye returne unto the land

of your possession, and shall possesse it, which land Moses the Lords servant gave you on this side Jordan toward the sunne rising.

16 Then they answered Joshua, saying, All that thou hast commanded us, we will doe, and whithersoever thou sendest us, we will goe.

17 As we obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, and will not obey thy wordes in all that thou commandest him, let him be put to death: onely be strong and of good courage.

CHAP. II.

- 1 Joshua sendeth men to spye Jericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requereth a signe for her deliverance. 21 The spies returne to Joshua with comfortable tidings.

THEN Joshua the sonne of Nun sent out of Shittim two men to spye secretly, saying, Goe, view the land, and also Jericho, and they went, and came into an harlots house, named Rahab, and lodged there.

2 Then report was made to the king of Jericho, saying, Behold, there came men hither to night, of the children of Israel, to spye out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men unto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow ye after them quickely, for ye shall overtake them.

6 (But she had brought them up to the roofof the house, and hid them with sheafes of flax, which she had spread abroad upon the roofof.)

7 And certaine men pursued after them, the way to Jordan, unto the fordes, and alsoone as they which pursued after them, were gone out, they shut the gate.

8 * And before they were asleepe, shee came up unto them upon the roofof.

9 And sayd unto the men, I know that the Lord hath given you the land, and that the feare of you is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For wee have heard how the Lord dried up the water of the red Sea before you, when ye came out of Egypt, and what you did unto the two kings of the Amorites, that were on the other side Jordan, unto Sihon and to Og, whom ye utterly destroyed:

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heaven above, and in earth beneath.

12 Now therefore I pray you, sweare unto me by the Lord, that as I have shewed you mercy, ye will also shew mercy unto my fathers house, and give me a true token,

13 And that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have: and that ye will deliver our souls from death.

14 And the men answered her, Our life for you

i By your request, but yet by Gods secret appointment, Deut. 33, 21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

a Which place was in the plains of Moab neere unto Jericho. * Hebr. 11, 31. James 2, 25. || Or, taverners house, or hostell.

b Though the wicked see the hand of God upon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning, upon the house: for then the houses were flat above, so that they might doe their businesse thereupon.

d For so God promised, Deut. 28, 7. chap. 5, 1.

* Exod. 14, 21, 22. * Chap. 4, 23.

* Num. 21, 14.

|| Or, melted. || Or, spirit.

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and convert his Name.

† Or, five. f We warrant you on paine of our lives.

The beginning of this booke descendeth on the last chapter of Deut. which was written by Joshua as a preparation to this history.

Chap. 14, 9.

Deut. 11, 24. Of Zin, called Cadan and Paran, Or, Euphrates. Meaning, the whole land of Canaan. Called Mediteranean.

Deut. 31, 23.

Or, grow stronger and stronger. Deut. 3, 32. and 28, 14. He sheweth therein consisteth true prosperitie, even to obey the word of God. Shewing, that it was not possible to governe well, without continual studie of Gods word. Or, governe wisely.

Meaning, from the day that this was proclaimed, chap. 3, 2.

Num. 32, 20.

Which belonged to Sihon the King of the Amorites, and Og King of Bashan. Or, beyond Jordan from Jericho.

you to die, if yee utter not this our businesse: and when the Lord hath given us the lande, we will deale mercifully and truly with thee.

15 Then she let them downe by a coard thorow the window: for her house ^{was} upon the towne wall, and she dwelt upon the wall.

16 And she said unto them, Goe you into the mountaine, least the pursuers meete with you, and hide your selves there three dayes, untill the persuers be returned: then afterward may ye goe your way.

17 And the men said unto her, Wee will be blamelesse of this thine oath which thou hast made us sweare.

18 Behold, when we come into the land, thou shalt binde this coard of red threed in the window, whereby thou lettest us downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the streete, his blood shall be upon his head, and we will be guiltlesse: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our ^{*} matter, we will be quite of thine oath, which thou hast made us sweare.

21 And she answered, According unto your words, so be it: then she sent them away, and they departed, and she bound the ¹ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, untill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed over, and came to Joshua the sonne of Nun, and tolde him all things that came unto them.

24 Also they said unto Joshua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the countrey faint because of us.

CHAP. III.

1 Joshua commandeth them to depart when the Arke remooveth.
7 The Lord promiseth to exalt Joshua before the people.
9 Joshuas exhortation to the people. 16 The waters part asunder while the people passe.

Then Joshua rose very early, and they remooved from Shittim, and came to ^a Jordan, hee and all the children of Israel, and lodged there before they went over.

2 And after ^b three dayes, the officers went throughout the hoaste.

3 And commanded the people, saying, When ye see the Arke of the covenant of the Lord your God, and the Priests of the Levites bearing it, yee shall depart from your place, and goe after it.

4 Yet shall there be a space betweene you and it, about ¹ two thousand cubites by measure: ye shall not come neere unto it, that ye may know the way, by the which ye shall goe: for ye have not gone this way in times past.

5 (Now Joshua had sayd unto the people, ^{*} Sanctifie your selves: for to morrow the Lord will doe wonders among you)

6 Also Joshua spake unto the Priests, saying, Take up the Arke of the covenant, and goe over before the people: so they tooke up the Arke of

the covenant, and went before the people.

7 ¶ Then the Lord sayd unto Joshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know that ^{*} as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the covenant, saying, When ye are come to the brinke of the waters of Jordan, ye shall stand still in Jordan.

9 ¶ Then Joshua said unto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Joshua said, ^d Hereby ye shall know that the living God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the covenant of the Lord of all the world passeth before you into Jordan.

12 Now therefore take from among you ^{*} twelve men out of the tribes of Israel, out of every tribe a man.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Jordan, the waters of Jordan shall be cut off: for the waters that come from above, ^{*} shall stand still upon an heape.

14 ¶ Then when the people were departed from their tents to goe over Jordan, the Priests bearing the ^{*} Arke of the covenant, went before the people.

15 And as they that bare the Arke, came unto Jordan, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (^{*} for Jordan useth to fill all his ^f bankes all the time of harvest)

16 Then the waters that came downe from above, stayed and rose upon an heape, and departed farre from the citie of Adam that was beside Zarethan: but the ^g waters that came downe toward the Sea of the wilderness, even the salt Sea, failed, and were cut off: so the people went right over against Jericho.

17 But the Priestes that bare the Arke of the covenant of the Lord, stood drie within Jordan ready prepared, and all the Israelites went over drie, untill all the people were cleane gone over through Jordan.

CHAP. IIII.

2 God commandeth Joshua to set up twelve stones in Jordan.
18 The waters returne to their old course. 20 Other twelve stones are set upon Gilgal. 21 This miracle must be declared to the posteritie.

And when all the people were wholly gone ^{*} over Jordan (after the Lord had spoken unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, saying, Take you hence out of the middes of Jordan, out of the place where the Priestes stood in a ^{*} readinesse, twelve stones, which ye shall take away with you, and leave them in the ^b lodging, where you shall lodge this night)

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man,

5 And

^g Which was neere unto the city.

^h We shall be discharged of our oathe, if thou doest performe this condition that followeth: for so shalt thou and thine be delivered.

ⁱ He shall be guiltie of his owne death.

^k So that others should thinke to escape by the same means.

^l Or, scarlet-couloured.

¹ To wit, the river Jordan.

^a Which according to the Hebrews was in March, and about 40 dayes after Moses death.
^b Which time was given for to prepare them victuals, Chap. 1. 22.

¹ Or, a mile.

^{*} Levit. 20. 7.
Num. 11. 18.
Chap. 2. 13.
1. Sam. 16. 5.

^{*} Chap. 1. 1.

^c Even in the channell where the streame had made as verse 11.

^d By this miracle in dividing the water.

^e Which he set up twelve stones in remembrance of the benefite.

^{*} Psal. 114. 3.

^{*} Actes 7. 46.

^{*} Ezech. 47. 1. Chron. 12. 1. f. Because the river was swelled at this time to be full, the miracle is much the greater.

^g Either till the people were past, or some ready, for though they had been upon the land.

^{*} Deut. 34. 1.

^a A. Chap. 1.

^b Meaning, the place where they should lodge.

C H A P. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 3 The passover is kept. 4 Manna ceaseth. 5 The Angel appeareth unto Joshua.

Now when all the Kings of the * Amorites, which were beyond Jordan Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried up the waters of Jordan before the children of Israel until they were gone over, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said unto Joshua, * Make thee sharpe knives, and returne, and circumcise the sonnes of Israel the second time.

3 Then Joshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskinnes.

4 And this is the cause why Joshua circumcised all the people, even the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: unto when the Lord sawe that he would not shew them the land, which the Lord had sworne unto their fathers, that he would give us, even a land that floweth with milke and hony.

7 So their sonnes whom he raised up in their stead, Joshua circumcised: for they were uncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord said unto Joshua, This day I have taken away the shame of Egypt from you: wherefore he called the name of that place, Gilgal, unto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Paschever the fourteenth day of the moneth at even, in the plaine of Jericho.

11 And they did eate of the come of the land, on the morrow after the Paschever, unleavened bread, and parched corne in the same day.

12 And the M^AN ceased on the morrow after they had eaten of the come of the land, neither had the children of Israel M^AN any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Joshua was by Jericho, he lift up his eyes and looked: and behold, there stood a man against him, having a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou on our side, or on our adversaries?

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: then Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

15 And the captaine of the Lords hoste sayd unto Joshua, * Loose thy thoe off thy foote: for the place whereon thou standest, is holy: and Joshua did so.

C H A P.

5 And Joshua said unto them, Go over before the Arke of the Lord your God, even through the middes of Jordan, and take up every man of you a stone upon his shoulder according unto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meant you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut off before the Arke of the Covenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memoriall unto the children of Israel for ever.

8 Then the children of Israel did even so as Joshua had commanded, and tooke up twelve stones out of the mids of Jordan as the Lord had said unto Joshua, according unto the number of the tribes of the children of Israel, and caried them away with them unto the lodging, and laid them downe there.

9 And Joshua set up twelve stones in the mids of Jordan, in the place where the feet of the Priestes, which bare the Arke of the Covenant stood, and there have they continued unto this day.

10 ¶ So the Priestes, which bare the Arke, stood in the mids of Jordan, untill every thing was finished that the Lord had commanded Joshua to say unto the people, according to all that Moses charged Joshua: then the people hastened and went over.

11 When all the people were cleane passed over, the Arke of the Lord went over also, and the Priestes before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went over before the children of Israel armed, as Moses had charged them.

13 Even fourtie thousand prepared for warre, went before the Lord unto batten, into the plaine of Jericho.

14 That day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake unto Joshua, saying,

16 Command the Priestes that beare the Arke of the testimonie to come up out of Jordan.

17 Joshua therefore commanded the Priestes, saying, Come ye up out of Jordan.

18 And when the Priestes that bare the Arke of the Covenant of the Lord, were come up out of the mids of Jordan, and as soone as the soles of the Priestes feet were set on the drie land, the waters of Jordan returned unto their place, and flowed over all the bankes thereof, as they did before.

19 ¶ So the people came up out of Jordan the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Jericho.

20 Also the twelve stones, which they tooke out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meant these stones?

22 Then ye shall shew your children, and say, Israel came over this Jordan on drie land:

23 For the Lord your God dried up the waters of Jordan before you, untill ye were gone over as the Lord your God did the red Sea, which he dried up before us, till we were gone over.

24 That all the people of the world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

a The Amorites were on both sides Jordan, whereof two kings were slaine already on the side toward Moab.

* Exod. 4.35. b For now they had left it off, about 40 yeeres. c Gilgal was so called, because they were there circumcised.

d For they looked daily to remove at the Lords commandment, which thing they that were now circumcised, could not doe without great danger. * Num. 14.23.

e For their fore was so grievous, that they were not able to remove. f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

* Exod. 13.23. g In that that Joshua worshipped him, he acknowledged him to be God: and in that that he calleth himself the Lords Captaine, he declareth himself to be Christ. * Exod. 3.5. Ruth 4.7. Acts 7.33.

God commanded that not onely our selves, but by his powerfull Arkes, but that posteritie may see the cause of our grief and gloe in his Name.

Besides the twelve stones which were caried the tribes and up in Gilgal.

Meaning, in the defence or fight the people. Num. 32.27, 29.

That is, before the Arke.

Or, revered.

Because the Ark testified his presence, and Tables of the Law contained his will, signified his will toward people.

Called Abib, or Iar, containing the first of March and the first of April.

Exod. 14.27, 28. Gods benefits are for a further demonstration to the wicked, and are up to him, and are up to him, and are up to him.

CHAP. VI.

1 The Lord instructeth Joshua what he should doe as touching Jericho. 6 Joshua commandeth the Priests and warriors what to doe. 20 The walls fall. 22 Rahab is saved. 24 All is burnt save gold and mettall. 26 The curse of him that buildeth the citie.

NOW Jericho was shut up, and closed, because of the children of Israel, none might goe out nor enter in.

2 And the Lord said unto Joshua, Behold, I have given into thine hand Jericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in gong round about the citie once: thus shall you doe fixe dayes:

4 And seven Priests shall beare seven trumpets of rams hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

5 And when they make a long blast with the rams hornes, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend up, every man straight before him.

6 ¶ Then Joshua the sonne of Nun called the Priests, and said unto them, Take up the Arke of the Covenant, and let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

7 But he said unto the people, Goe and compass the city: and let him that is armed go forth before the Arke of the Lord.

8 ¶ And when Joshua had spoken unto the people, the seven Priests bare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Covenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew the trumpets: then the gathering hoste came after the Arke, and they went and blew the trumpets.

10 (Now Joshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voyce, neither shall a word proceed out of your mouth, untill the day that I say unto you. Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the host, and lodged in the campe.

12 And Joshua rose early in the morning, and the Priests bare the Arke of the Lord.

13 Also seven Priests bare seven trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did fixe dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same manner seven times: onely that day they compassed the citie seven times.

16 And when the Priests had blown the trumpets the seventh time, Joshua said unto the people, Shoute: for the Lord hath given you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, unto the Lord: onely Rahab the harlot shall live, shee, and all that are with her in the house: for shee hid the

messengers that wee sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selves execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But all silver, and gold, and vessels of brasse, and yron shall be consecrate unto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went up into the citie, every man straight before him: and they tooke the citie.

21 And they utterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Goe into the harlots house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the young men that were spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the silver and the golde, and the vessels of brasse and yron, they put unto the treasure of the house of the Lord.

25 So Joshua saved Rahab the harlot, and her fathers household, and all that shee had, and she dwelt in Israel, even unto this day, because she had hid the messengers, which Joshua sent to spie out Jericho.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth up, and buildeth the city Jericho: for he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set up the gates of it.

27 So the Lord was with Joshua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Joshua enquireth out him that sinned, and findeth him and all his.

BUT the children of Israel committeth a trespasse in the excommunicate thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerab of the tribe of Judah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the Eastside of Bethel, and spake unto them, saying, Goe up, and view the country. And the men went up and viewed Ai.

3 And returned to Joshua, and said unto him, Let not all the people goe up, but let as it were two or three thousand men goe up, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them upon a thirty and sixe men: for they chafed them from before the gate unto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

a That none could goe out.
b That none could come in.
c For feare of the Israelites.

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can overcome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

g Meaning, the reward, wherein was the standard of the tribe of Dan, Num. 10, 25.

h For that day.

i The tribe of Dan was so called, because it marched last and gathered up what soever was left of others.

k Beside every day once for the space of six dayes.

l That is, appointed wholly to be destroyed.

* Chap. 2, 4.

* Leviticus 27, 28. Num. 21, 22. m And therefore cannot be put any private use, but must be molten, and serve for the Tabernacle.

* Hebr. 11, 30. * 1 Mach. 1, 16.

* Chap. 2, 14. Hebr. 11, 31.

n For it was lawful for strangers to dwell among the Israelites, till they were purged. o Meaning, Tabernacle.

p For the married to the mon prince of the tribe of Judah, Matthew 1, 5.

q He shall be it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel, 1 Kings 16, 34.

a In taking which was commanded to be destroyed. * Chap. 2, 25. 1 Chron. 2, 55.

b This was the city of the Amorites: for there was another called Ammonites, Ammonites, 49, 3. The first is called Ajah, 1 Sam. 10, 23.

c God would this overcome make them earnest to fight out and punish the sinner, as in the next verse.

6 Then Joshua rent his cloathes, and fell to the earth upon his face before the Arke of the Lord, untill the eventide, he, and the Elders of Israel, and put dust upon their heads,

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver us into the hand of the Amorites, and to destroy us? would God we had been content to dwell on the other side Jordan.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass us, and destroy our name out of the earth: and what wilt thou doe unto thy mightie Name?

10 ¶ And the Lord said unto Joshua, Get thee up: wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have transgressed my covenant, which I commanded them, for they have even taken of § excommunicate thing, and have also stolen, and dissembled also, and have put it even with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but have turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye § destroy the excommunicate from among you.

13 Up therefore, sanctifie the people, and say, Sanctifie your selves against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, untill ye have put the § execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and tooke the familie of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 Then Joshua said unto Achan, My sonne, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus, and thus have I done.

21 I sawe among the spoile a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fiftie shekels weight, and I coveted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the silver under it.

22 ¶ Then Joshua sent messengers, which ran unto the tent, and behold, it was hid in his tent, and the silver under it.

23 Therefore they tooke them out of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them before the Lord.

24 Then Joshua tooke Achan the sonne of Zerah, and the silver, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him, brought them unto the valley of Achor.

25 And Joshua said, In as much as thou hast troubled us, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast upon him a great heape of stones unto this day: and the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof charged. 30 Joshua setteth up an Altar. 32 Hee writeth the Law upon stones. 35 and readeth it to all the people.

After, the Lord said unto Joshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go up to Ai: behold, I have given into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt done to Ai and to the king thereof, as thou diddest unto * Jericho and to the king thereof: nevertheless the spoile thereof and * the cattell thereof shall ye take unto you for a prey: thou shalt lie in wait against the citie on the a backside thereof.

3 ¶ Then Joshua arose, and all the men of warre to go up against Ai: and Joshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye b shall lie in wait against the citie on the backside of the citie: goe not very farr from the city, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach unto the citie: and when they shall come out against us, as they did at the first time, then will we flee before them.

6 For they will come out after us, till we have brought them out of the citie: for they will say, They flee before us as at the first time: so we will flee before them.

7 Then you shall rise up from lying in waite and a destroy the city: for the Lord your God will deliver it into your hand.

8 And when ye have taken the citie, yee shall set it on fire: according to the commaundement of the Lord shall ye doe: behold, I have charged you.

9 ¶ Joshua then sent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the Westside of Ai: but Joshua lodged that night c among the people.

10 And Joshua rose up early in the morning, and d numbered the people: and he and the Elders of Israel went up before the people against Ai.

11 Also all the men of warre that were with him went up and drew neere, and came against § citie, and pitched on the Northside of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about five thousand men, e and set them to lie in waite betweene Beth-el and Ai on the West-side of the citie.

13 And the people set all the hoaste that was on the North-side against the city, and the liers in

¶ Or, Nephew.

1 Some reade a plate: others, a rod, and some a tongue.

m This judgement onely appertaineth to God, and to whom he will reveale it, to man he had commanded not to punish the child for the fathers fault, Deur. 24. 16.

n He declareth that this is Gods judgement, because he had offended and caused others to be slaine,

* Deut. 7, 29, and 7, 18.

* Chap. 6, 21.

* Deut. 20, 24.

a Meaning, on the West-side, as vers. 9.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and politie of his people.

¶ Or, drive out (the inhabitants) of the city.

c With the rest of the armie.

d That is, viewed or mustred them, and set them in aray.

e He sent these few, that the other which lay in ambush might not be discovered,

f To the intent that they in the city might the better discover his armie.

g As they which fained so hee for feare.

h Or, lift up the banner, to signifie when they shall invade the city.

i Or, toward the heauens.
k Or, place.

i Which came out of the ambush.

* Deut. 7, 2.

k For the fire, which they had before set in the city, was not to consume it, but to signifie unto Joshua that they were entred.

* Num. 31, 22, 26. as verse 2.

l That it could never be built againe.

m According as it was commanded, Deut. 21, 23.

* Chap. 7, 25, 26.

waite on the West, against the citie: and Joshua went the same night into the mids of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hastened and rose up early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the city.

15 Then Joshua and all Israel ^{as} beaten before them, fled by the way of the wilderness.

16 And all the people of the city were called together to pursue after them: and they pursued after Joshua, and were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said unto Joshua, ^h Stretch out the speare that is in thine hand, toward Ai: for I will give it into thine hand: and Joshua stretched out the speare that he had in his hand, toward the city.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the city on fire.

20 And the men of Ai looked behind them, and saw it: for loe, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe upon the pursuers.

21 When Joshua and all Israel saw that they that lay in waite, had taken the city, and that the smoke of the city mounted up, then they turned againe and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remaine nor escape.

23 And the King of Ai they tooke alive, and brought them to Joshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, until they were consumed, all the Israelites returned unto Ai, and ^k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand backe againe which hee had stretched out with the speare, until he had utterly destroyed all the inhabitants of Ai.

27 * Onely the cattell and the spoyle of this citie, Israel tooke for a prey unto themselves, according unto the word of the Lord, which hee commanded Joshua.

28 And Joshua burnt Ai, and made it an heape for ever, and a wilderness unto this day.

29 And the king of Ai hee hanged on a tree, unto the evening. And as soone as the sunne was downe, Joshua commanded ^m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the city, and ^{*} lay thereon a great heape of stones, that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the Lord God of Israel, in mount Ebal.

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moses, an altar of whole stone, over which no man had lift any yrom: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 Also he wrote there upon the stones, a rehearfall of the Law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Judges stood on this side of the Arke, and on that side, before the Priests of the Levites, which bare the Arke of the covenant of the Lord) as well the stranger, as he that is borne in the country: half of them were over against mount Gerizim, and halfe of them over against mount Ebal, * as Moses the servant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee reade all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Joshua reade not before all the Congregation of Israel, * as well before the woman and the children, as the stranger that was conuerfant among them.

CHAP. IX.

1 Divers Kings assemble themselves against Joshua. 3 The craft of the Gibeonites. 15 Joshua maketh a league with them. 23 For their craft they are condemned to perpetual slavery.

And when all the Kings that were beyond Jordan, in the mountaines and in the valleys, and by all the coastes of the great Sea over against Lebanon, (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites) heard thereof.

2 They gathered themselves together, to fight against Joshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselves ambassadors, and tooke olde sackes upon their asses, and olde bottels for wine, both rent and bound up.

5 And olde shooes and cloured upon their feete: also the raiment upon them was old, and all their provision of bread was dried, and moulded.

6 So they came to Joshua into the hoaste of Gilgal, and said unto him, and unto the men of Israel, Wee be come from a farre country: now therefore make a league with us.

7 Then the men of Israel said unto the Hivites, It may be that thou dwellest among us, how then can I make a league with thee?

8 And they said unto Joshua, We are thy servants. Then Joshua said unto them, Who are ye, and whence come ye?

9 And they answered him, From a very farre country thy servants are come for the Name of the Lord thy God: for we have heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our country spake to us, saying, Take vittales with you for the journey, and go to meete them,

* Exod. 24, 27.

n Meaning ten commandments, which the summe of whole Law.

* Deut. 11, 27, 12, 32.

* Deut. 31, 20. So neither nor old, man nor woman, were exempted from hearing the word of the Lord.

a To respect the place of Moab. b The maine called Moabim.

† Ebr. one man.

* 2 Sam. 11, 1.

c Because they were all worn.

d For the Gibeonites and the Hivites were one people.

e Even the lateres for many deays, willing to honour the God, and his religion.

† Ebr. vittales.

them, and say unto them, Wee are your servants : now therefore make ye a league with us.

12 This our bread we took it hore with us for victuals out of our houses, the day we departed to come unto you : but now behold, it is dried, and it is moulded.

13 Also these bottels of wine which wee filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great journey.

14 ¶ And the 2 men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Joshua made peace with them, and made a league with them, that he would suffer them to live : also the Princes of the Congregation sware unto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their journey, and came unto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.

18 And the children of Israel slew them not, because the Princes of the congregation had sworne unto them by the Lord God of Israel : wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said unto all the Congregation, Wee have sworne unto them by the Lord God of Israel : now therefore we may not touch them.

20 But this we will doe to them, and let them live, least the wrath be upon us, because of the oath which we sware unto them.

21 And the Princes said unto them againe, Let them live, but they shall hew wood, and draw water unto all the Congregation, as the Princes appoint them.

22 Joshua then called them, and talked with them, and said, Wherefore have yee beguiled us, saying, Wee are very farre from you, when yee dwell among us?

23 Now therefore ye are accursed, and there shall none of you be freed from being bond-men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was told thy servants, that the Lord thy God had * commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land out of your fight, therefore wee were exceeding sore afraid for our lives at the presence of you, and have done this thing :

25 And behold now, wee are in thine hand : doe as it seemeth good and right in thine eyes to doe unto us.

26 Even so did hee unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord unto this day, in the place which he should chuse.

CHAP. X.

1 Five kings made warre against Gibeon whom Joshua distressed. 11 The Lord rained hail-stones and slew many. 22 The Sunne standeth at Joshuas prayer. 26 The five kings are hanged. 29 Many more cities and kings are destroyed.

Now when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai and had destroyed it. (* for as he had done to Jericho and to the king thereof, so he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly : for Gibeon was a great citie, as one of the royall cities : for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore a Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto mee, and help mee, that wee may smite Gibeon : for they have made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went up, they with all their hostes, and besieged Gibeon, and made b warre against it.

6 And the men of Gibeon went unto Joshua, even to the hoast to Gilgal, saying, Withdraw not thine hand from thy servants : come up to us quickly, and save us, and helpe us : for all the kings of the Amorites, which dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said unto Joshua, * Feare them not : for I have given them into thine hand : none of them shall stand against thee.

9 Joshua therefore came unto them suddenly : for he went up from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the goings down to Beth-horon, the Lord cast downe great stones from heaven upon them untill Azekah, and they died : they were more that died with the d hailstones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the Lord, in the day when the Lord gave the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, untill the people avenged themselves upon their enemies : (is not this written in the book of * Jasher) so the Sunne abode in the middes of the heaven, and hastened not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man : for the Lord fought for Israel.

15 ¶ After, Joshua returned, and all Israel with him unto the campe to Gilgal :

16 But the five kings fled and were hid in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 Then Joshua said, Roule great stones upon the

* Chap. 4, 15, 21.
* Chap. 9, 3, 25, 29.

a That is, Lord of justice : so tyrants take to themselves glorious names, when indeed they be very enemies against God and all justice.

b So envious the wicked are, when any depart from their hand,

c Least Joshua should have thought that God had sent this great power against him for his unlawfull league with the Gibeonites, the Lord here strengtheneth him,

d So we see that all things serve to execute Gods vengeance against the wicked.

* Isa. 21, 27. Eccles. 46, 4, 5.

e Some read the book of the righteous, meaning Moses : the Chalde text readeth in the booke of the Law, but it is like that it was a booke thus named, which is now lost, f By taking away the enemies hearts, and destroying them with hailstones.

the mouth of the cave, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath given them into your hand.

20 And when Joshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities.

21 Then all the people returned to the campe, to Joshua at Makkedah in peace: no man moved his tongue against the children of Israel.

22 After, Joshua said, Open the mouth of the cave, and bring out these five kings unto mee foorth of the cave.

23 And they did so, and brought out those five kings unto him foorth of the cave, even the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings unto Joshua, Joshua called for all the men of Israel, and said unto the chiefe of the men of warre, which went with him, Come neere, set your feete upon the neckes of these kings, and they came neere, and set their feete upon their neckes.

25 And Joshua said unto them, Feare not, nor be faint hearted, for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Joshua smote them, and slew them, and hanged them on five trees, and they hanged still upon the trees untill the evening.

27 And at the going downe of the sunne, Joshua gave commandement, that they should take * them downe off the trees, and cast them into the cave (wherein they had bene hid) and they laied great stones upon the caves mouth, which remaine untill this day.

28 ¶ And that same day Joshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the king of Makkedah, * as he had done unto the king of Jericho.

29 Then Joshua went from Makkedah, and all Israel with him unto Libnah, and fought against Libnah.

30 And the Lord gave it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the soules that were therein: hee let none remaine in it: for he did unto the king thereof, as he had done unto the king of Jericho.

31 ¶ And Joshua departed from Libnah, and all Israel with him unto Lachish, and besieged it, and assailed it.

32 And the Lord gave Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horem king of Gezer came up to helpe Lachish: but Joshua smote him and his people, untill none of his remained.

34 ¶ And from Lachish Joshua departed unto Eglon, and all Israel with him, and they besieged it, and assailed it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules

that were therein hee utterly destroyed the same day, according to all that he had done to Lachish.

36 Then Joshua went up from Eglon, and all Israel with him unto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

38 ¶ So Joshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Joshua smote all the hill countreies, and the South countreies, and the valleyes, and the hill sides, and all their kings, and let none remaine, but utterly destroyed every soule, as the Lord God of Israel had commanded.

41 And Joshua smote them from Kadesh-barnea even unto Azzah, and all the countrey of Goshen, even unto Gibeon.

42 And all these kings, and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.

43 Afterward, Joshua and all Israel with him returned to the campe in Gilgal.

CHAP. XI.

1 Divers kings and cities, and countreys overcome by Joshua. 2 Joshua did all that Moses had commanded him. 3 God hardened the enemies hearts that they might be destroyed.

And when Jabin king of Hazor had heard this, then he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achishaph,

2 And unto the kings that were by the North in the mountaines and plaines toward the South-side of Cinneroth, and in the valleyes, and in the borders of Dor Westward,

3 And unto the Canaanites, both by East, and by West, and unto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountaines, and unto the Hivites, under Heimon in the land of Mizpeh.

4 And they came out and all their hostes with them, many people, as the sand that is on the seashore, for multitude, with horses and charrets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 Then the Lord said unto Joshua, Be not afraid for them: for to morow about this time will I deliver them all slain before Israel: thou shalt drough their horses, and burne their charrets with fire.

7 Then came Joshua and all the men of warre with him, against them by the waters of Merom suddenly, and fell upon them.

8 And the Lord gave them into the hand of Israel: and they smote them, and chased them unto great Zidon, and unto Mispheothmaim, and unto the valley of Mizpeh Eastward, and smote them untill they had none remaining of them.

9 And

† Ebr. cut of all their trains or tails.

g Or in safetie, so that none gave them as much as an evill word.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

* Deut. 21, 23. chap. 8, 29.

¶ Joshua taketh Makkedah.

¶ Or, every person.

* Chap. 6, 21.

¶ Libnah is taken.

¶ Or, persons.

¶ Lachish is taken.

¶ The king of Gezer is slain.

¶ Eglon is taken.

¶ Hebron is

¶ Debir is

i Some read shedoth, which signifies the skirts of the

k In some places I Wherein was, there is thanks for the victories.

a The more Gods power is feared, the more the wicked are against it.

b Which the Evangelists call the lake of Gennesareth, or Tiberias.

c Which was mount Sion, Deut. 4, 41.

d That neither they should be to the use of warre, nor the raelites should be their train in

e Which signifies hot waters according to some, brise-

9 And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

10 At that time also Joshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreover, they smote all the persons that were therein with the edge of the sword, utterly destroying all, leaving none alive, and hee burnt Hazor with fire.

12 So all the cities of those Kings, & all the kings of them did Joshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, save Hazor onely, that Joshua burnt.

14 And all the spoyle of these cities and the cattell, the children of Israel tooke for their prey, but they smote every man with the edge of the sword, untill they had destroyed them, nor leaving one alive.

15 As the Lord had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord had commanded Moses.

16 So Joshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the mountaine of Israel, and the lowe countrey of the same.

17 From the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their Kings he tooke, and smote them, and slewe them.

18 Joshua made warre long time with all those Kings.

19 Neither was there any citie that made peace with the children of Israel, save those Hivites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts that they should come against Israel in battell to the intent that they should destroy them utterly, and shewe them no mercie, but that they should bring them to nought: as the Lord had commanded Moses.

21 And that same season came Joshua, and destroyed the Anakims, out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Joshua destroyed them utterly with their cities.

22 There was no Anakim left in the lande of the children of Israel: onely in Azzah, in Gath, and in Ashdod were they left.

23 So Joshua tooke the whole land, according to all that the Lord had saide unto Moses: and Joshua gave it for an inheritance unto Israel according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7. What Kings Joshua and the children of Israel killed in the sides of Jordan, 24. Which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Jordan toward the rising of the sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

1. Sihon King of the Amorites, that dwelt in Heshbon, having dominion from Aioer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead unto the river Jab-bok, in the border of the children of Ammon.

3 And from the plaine unto the sea of Cinneroth Eastward, and unto the Sea of the plaine, even the salt sea Eastward, the way to Beth-jestimoth, and from the South under the springs of Pisgah.

4. They conquered also the coast of Og king of Bashan of the remnant of the gyants, which dwelt at Ashtaroth, and at Edrei.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Gethurites, and the Maachathites, and halfe Gilead, even the border of Sihon King of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manasseh.

7 These also are the Kings of the country, which Joshua and the children of Israel smote on this side Jordan, Westward, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to Seir; and Joshua gave it unto the tribes of Israel for a possession, according to their portions.

8 In the mountaines, and in the valleyes, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hivites, and the Jebusites.

9 The King of Jericho was one: the King of Ai, which is beside Beth-el, one:

10 The King of Jerusalem, one: the King of Hebron, one:

11 The King of Jarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the King of Gezer, one:

13 The King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The King of Libnah, one: the King of Adullam, one:

16 The King of Makedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hopher, one:

18 The King of Aphek, one: the King of Lasharon, one:

19 The King of Madon, one: the King of Hazor, one:

20 The King of Shimron-meron, one: the King of Achishaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Jokneam of Carmel, one:

23 The King of Dor, in the countrey of Dor, one: the King of the nations of Gilgal, one:

24 The King of Tirzah, one: all the Kings were thirtie and one.

CHAP. XIII.

1 The borders and coasts of the land of Canaan. 2 The possession of the Reubenites, Gadites, and of half the tribe of Manasse. 14 The land in the inheritance of Levi. 22 Balakus malice.

* Numb. 32. 34. Deut. 3. 6.

† Or, wilderness.

‡ Or, hill-sides.

* Deut. 3. 17.

and 4. 49.

* Deut. 3. 10.

chap. 13. 12.

* Numb. 32. 39.

Deut. 3. 18.

chap. 13. 5.

b Reade Chap. 11.

verse 17.

† Or, in Ashtoth.

* Chap. 6. 3.

* Chap. 8. 26.

* Chap. 10. 33.

* Chap. 10. 33.

* Chap. 10. 39.

* Chap. 10. 39, 30.

* Chap. 10. 33.

* Chap. 11. 10.

† Or, were unto Carmel.

* Gen. 14. 1.

a Being almost an hundred and ten year old.

† Ebr. common into years.

b After that the enemies are overcome.

† Or, borders.

† Ebr. Shiber.

† Ebr. upon the face of Egypt.

† Ebr. Mezarab.

† Or, the plains of Gad.

c Reads Chap. 11. 8.

* Numb. 32. 33. Deut. 3. 13. Chap. 32. 4.

† Or, valley.

* Deut. 3. 11. Chap. 11. 4.

d Because they destroyed not all as God had commanded, they that remained, were snares and pricks to hurt them, Numb. 33. 55. Chap. 23. 13. Judges 2. 3. e Levi shall live by the sacrifices, Numb. 18. 21.

† Or, the places of Baal.

† Or, the valley.

* Deut. 3. 17.

* Numb. 31. 8.

Now when Joshua was olde, and stricken in yeeres, the Lord said unto him, Thou art olde and grown in age, and there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the regions of the Philistims, and all Gethuri,

3 From Nilus which is in Egypt, even unto the borders of Ekron Northward: this is counted of the Canaanites, even five Lordships of the Philistims, the Azzithires, and the Ashdodites, the Elkelonites, the Gittites, and the Ekronites, and the Avites:

4 From the South, all the land of the Canaanites, and the cave that is beside the Sidonians, unto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from Bahal-gad under mount Hermon, untill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon unto Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: only devise thou it by lot unto the Israelites, to inherit, as I have commanded thee.

7 Now therefore devise this land to inherit, unto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof the Reubenites & the Gadites have received their inheritance, * which Moses gave them beyond Jordan Eastward, even as Moses the servant of the Lord had given them,

9 From Aroer that is on the brinke of the river Arnon, and from the citie that is in the mids of the river, & all the plaine of Medeba unto Dibon.

10 And all the cities of Sihon King of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon.

11 And Gilead, and the borders of the Geshurites and of the Maachathires, and all mount Hermon, with all Bashan unto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel * expelled not the Geshurites nor the Maachathires: but the Geshurites and the Maachathires dwell among the Israelites even unto this day.

14 Onely unto the tribe of Levi he gave none inheritance, but the sacrifices of the Lord God of Israel are * his inheritance, as he said unto him.

15 ¶ Moses then gave unto the tribe of the children of Reuben inheritance, according to their families,

16 And their coast was from Aroer, that is on the brinke of the river Arnon, and from the citie that is in the mids of the river, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, & Beth-baal-meon:

18 And Iahazah, and Kedemoth & Mephaath:

19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of Eriak:

20 And Beth-peor, and * Ashdod-pisgah, and Beth-jeshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whome Moses smote * with the Princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country.

22 And Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Jordan with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and halfe the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Heshbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir:

27 And in the valley Beth-aram, & Bethnimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, unto Jordan and the borders even unto the Sea-coast of Cinnereth, beyond Jordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gave inheritance unto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families:

30 And their border was from Mahanaim, even all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Jair which are in Bashan, threescore cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were given unto the children of Machir the sonne of Manasseh to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jordan, toward Jericho Eastward.

33 ¶ But unto the tribe of Levi Moses gave none inheritance: for the Lord God of Israel is their inheritance, * as he said unto them.

CHAP. XIII.

1 The land of Canaan was divided among the nine tribes and the halfe. 6 Caleb receiveth the heritage that was promised him. 13 Ebron was given him.

These also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

3 For Moses had given inheritance unto * two tribes and an halfe tribe, beyond Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were * two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beastes and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they deyded the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the sonne of Jephunneh the Kenzite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning

f So that they which were wicked counselled by the just ment of God.

g That is, the hand of God.

* Numb. 31. 33. h Meaning nephews and posterity.

* Chap. 11. 4.

* Numb. 11. 32.

* Numb. 34. 7.

* Numb. 34. 7. and 33. 54.

a As Reuben Gad and the tribe of Manasse. Numb. 32. 41.

b So that they lacked, yet there still were tribes by the means.

* Numb. 34. 7. Chap. 22. 34.

Which was, that
my two only
could enter into
the land, Numb.
13. 14.

Which were
the two other
sons.

concerning me and thee in Kadesh-barnea.

7 Fourtie yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

8 But may I brethren that went up with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete have troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me alive, as he promised: this is the fourtie and fift yeere since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and five yeere olde:

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for governance.

12 Now therefore give mee this mountaine wherof the Lord spake in § day (for thou heardest in that day, how the † Anakims were there, and the cities great and walled) * if so be the Lord will be with me; § I may drive them out, as the Lord said.

13 Then Joshua blessed him, and gave unto Caleb the sonne of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Jephunneh the Kenezite, unto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was beforetime, Kiriath-arba: which Arba was a † great man among the Anakims: thus the land ceased from warre.

* Eccles. 46. 9.

† 23. 1. 2. 3. and come in.

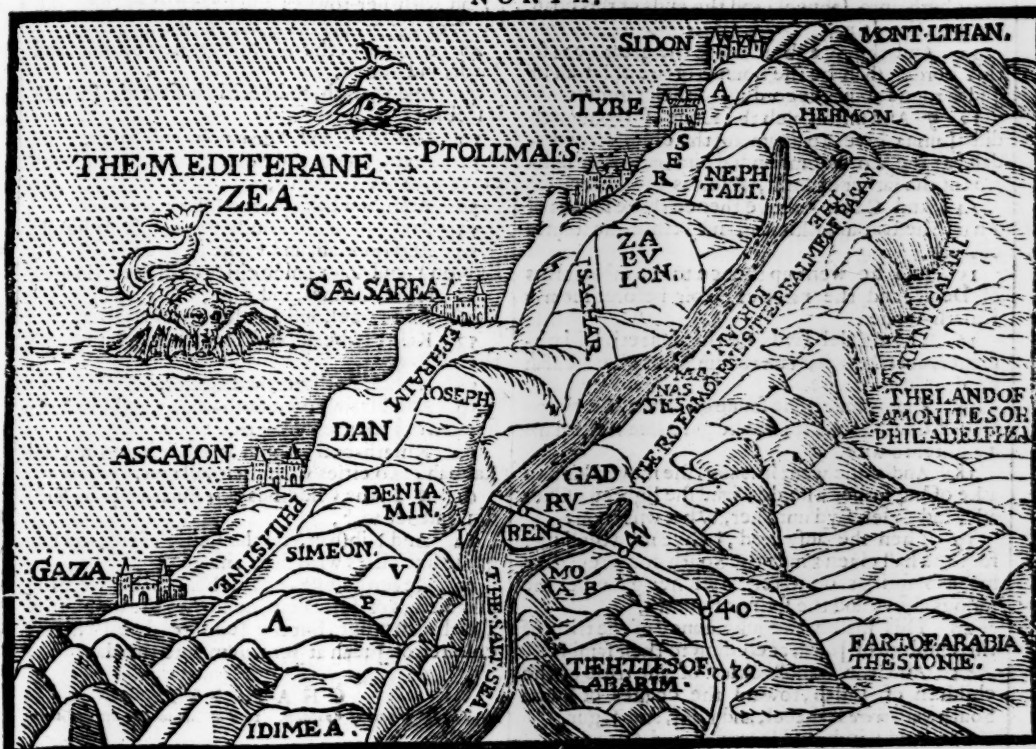
† Or, giants.

e. This he spake of modestie, and not of doubting.

* Chap. 27. 12. 1. Macc. 2. 56.

* Chap. 15. 13. † Either for his power or person.

NORTH.



SOUTH.

CHAP. XV.

1 The lot of the children of Judah, and the names of the cities and villages of the same. 13 Caleb's portion. 15 The request of Achish.

THIS then was the lot of the tribe of the children of Judah by their families: even * to the border of Edom and the wilderness of * Zin, Southward on the South coast.

2 And their South-border was the salt Sea coast, from the * point that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended up on the Southside unto Kadesh-barnea, and went along to Hebron, and went up to Adar, and for a compass to Karkaa.

4 From thence went it along to Azmon, and

reached unto the river of Egypt, and the end of that coast was on the Westside: this shall be your South-coast.

5 Also the Eastborder shall be the salt Sea, unto the b'nd of Jordan: and the border on the North-quarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth up to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth up to the stone of Bohan the sonne of Reuben.

7 Again this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lyeth before the going up to Adummim, which is on the Southside of the river: also this border goeth up to the waters of

b Meaning, the mouth of the river where it runneth into the salt Sea.

c Which was a mark to part their countreys.

L 4 † En-shemesh,

Numb. 34. 3. Numb. 33. 36.

The Ebro word signifieth tongue, whereby is meant either the name of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

† Or, the fountain
of the sunne.
* 1. King. 1. 9.

† Ebr. *Yephunnah*.

† Or, the city of
watches.

d. Meaning to-
ward Syria,

* Chap. 14. 15.

e This was done
after the death of
Joshua, Judg. 1. 10,
20.

† Or, cousin,

f Because her hus-
band tarried too
long.

† Or, grant me
this petition.

g. Because her
country was bar-
ren, she desired of
her father a field
that had springs,
Judges 1. 14, 15.

h. Which before
was called Zee-
phrah, Judges 1. 17.

† En-themesh, and endeth at † En-rogel.

8 Then this border goeth up to the valley of the sonne of Hinnom, on the Southside of the Jebusites: the same is Jerusalem, also this border goeth up to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the giants Northward.

9 So this border compasseth from the top of the mountaine unto the fountain of the water of Nephtoi, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is † Kiriath-jearim.

10 Then this border compasseth from Baalah Westward unto mount Seir, and goeth along unto the side of mount Jearim, which is Cheslon on the Northside: so it cometh down to Beth-shemesh, and goeth to Timnath.

11 Also this border goeth out unto the side of Ekron Northward: and this border draweth to Sicion, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast are unto the ^d Sea.

12 And the Westborder ^e to the great Sea: so this border shall be the bounds of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the sonne of Jephunneh did Joshua give a part among the children of Judah, as the Lord commanded him, ^e even * Kiriath-arba of the father of Anak, which is in Hebron.

14 And Caleb ^e drove thence three sonnes of Anak, Shephai, and Ahimam, and Talmai, the sonnes of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath-sepher.

16 Then Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, even to him will I give Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the † brother of Caleb took it: and he gave him Achsah his daughter to wife.

18 And as she went in to him, she moved him, to aske of her father a feld: ^f and he lighted off her asse, and Caleb sayd unto her, What wilt thou?

19 Then she answered, † Give me a blessing: for thou hast given mee the South country: give me also springs of water. And hee gave her the springs above and the springs beneath.

20 This shalbe the inheritance of the tribe of the children of Judah according to their families.

21 And the utmost cities of the tribe of the children of Judah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Jagur.

22 And Kinah, and Dimonah, and Adadah.

23 And Kedesh, and Hazor, and Irtanah.

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Keriath, Hefron (which is Hazor).

26 Amam, and Shema, and Moladah.

27 And Hazor, Gaddah, and Heshimon, and Beth-palet.

28 And Haphsual, and Beerseba, and Bithorah.

29 Baalah, and Lim, and Azem.

30 And Eltolad, and Chesil, and Hormah.

31 And Ziklag, and Madmanna, and Sansannah.

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the lowe country were Shual, and Zorah, and Anath.

34 And Zanoah, and Engannim, and Tappuah, and Enam.

35 Jarmuth, and Adullam, Socoh, and Azekah.

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zetam, and Hadashah, and Migdal-gad.

38 And Dileam, and Mizpeh, and Joktheel.

39 Lachish, and Borkath, and Egion.

40 And Cabbon, and Lahmam, and Kithlish.

41 And Gederoth, Beth-dagon, and Naamah.

42 And Makkeedah: sixteene cities with their villages.

43 Lebnah, and Ether, and Asham.

44 And Jiphrah, and Ashmah, and Nezib.

45 And Keilah, and Aczib, and Mareshah: nine cities with their villages.

46 Ekron with her townes and her villages.

47 From Ekron, even unto the Sea, all that lieth about Ashdod with their villages.

48 Ashdod with her townes and her villages: unto the river of Egypt, and the great Sea was their coast.

49 ¶ And in the mountaines were Shamir, and Jattir, and Socoh.

50 And Danah, and * Kiriath-sannath (which is Debir).

51 And Anab, and Ashtemoh, and Anim.

52 And Goshen, and Holon, and Giloh: eleven cities with their villages.

53 Arab, and Dumah, and Eshean.

54 And Janum, and Beth-tappuah, & Aphekah.

55 And Humrah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

56 Maon, Carmel, and Ziph, and Jutta.

57 And Izreel, and Jokdeam, and Zanoah.

58 Kain, Gibeah, and Timnah: ten cities with their villages.

59 Halhul, Beth-zur, and Gedor.

60 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

61 Kiriath-baal, which is Kiriath-jearim, and Rabbah, two cities with their villages.

62 ¶ In the wilderness were Beth-arabah, Mid-din, and Secacah.

63 And Nibshan, and the I citie of salt, and Engedi: sixe cities with their villages.

64 Neverthelesse, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

1. The lot of part of Ephraim. 20 The Canaanites dwelled among them.

And the lot fell to the children of Joseph from Jordan by Jericho unto the water of Jericho Eastward, and to the wilderness that goeth up from Jericho by the mount Beth-el:

2 And goeth out from Beth-el to * Lath, and runneth along by the borders of Archiatharoth.

3 And goeth down Westward to the coast of Japheth, unto the coast of Beth-horon the nether, and to Gezer: and the ends thereof are at the Sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, even the borders of their inheritance on the Eastside were Atroth-addar, unto Beth-horon the upper.

6 And this border goeth out to the Sea unto Michmethah on the Northside, and this border returneth

† Ebr. *Amph*.

i Meaning, *W*
as Chap. 13. 6.

k Which be-
called Kiriath-
sepher, verse 10.

* Chap. 14. 15.

l Of this citie
salt sea hath its
name.
m That is, *W*
though they be
the most part, yet
buried their cities
Judges 1. 1.

a That is, *W*
phraim and his
children: for the
names point
followeth.
* Judges 1. 1.

b Of their in-
heritance.
c Severally, *W*
Ephraim, and
Manasseh.

returneth Eastward unto Taanathshiloh, and passeth it on the Eastside unto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Jericho, and goeth out at Jordan.

8 And this border goeth from Tappuah Westward unto the river Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites unto this day, and served under tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

This was also the lot of the tribe of Manasseh: for he was the first borne of Joseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, even of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Joseph, according to their families.

3 But Zelophehad the sonne of Hephir, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Joshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandement of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which is on the other side of Jordan.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sons had the land of Gilead.

7 So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even to the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe unto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, and the endes of it are at the Sea.

10 The South pertayneth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northwarde, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, even three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Joshua then answered them, If thou be much people, get thee up to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the gyants, if mount Ephraim be too narrowe for thee.

16 Then the children of Joseph saide, The mountaine will not be ynough for us: and all the Canaanites that dwell in the lowe countrey have charers of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Joshua spake unto the house of Joseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the endes of it shall be thine, and thou shalt cast out the Canaanites, though they have yron charers, and though they be strong.

CHAP. XVIII.

3 The Tabernacle set in Shiloh. 4 Certaine are sent to divi de the lande to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole Congregation of the children of Israel, came together at Shiloh: for they set up the Tabernacle of their Congregation there, after the land was subject unto them.

2 Nowe there remained among the children of Israel seven tribes, to whom they had not divided their inheritance.

3 Therefore Joshua said unto the children of Israel, Howe long are you so slacke to enter and possesse the land which the Lord God of your fathers hath given you?

4 Give from among you for every tribe three men, that I may sende them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may divide it unto them into seven partes, (Judah shall abide in his coast at the South, and the house of Joseph shall stande in their coastes at the North)

6 Ye shall describe the land therefore into seven partes, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Levites shall have no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and halfe the tribe of Manasseh have received their inheritance beyond Jordan Eastward, which Moses the servant of the Lord gave them.

8 Then the men arose, and went their way: and Joshua charged them that went to describe the

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandment.

h According to my father Jakobs prophesie, Gen. 41. 19.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now removed it from Gilgal, and set it up in Shiloh. b As Eleazar, Joshua, and the heads of the tribes had done to Judah, Ephraim, and halfe of Manasseh.

c That is, into seven portions, to every tribe one.

d For these had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

For so farre the staff reach.

Because Ephraims tribe was farre greater then Manasseh, therefore he had more cities.

Gen. 41. 17. and 20. and 23. Num. 32. 39.

Num. 16. 29. For the other half tribe had their portion beyond Jordan.

Num. 26. 33. and 36. 2. 11.

Among them our tribe.

In the land of Canaan: five to the males, and over five to the daughters of Zelophehad.

Meaning, the city is itself.

Or, the brooke of Asher.

That is, toward the maine sea.

In the tribe of Asher, and tribe of Manasseh.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Judah and Joseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

† Or, to the sea.

‡ Or, Rephaim.

† Or, Jerusalem.

l Which is in the tribe of Ephraim.

* Chap. 15. 6.

m To the very strait, where the river runneth into the salt sea.

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

the land, saying, Depart, and go through the land, and g describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seven partes in a booke, and returned to Joshua into the campe at Shiloh.

10 ¶ Then Joshua ^b cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay ⁱ betweene the children of Judah, and the children of Joseph.

12 And their coast on the Northside was from Jordan, and the border went up to the side of Jericho on the Northpart, and went up through the mountaines Westward, and the endes thereof are in the wilderness of Beth-aven:

13 And this border goeth along from thence to Luz, ^{even} to the Southside of Luz (the same is ^k Beth-el) and this border descendeth to Atroth-addar neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-jearim) a citie of the children of Judah: this is the West-quarter.

15 And the South-quarter ⁿ from the end of Kiriath-jearim, and this border goeth out [†] Westward, and commeth to the fountaine of waters of Nephtoa.

16 And this border descendeth at the ende of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the [‡] gyants Northward, and descendeth into the valley of Hinnom by the side of [†] Jebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to ^l En-shemesh, and stretcheth to Gidloth, which is toward the going up unto Adummim, and goeth downe to the ^{*} stone of Bohan the sonne of Reuben.

18 So it goeth along to the side over against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, ^{that is}, of the border, reach to the point of the salt Sea Northward, and to the ^m ende of Jordan Southward: this is the South coast.

20 Also Jordan is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah, 24 And Chephar, Ammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Jebusi, (which is ⁿ Je-

rusalem) Gibeath, and Kiriath: foureene cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

C H A P. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Aser, 32 Of Naphtali, 40 Of Dan, 49 The possession of Joshua.

AND the second lot came out to Simeon, ^{even} for the tribe of the children of Simeon, according to their families: and their inheritance was in the ^a middes of the inheritance of the children of Judah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-thual, and Balah, and Azem,

4 And Etrolad, and Bethul, and Holmah,

5 And Ziklag, and Beth-marcaboth, and Hazar-fufah,

6 And Beth-lebaoth, and Sharuen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, unto Baalathbeer, and [†] Ramath Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah ^{came} the inheritance of the children of Simeon: for the part of the children of Judah was too ^b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth up ^c Westward, ^{even} to Maralah, and reacheth to Dabbaieth, and meeteth with the river that lieth before Jokneam,

12 And turneth from Sarid Eastward toward the sunne rising unto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Japhia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Kimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the endes thereof are in the valley of Jiphtah-el,

15 And Kartath, and Nahallal, and Shimron, and Idalah, and ^d Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families: ^{that is}, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, ^{even} for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesul-loth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and ^e En-gannim, and En-haddah, and Beth-pazzez,

22 And this coast reacheth to Tabor, and Shashimath, and Beth-shemesh, and the endes of their coast reach to Jordan: sixteene cities with their villages.

23 This

a According to Jacobs promise that he should scatter among the other tribes Gen. 49. 7.

† Or, Ramath-gad.

b But this portion was given them by Gods providence to clear their inheritance in time to come.

c Meaning to ward the great Sea.

d There was another Beth-lehem the tribe of Judah.

e There was another city of this name in the tribe of Judah: for under divers names certain cities all one name were distributed to the tribe only.

23 This is the inheritance of the tribe of the children of Issachar according to their families: that is, the cities and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcarh, and Hali, and Beren, and Achshaph,

26 And Alammelech, and Amad, and Mithel, and came to Camel Westward, and to Shihor Libnath,

27 And turneth towards the sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Jiphrah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon,

29 Then the coast turneth to Ramah and to the strong citie of Zor, and this border turneth to Hofah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Ummah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even to the children of Naphtali according to their families.

33 And their coast was from ^h Heleph, and from Allon in Zaanannim, and Adaminekeb, and Jabneel, even to Lakum, and the ends thereof are at Jordan.

34 So this coast turneth Westward to Az-north-rabor, and goeth out from thence to Huk-kok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Judah by Jordan toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shehem: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtol, and Ir-shemesh,

42 And Shalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border that lieth before ^k Japho.

47 But the coastes of the children of Dan fell out too little for them: therefore the children of Dan went up to fight against Leishem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leishem, *Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.

49 ¶ When they had made an end of devi-

ding the lande by the coastes thereof, then the children of Israel gave an inheritance unto Joshua the sonne of Nun among them.

50 According to the worde of the Lord they gave him the citie which hee asked, even * Tim-nath-erah in mount Ephraim: and he built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Joshua the sonne of Nun, and the chief fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of deviding the countrey.

CHAP. XX.

1 The Lord commaundeth Joshua to appoint cities of refuge.
2 The use thereof, 7. and their names.

THE Lord also spake unto Joshua, saying,

2 Speake to the children of Israel, and say, * Appoynt you cities of refuge, whereof I spake unto you by the hand of Moses,

3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the avenger of blood.

4 And hee that doeth flee unto one of those cities, shall stand at the entering of the gate of the citie, and shall shewe his cause to the Elders of the citie: and they shall receive him into the citie unto them, and give him a place, that he may dwell with them.

5 And if the bawenger of blood pursue after him, they shall not deliver the slayer into his hand, because hee smote his neighbour ignorantly, neither hated he him before time:

6 But hee shall dwell in that citie untill hee stand before the Congregation in judgement, * or untill the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come unto his owne citie, and unto his owne house, even unto the citie from whence he fled.

7 ¶ Then they appoynted Kedesh in [†] Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Judah.

8 And on the other side Jordan toward Jericho Eastward, they appoynted * Bezer in the wilderness upon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, untill hee stood before the Congregation.

CHAP. XXI.

The cities given to the Levites, 41. in number eight and fourtie.

44 The Lord according to his promise gave the children of Israel.

THEN came the [†] principall fathers of the Levites unto Eleazar the Priest, and unto Joshua the sonne of Nun, and unto the chiefe fathers of the tribes of the children of Israel,

2 And spake unto them at Shiloh in the land of Canaan, saying, * The Lord commanded us by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gave unto the Levites, out of their inheritance at the commande-

* Chap. 24.30.

* Numb. 34.17.

* Exod. 21.13.
Numb. 35.6, 11, 14.
Deut. 19.2.

a At unwarres, and bearing him no grudge.

† Eld. in the eares of the Elders.

b That is, the nearest kinsman of him that is slaine.

c Till his cause were proved.
* Num. 35.25.

† Or, Galile.

* Deut. 4.43.
1. Chron. 6.78.

d Out of the half tribe of Manasseh beyond Jordan.

e Before the judges.

† Or, the chief of the fathers.

* Num. 35.2.
a By Moses, by whose ministerie God shewed his power.

f Joyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyris a strong city in the Sea.

h These cities were in the countrey of Zaanannim.

i Or, even unto Jordan.
i. Of the which the lake of Gennezareth had his name.

k Called Joppa.

l According as Jacob had prophesied, Gen. 49. ty.
* Judge 18.29.

b He meaneth them that were Priests: for some were but Levites, c Every tribe gave more or fewer cities, according as their inheritance was great or little, Num. 35.8.

d For Aaron came of Kohath, and therefore the Priests office remained in that familie.

* Chap. 14. 14. 1. Chron. 6. 56. c That is, the Priest of the familie of the Kohathites, of whom Aaron was chief.

f The suburbs were a thousand cubits from the wall of the cities round about, Num. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge under the Kohathites.

i Which dwell in Golan.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah and out of the tribe of Simeon, and out of the tribe of Benjamin thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of Aaron being of the families of the Kohathites, and of the sonnes of Levi, (for theirs was the first lot)

11 So they gave them Kiriah-arba of the father of Anok (which is Hebron) in the mountaine of Judah, with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gave they to Caleb the sonne of Jephunneh to be his possession)

13 And thus they gave to the children of Aaron the Priest, a citie of refuge for the slaier, even Hebron with her suburbs, and Libnah with her suburbs.

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Jutta with her suburbs, Beth-she mesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron the Priests, were thirteen cities with their suburbs.

20 But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gave them the citie of refuge for the slaier, Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities,

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were ten with their suburbs.

27 Also unto the children of Gershon of the families of the Levites, they gave out of the half-tribe of Manasseh, the citie of refuge for the slaier, Golan in Bashan with her suburbs, and Beesh-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kihon with her suburbs, Dabereh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slaier, Kedesh in Gilead, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, were thirteene cities with their suburbs.

34 Also unto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal, with her suburbs: foure cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephath with her suburbs: foure cities.

38 And out of the tribe of Gad they gave for a citie of refuge for the slaier, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Jazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelve cities.

41 And all the cities of the Levites within the possession of the children of Israel, were eight and fourtie with their suburbs.

42 These cities lay every one severallie with their suburbs round about them: so were all these cities.

43 So the Lord gave unto Israel all the land, which hee had sworne to give unto their fathers: and they possessed it, and dwell therein.

44 Also the Lord gave them rest round about according to all that he had sworne unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

45 There failed nothing of all the good things, which the Lord had sayde unto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and half the tribe of Manasseh are sent against to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reprove them. 21 Their answer for defence of the same.

Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And sayd unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voyce in all that I commanded you:

3 You have not forsaken your brethren this long season unto this day, but have diligently kept

k Golan and Beesh-terah were the cities of refuge under the Gershonites.

† Or, Gilead.

l They are here called the rest, because they are numbered, and Merari was the youngest brother, Gen. 46. 11. m Bezer and Hammoth were the cities of refuge under the Merari and beyond Jordan, Chap. xli.

n Thus according to Jacobs prophetic, they were scattered throughout the countries which God said to this end, that his people might be instructed in the true religion by them.

* Chap. 33. 34.

kept the commandement of the Lord your God,
4 And now the Lord hath given rest unto your brethren, as hee promised them: therefore now returne ye, and go to your tents, to the land of your possession which Moses the servant of the Lord hath * given you beyond Jorden.

5 But take diligent heede, to doe the commandement and Law, which Moses the servant of the Lord commanded you: *that is,* * that ye love the Lord your God, and walke in all his wayes, and keepe his commandments, and cleave unto him, and serve him with all your heart, and with all your soule.

6 So Joshua ^d blessed them, and sent them away, and they went unto their tents.

7 ¶ Now unto *one* halfe of the tribe of Manasseh Moses had given *a possession* in Bashan: and unto the *other* halfe thereof gave Joshua among their brethren on this side Jorden Westward: therefore when Joshua sent them away unto their tents, and blessed them.

8 Thus he spake unto them, saying, Returne with much riches unto your tents, and with a great multitude of cartell, with silver and with gold, with brasse and with yron, and with great abundance of payment: divide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe unto the countrey of Gilead to the lande of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Jorden, a great altar to see too.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh have built an altar in the forefront of the land of Canaan, upon the borders of Jorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe up to warre against them.

13 Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of every chiefe house a prince, according to all the tribes of Israel: for every one *was* chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, unto the land of Gilead, and spake with them, saying,

16 Thus sayth ^h the whole Congregation of the Lord, What transgression is this that ye have transgressed against the God of Israel, to turne away this day from the Lord, in that ye have built you an altar for to rebell this day against the Lord?

17 Have we too little for the wickednesse * of Peor, whereof we are not cleansed unto this day, though a plague came upon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, even to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be uncleane, come ye over unto the land of the possession of the Lord, wherein the Lords Tabernacle dwellerh, and take possession among us: but I rebell not against the Lord, nor rebell not against us in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespassse grievously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone ^m perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd unto the heads over the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we have done it*, save thou us not this day.

23 If wee have built us an altar to returne away from the Lord, either to offer thereon burnt-offering, or meat-offering, or to offer peace-offerings thereon, let the Lord ⁿ himselfe require it:

24 And if we have not *rather* done it for feare of this thing, saying, In time to come your children might say unto our children, What have ye to doe with the Lord God of Israel?

25 For the Lord hath made Jorden a border betweene us and you, yee children of Reuben and of Gad: therefore ye have no part in the Lord: so shall your children make our children ^o cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make us an altar, not for burnt-offering, nor for sacrifice,

27 But it shall be a * witnessse betweene us and you, and betweene our generations after us, to execute the service of the Lord before him, in our burnt-offerings, and in our sacrifices, and in our peace-offerings, and that your children should not say to our children in time to come, Yee have no part in the Lord.

28 Therefore sayd we, If so be that they should *so* say to us, or to our p generations in time to come, then will wee answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt-offering, nor for sacrifice, but it is a witnessse betweene us and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt-offering, or for meate-offering, or for sacrifice, save the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation and heads over the thousands of Israel, which were with him, heard the words that the children of Reuben, and the children of Gad, and § children of Manasseh spake, † they were well content.

31 And Phinehas the sonne of Eleazar the Priest sayd unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive, that the Lord is among us, because ye have not done this trespassse against the Lord: now yee have ^r delivered the children of Israel out of the hand of the Lord.

32 ¶ Then

k In your judgement.

l To use any other service then God hath appointed, is to rebell against God, 1 Sam. 15, 23.

* Chap. 7, 1, 5. m Signifying, that if many suffered for one mans fault, for the fault of many, all should suffer.

n Let him punish us.

o Or, to turne back from the true God.

* Gen. 31, 49. Chap. 24, 27. verie 34.

p They signifie a wonderfull care that they bare toward their posterity, that they might live in the true service of God.

† Ebr. it was good in their eyes.

q By preserving and governing us. r Whom if ye had offended, he would have punished with you.

Num. 35, 33. Chap. 13, 7.

Deut. 10, 12. He sheweth herein consisteth the fulfilling of the Law.

He commended them to God, and prayed for them.

which remained home and went to the warre, Num. 31, 27. Sam. 30, 24.

Ebr. Gilead, which country also is called Canaan, must the Amorites dwelling there, are called Canaanites.

This is, beyond Jorden: for sometime the whole countrey on both sides of Jorden is part by Canaan.

Such now was their zeale, that they would rather lose their lives, then suffer the true religion to be changed or corrupted.

Or, multitude.

Not onely of the princes, but also of the common people.

Num. 5, 4. Meaning, God not fully pacified, so far as punishment can befall for wickednesse and idolatry.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the pincies, returned from the children of Reuben, and from the children of Gad, out of the land of Israel, unto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to goe against them in battell for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar *Ed*: for it shall be a witness betweene us, that the Lord is God.

CHAP. XXIII.

1 Joshua exhorteth the people, that they joyne not themselves to the Gentiles, 7 that they name not their idols. 14 The promise if they feare God, 15 and threatenings, if they forsake him.

And a long season after that the Lord had given rest unto Israel from all their enemies round about, and Joshua was olde, and stricken in age.

2 Then Joshua called all Israel, and their Elders, and their Heads, and their Judges, and their officers, and sayd unto them, I am old, and stricken in age.

3 Also yee have seene all that the Lord your God hath done unto all these nations before you, how the Lord your God himselfe hath fought for you.

4 Behold, I have divided unto you by lot these nations that remaine, to be an inheritance according to your tribes, from Jorden, with all the nations that I have destroyed, even unto the great Sea Westward.

5 And the Lord your God shall expel them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath sayd unto you.

6 Be ye therefore of a valiant courage to observe and doe all that is written in the booke of the Law of Moses, * that yee turne not therefrom to the right hand nor to the left.

7 Neither company with these nations: that is, with them that are left with you, neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bowe unto them:

8 But stick fast unto the Lord your God, as ye have done unto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heede therefore unto your selves, that ye love the Lord your God.

12 Else, if ye goe backe, and cleave unto the rest of these nations: that is, of them that remaine with you, and shall make marriages with them, and goe unto them, and they to you.

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: * but they shall be a snare & destruction unto you, and a whip on your sides, and thornes in your eyes, untill yee perish out of this good land, which the Lord your God hath given you.

14 And behold, this day doe I enter into the way of all the world, and yee know in all your hearts and in all your soules, that * nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe unto you: nothing hath failed thereof.

15 Therefore as all good things are come upon you, which the Lord your God promised you, so shall the Lord bring upon you every evil thing, untill hee have destroyed you out of this good land, which the Lord your God hath given you.

16 When yee shall transgresse the Covenant of the Lord your God, which hee commanded you, and shall goe and serve other gods, and bowe your selves to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath given you.

CHAP. XXIII.

1 Joshua rehearseth Gods benefits, 14 and exhorteth the people to feare God, 25 The league renewed betweene God and the people, 29 Joshua dieth. 32 The bones of Joseph are buried. 33 Eleazar dieth.

And Joshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Judges, and their officers, & they presented themselves before God.

2 Then Joshua sayd unto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the flood in olde time, even Terah the father of Abraham, and the father of Nachor, and served other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and gave him Izhak.

4 And I gave unto Izhak, * Jaakob and Esau: and I gave unto Esau mount Seir, to possesse it: but * Jaakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came unto the Sea, and the Egyptians pursued after your fathers with charrets and horsemen unto * the red Sea.

7 Then they cryed unto the Lord, and hee put a darkenesse betweene you and the Egyptians, and brought the Sea upon them, and covered them: so your eyes have seene what I have done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Jorden, * and they fought with you: but I gave them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor king of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore he blessed you, and I delivered you out of his hand.

11 And yee went over Jorden, and came unto Jericho, and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And I sent * horners before you, which cast them out before you, even the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I have given you a land, wherein yee did

Or, praised.
Ebr. said.

Or, witness, as
verse 27.

Ebr. commendation
gives.

Your eyes bearing
witness.

Or, overthrow
these nations.

Ebr. at the sunne
set.

Which yet remaine
and are not overcome, as chap.
23, 2.

Deut. 5, 32.
and 28, 14.

And not yet
subdued.
Psal. 16, 4.
Let not the
Judges admit an
oath which any
shall swear by
their idols.

Levit. 26, 8.
Deut. 32, 30.

Ebr. sinners.
Or, be of their
offspring.

Or, have con-
versation with them.
Exod. 23, 33.
Numb. 33, 55.
Deut. 7, 16.

Meaning, they
shall be a conti-
nual grief unto
you, and so the
cause of your de-
struction.

I die according
to the course of
nature.

Most certainly.
Chap. 21, 45.

Or, people
Or, the
Chap. 23.

Hee turned
no evil
unto me,
he offered
disobedience.

This is
tribe and
half.

Before
Arke which
brought
in
chem, when
went to buy
seeds
Gen. 12, 10.
Judith 5, 6.
c. Euphrates
Mesopotamia
Gen. 12, 16.

Gen. 12, 16.

Gen. 27, 24.
Gen. 34, 4.
Gen. 44, 10.

Exod. 13, 18.

Exod. 13, 18.

Exod. 14, 1.

Or, a river.

Exod. 14, 1.

Numb. 13, 1.

Numb. 13, 1.
Deut. 1, 1.

Because
the chief
under a
teinted
country
of the
not.
Exod. 13, 18.
Deut. 1, 1.
Chap. 13, 1.

did not labour, and cities, which ye built not, and ye dwell in them, and eare of the vineyards and olive-trees, which ye planted nor.

14 Now therefore ^f feare the Lord, and serve him in uprightnesse and in trueth, and put away the gods, which your fathers served beyond the flood, and in Egypt, and serve ye the Lord.

15 And [†] if it seeme evill unto you to serve the Lord, chuse you this day whom yee will serve, whether the gods which your fathers served (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: [§] but I and mine house will serve the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he brought us and our fathers out the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved us in all the way that wee went, and among all the people through whom wee came.

18 And the Lord did cast out before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord, ^h for he is our God.

19 And Joshua sayd unto the people, Ye cannot serve the Lord: for he is an holy God: he is a jealous God: he will not pardon your iniquity nor your finnes.

20 If yee forsake the Lord and serve strange gods, ^{*} then he will returne and bring evill upon you, and consume you, after that he hath done you good.

21 And the people sayd unto Joshua, Nay, but we will serve the Lord.

22 And Joshua sayd unto the people, Yee are witnesses: against your selves, that yee have chosen you the Lord, to serve him: and they sayd, We

are witnesses.

23 Then put away now, sayd he, the strange ^k gods which are among you, and bowe your hearts unto the Lord God of Israel.

24 And the people sayd unto Joshua, The Lord our God will we serve, and his voyce will we obey.

25 So Joshua ^l made a covenant with the people the same day, and gave them an ordinance and law in Shechem.

26 And Joshua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there under an ^m oake that was in the Sanctuary of the Lord.

27 And Joshua sayd unto all the people, Behold, this stone shall be a witnesse unto us: for it ⁿ hath heard all the words of the Lord which he spake with us: it shalbe therefore a witness against you, least you denie your God.

28 Then Joshua let the people depart, every man unto his inheritance.

29 And after these things, Joshua the sonne of Nun, the servant of the Lord died, being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in ^{*} Timnath-herah, which is in mount Ephraim, on the North-side of mount Gaash.

31 And Israel ⁿ served the Lord all the dayes of Joshua, and all the dayes of the Elders that overlived Joshua, and which had knowne all the workes of the Lord that he had done for Israel.

32 And the ^{*} bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground, which Jacob bought of ^{*} the sonnes of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Joseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in [†] the hill of Phinehas his sonne, which was given him in mount Ephraim.

k Out of your hearts and other-wile.

l By joyning God and the people together: also he repeated the promises and threatenings out of the Law.
m Or, stone.

n Rather then mans dissimulation should not be punished, the dumme creatures shall cry for vengeance.

* Gen. 19, 70.
Judges 2, 9.

n Such are the people commonly as their rulers are.

* Gen. 50, 25.
Exod. 13, 19.

* Gen. 33, 19.

† Ebr. Gibeon
Phinehas.

THE BOOKE OF IUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and hainous that can turne backe Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefites and giving thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their flemme promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slavery, to the intent they might see their own miseries, and so call unto him, and be delivered.) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turne to him by true repentance. And these deliverers the Scripture calleth Judges, because they were executors of Gods judgements, not chosen of the people nor by succession, but raised up as it seemed best to God, for the governance of his people. They were fourteene in numbr beside Joshua, and governed from Joshua unto Saul the first King of Israel. Joshua and these unto the time of Saul, ruled 377 yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition, next, what great danger that commonwealth is in, when as God giveth not a Magistrate to reaine his people in the purenesse of Religion and his true service.

CHAP. I.

- 1 After Joshua was dead, Judah was constituted captain.
6 Adinibezek is taken. 14 The request of Achish.
16 The children of Reuben. 23 The Canaanites are made tributaries, but not destroyed.



After that Joshua was dead, the children of Israel ^a asked the Lord, saying, ^b Who shall goe up for us against the Canaanites to fight first against them?

2 And the Lord sayd, Judah shall goe up: behold, I have given the land into his hand.

3 And Judah sayd unto Simeon his ^c brother, Come up with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And

c For the tribe of Simeon had their inheritance within the tribe of Judah, Josh. 19, 1.

By the judge.
of Urin.
Exod. 18, 30.
17, 21.
18, 6.
Who shall be captain?

Or, the Lord of Bezek.

d This was Gods just judgement, as the tyrant himself confesseth, that as he had done, so did he receive, Levit. 24, 19, 20.

e Which was afterward built againe, and possessed by the Jebusites, 2. Sam. 5, 6.

** Chap. 15, 14. f These three were gyants and the children of Anak.*

g Reade Joth. 15, 16.

h This was one of the names of Moses father in law, reade Num. 10, 29.

** Numb. 23, 3. i These cities and others were afterward possessed of the Philistims, 1. Sam. 6, 17.*

** Numb. 14, 24. Joth. 14, 13. and 15, 14.*

k For after that the tribe of Judah had burnt it, they built it againe.

** Gen. 28, 12.*

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seventie Kings having the thumbs of their hands and of their feet cut off, gathered bread under my table: as I have done, so God hath rewarded me, so they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and hath taken it and smitten it with the edge of the sword, and had set the city on fire.)

9 Afterward also the children of Judah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Judah went against the Canaanites that dwelt in Hebron, which Hebron before time was called Kiriath-arba: and they slew Shebhai, and Ahiman, and Talmi.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir, in old time was Kiriath-sepher.

12 And Caleb sayd, Hee that smiteth Kiriath-sepher, and taketh it, even to him will I give Achfah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gave Achfah his daughter to wife.

14 And when she came to him, shee mooved him to aske of her father a field, and she lighted off her alle, and Caleb sayd unto her, What wilt thou?

15 And she answered him, Give me, a blessing: for thou hast given me a South-countrey, give me also Springs of water: and Caleb gave her the springs above, and the springs beneath.

16 And the children of Keni Moses father in law went up out of the cities of the palm trees with the children of Judah, into the wilderness of Judah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the citie Hormah.

18 Also Judah tooke Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Judah, and he possessed the mountaines: for hee could not drive out the inhabitants of the valleyes, because they had chariots of yron.

20 And they gave Hebron unto Caleb, as Moses had sayd, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 They also that were of the house of Joseph, went up to Beth-el, and the Lord was with them,

23 And the house of Joseph caused to viewe Beth-el (and the name of the city before time was Luz.)

24 And the spies saw a man come out of the citie, and they sayd unto him, Shew us, wee pray

thee, the way into the citie, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sword, but they ler the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof unto this day.

27 Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Nevertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher cast out the inhabitants of Acccho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Bethshemesh, nor their inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries unto them.

34 And the Amorites drove the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the hand of Josephs familie prevailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, even from Selah and upward.

CHAP. II.

e The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Jephthas death. 14 They are delivered into the enemies hands.

16 God delivereth them by Judges. 21 Why God suffered idolaters to remaine among them.

And an Angel of the Lord came up from Gilgal to Bochim, and sayd, I made you to goe up out of Egypt, and have brought you unto the land which I had sworn unto your fathers, and sayd, I will never breake my covenant with you.

2 Yee also shall make no covenant with the inhabitants of this land, * but shall breake downe their altars: but yee have not obeyed my voyce, Why have ye done this?

3 Wherefore, I sayd also, I will not cast them out before you, but they shall be * as thornes unto your sides, & their gods shall be your destruction.

4 And when the Angel of the Lord spake these words unto all the children of Israel, the people lift up their voyce, and wept.

5 Therefore they called the name of that place,

* Joth. 15, 16.

* Joth. 15, 16.

I Wherefore permitted the Canaanites to dwell still in the land, reade Chap. 1.

* Joth. 15, 16.

m That is, the tribe of Zebulun, as is also to be understood of the rest.

n But make pay tribute, as others did.

Or, afflict them.

Or, walled.

o Meaning, he was strong, then they, p Which city in Amos, or as some from the mid.

a That is, the ger, or proselyte, some think, nebas.

* Deut. 14. * Deut. 14.

* Joth. 15, 16. Or, Joth.

Or, weeping.

After that he had divided to every man his portion by lot, Josh. 14. 21.

Meaning, the women and miracles.

Heres, by turning the letters backward is Serch, as Josh. 14. 30.

That is, all manner of idols.

Chap. 10. 6. These were Idols, which had the forme of an ewe or sheep among the Sidonians, Psal. 44. 12.

In all their enterprises.

The vengeance.

Or, magistrates. Ebt. saved.

Meaning, from the true religion.

Ebt. reported. Seeing their cruelty.

Chap. 3. 12. Ebt. corrupt themselves.

As the Hivites, Jebusites, Amorites, &c. So that both outward enemies and false prophets are but a trial to prove our faith, Deut. 13. 3, and chap. 3. 1.

place, ^a Bochim, and offered sacrifices there unto the Lord.

6 ¶ Now when Joshua had sent the people away, the children of Israel went every man into his inheritance, to possess the land.

7 And the people had served the Lord all the dayes of Joshua, and all the dayes of the Elders that outlived Joshua, which had seen all the great works of the Lord that he did for Israel.

8 But Joshua the sonne of Nun the servant of the Lord died, when he was an hundredth and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in ^d Timnath-heres in mount Ephraim, on the Northside of mount Gaath,

10 And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and served ^e Baalim.

12 And forooke the Lord God of their fathers, which brought them out of the land of Egypt & followed other gods, *even* the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

13 So they forooke the Lord, and served ^f Baal, and ^g Ahtaroth.

14 And the wrath of the Lord was kindled against Israel, and he delivered them into the hands of spoilers, that spoiled them, & he ^h sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 ¶ Whithersoever they went out, the ⁱ hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworne unto them: so he punished them fore.

16 ¶ Notwithstanding, the Lord raised up ^j Judges, which ^k delivered them out of the hands of their oppressours.

17 But yet they would not obey their Judges, for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the dayes of the Judge (for the Lord ^l had compassion of their groanings, ^m because of them that oppressed them and tormented them.)

19 Yet ⁿ when the Judge was dead, they returned, and ^o did worse then their fathers, in following other gods to serve them and worship them: they ceased not from their owne inventions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, & he said, Because this people hath transgressed my covenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the nations, which Joshua left when he died.

22 That through them I may ^p prove Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drove them not out immediately, neither delivered them into the hand of Joshua.

C H A P. III.

^a The Canaanites were left to trie Israel. ^b Othniel delivered Israel. ^c Ehud killed King Eglon. ^d Shamgar killed the Philistines.

These now are the nations which the Lord left, that he might prove Israel by them (*even* as many of Israel as had not knowen all the warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew ^b not.)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon untill one come to Hamath.

4 And these remained to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

6 And they tooke ^c their daughters to be their wives, and gave their daughters to their sonnes, and served their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and served Baalim, and ^d Ahteroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of ^e Aram-naharaim, and the children of Israel served Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried unto the Lord, the Lord stirred up a Saviour to the children of Israel, and hee saved them, *even* Othniel the sonne of Kenaz, Calebs younger brother.

10 And the ^f Spirit of the Lord came upon him, and he judged Israel, and went out to warre: and the Lord delivered Chushan-rishathaim king of ^g Aram unto his hand, and his hand prevailed against Chushan-rishathaim.

11 So the land had rest ^h fourty yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord ⁱ strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel: and they possessed the citie of palme trees.

14 So the children of Israel served Eglon king of Moab eightene yeeres.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera the sonne of ^j Iemini, a man ^k lame of his right hand: and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud ^l made him a dagger with two edges of a cubite length, and he did gird it under his raiment upon his right thigh.

17 And he presented the gift unto Eglon king of Moab (and Eglon ^m was a very fat man.)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the ⁿ quarries, that were by Gilgal, and said, I have a secret errand unto thee, O King. Who said, Keepe silence: and

M

^a Which were achieved by the hand of God, and not by the power of man, ^b For they trusted in God, and he fought for them.

^c Contrary to Gods commandment, Deut. 3. 7.

^d Trees or woods erected for idolatry.

^e Or, Mesopotamia.

^f He was stirred up by the Spirit of the Lord.

^g Or, Syria.

^h That is, 32 under Joshua, and eight under Othniel.

ⁱ So that the enemies of Gods people have no power over them, but by Gods appointment.

^j Or, Benjamin. ^k Or, left handed.

^l Or, caused a dagger to be made.

^m Or, as some read, from the places of idols. ⁿ Till all be departed.

all

all that stood about him went out from him.

20 Then Ehud came unto him, (and he sat alone in a summer parlor, which he had) and Ehud sayd, I have a message unto thee from God. Then he arose out of his throne.

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it unto his belly.

22 So that the haft went in after the blade, and the fatte closed about the blade, so that hee could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and shut the doores of the parlor upon him, and locked them.

24 And when hee was gone out, his servants came: who seeing that the doores of the parlor were locked, they said, Surely the dooth his easement in his summer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parlor, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarries, and escaped unto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he unto them, Follow mee: for the Lord hath delivered your enemies, even Moab into your hand. So they went downe after him, and tooke the passages of Jordan toward Moab, and suffered not a man to passe over.

29 And they slew of the Moabites the same time about renne thousand men, all fedde men, and all were warriours, and there escaped not a man.

30 So Moab was subdued that day, under the hand of Israel: and the land had rest fourescore yeres.

31 And after him was Shamgar the sonne of Anath, which slew of the Philistines sixe hundred men with an ox: goade, and hee also delivered Israel.

CHAP. IIII.

1 Israel sinne and are given into the hands of Iabin. 4 Deborah judgeth Israel, and exhorteth Barak to deliver the people. 15 Sisera fleeth, 17 and is killed by Iael.

And the children of Israel began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hande of a Jabin King of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried unto the Lord: (for he had nine hundred charers of yron, and twentie yeres he had vexed the children of Israel very sore.)

4 And at that time Deborah a Prophetesse the wife of Lapidoth judged Israel.

5 And this Deborah dwelt under a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came up to her for judgement.

6 Then the sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said unto him, Hath not the Lord God of Israel a commanded, saying, Goe, and draw toward mount Tabor, and take with thee ten thousand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw unto thee to the river Kithon, Sisera, the captaine of Jabin's armie with his charers, and his multitude, and will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, I will goe: but if thou wilt not go with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this journey that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went up on his feete with ten thousand men, and Deborah went up with him.

11 (Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent, untill the plaine of Zaanaim, which is by Kedesh.)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone up to mount Tabor.

13 And Sisera called for all his charers, even nine hundred charers of yron, and all the people that were with him from Harosheth of the Gentiles, unto the river Kithon.

14 Then Deborah said unto Barak, Up: for this is the day that the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charers, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charer, and fled away on his feete.

16 But Barak pursued after the charers, and after the hoste unto Harosheth of the Gentiles: and all the hoste of Sisera fell upon the edge of the sword: there was not a man left.

17 Howbeit Sisera fledde away on his feete to the tent of Iael the wife of Heber the Kenite: (for peace was betweene Jabin the king of Hazor, and betweene the house of Heber the Kenite.)

18 And Jael went out to meete Sisera, and said unto him, Turne in, my lord, turne into me: feare not. And when he had turned in unto her into her tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a litle water to drinke: for I am thirsty. And she opened a bottle of milke, and gave him drinke, and covered him.

20 Againe hee said unto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man there? thou shalt say, Nay.

21 Then Jael Hebers wife tooke a nail of the tent, and tooke a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and so he died.

22 And behold, as Barak pursued after Sisera, Jael came out to meete him, and said unto him, Come, and I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay dead, and the nail in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel prospered,

Or, ball.

Ebr. he covereth his feete.

Or, caused the trumpet to be blowne, Num. 20, 23.

Or, strong, and bigge bodied.

Ebr. humbled, k Meaning, the Israelites. I So, that it is not the number, nor the means that God regardeth when he will get the victory.

Ebr. added, or continued to doe evil.

a There was another Jabin, whom Joshua killed and burnt his city Hazor, Josh. 11, 13. b That is in a wood, or strong place.

c By the spirit of prophesie, resolving of controversies and declaring the will of God.

d And revealed unto me by the spirit of prophesie.

* Pfaltz, an Or, valley.

e Fearing his weakness and his enemies power, desirous to appease him to afford him time to time.

Or, he led him 10000 men.

Or, possessed a part of that country.

g She still sought him out, enterprise being him of favour and grace.

* Pfaltz, an

h Whose and were strangers, words, the truth of 6.4, and therefore very used with that.

Or, blanket.

* Chap. 1, 15.

i To wit, Sisera.

k That is, the or stake, where it was fastened to the ground.

l So hee sawe a woman had the honour, as Deborah prophesied.

† prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

C H A P. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak the sonne of Abinoam the same day, saying,
2 Praise ye the Lord for the avenging of Israel, and for the a people that offered themselves willingly.

3 Heare, ye kings, hearken ye princes: I, even I will sing unto the Lord: I will sing praise unto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, † earth trembled, and the heavens rained, the cloudes also dropped water.

5 * The mountaines melted before the Lord, * as did that Sinai before the Lord God of Israel.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Jael, the hie wayes were b unoccupied, and the travellers walked through by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, until I Deborah came up, which rose up a c mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a d shield or speare seene among fourtie thousand of Israel?

9 Mine heart is set on the governours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on e white asses, ye that dwell f by Midian, and that walke by the way.

11 For the noise of the archers appaied among the drawers of water: there shall they rehearse the righteousness of the Lord, his righteousness of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Up Deborah, up, arise, and sing a song: arise Barak, and leade h thy captivitie captive, thou sonne of Abinoam.

13 For they that remaine, have dominion over the mightie of the people: the Lord hath given me dominion over the strong.

14 Of Ephraim i their roote arose against Amalek: and after thee Benjamin shall fight against thy people, O Amalek, of Machir came rulers, and of Zebulun, they that handle the penne of the k writer.

15 And the princes of Issachar were with Deborah, and i Issachar, and also Barak: hee was set on his feet in the valley: for the divisions of Reuben were great m thoughts of heart,

16 Why abodest thou among the sheepsfolds, to heare the bleatings of the flocks? for s divisions of Reuben were great thoughts of heart.

17 n Gilead abode beyond Jorden: and why doeth Dan remaine in shippes? After sare on the sea shore, and taried in his o decayed places.

18 But the people of Zebulun and Naphtali have jeopardied their lives unto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Tanaach by the waters of Megiddo: they received no gaine of r money.

20 They fought from heaven, even the starres in their courses fought against Sisera.

21 The river Kishon swept them away, that ancient river the river Kishon, O my soule, thou

hast marched valiantly.

22 Then were the horse hooves broken with the oft beating together of their mightie men.

23 Curse ye * Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall bee bleisled above other women: bleisled shall shee be above women dwelling in tents.

25 He asked water, and shee gave him milke: she brought forth f batter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after shee had wounded and pearfed his temples.

27 He bowed him downe at her feete, he fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunke downe, he lay there † dead.

28 The mother of Sisera looked out at a window, and cried thorow s lattise, Why is his charret so long a coming? why tary the i wheeles of his charrets?

29 Her wife ladies answered her, Yea, † Shee answered her selfe with her owne words,

30 Have they not gotten, and they divide the spoile? every man hath a maide or two, Sisera hath a pray of divers coloured garments, a pray of sundry colours made of needle worke: of divers colours of needle worke on both sides, u for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that love him, shall bee as the x Sunne when he riseth in his might, and the land had rest fourtie yeeres.

C H A P. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to be their deliverer. 37 He asketh a signe.

Afterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gave them into the hands of Midian seven yeeres.

2 And the hand of Midian prevailed against Israel, a and because of the Midianites the children of Israel made them dennes in the mountaines, and caves, and strong holds.

3 When Israel had sown, then came up the Midianites, the Amalekites, and they of the i East, and came upon them.

4 And camped by them, and destroyed the fruite of s earth, even till thou come unto b Azzah, and lest: no foode for Israel, neither sheepe, nor oxe, nor asse.

5 For they went up, and their cattell, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the c children of Israel cryed unto the Lord.

7 g And when the children of Israel cryed unto the Lord because of the Midianites,

8 The Lord sent unto the children of Israel a Propheet, who sayd unto them, Thus saith the Lord God of Israel, I have brought you up from Egypt, and have brought you out of s house of bondage,

9 And I have delivered you out of the hand

r It was a citie nere to Tabor, where they fought.

f Some reade chur ned milke in a great cup.

† Ebr. destroyed.

i Or, feete.

† That is, she comforted her selfe.

u Because he was chiefe of the armie.

x Shall grow daily more and more in Gods favours.

a For feare of the Midianites, they fled into the dennes of the mountaines.

i Or, of Kedem.

b Even almost the whole countrey.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for help of him.

* 2. King. 17, 35, 38.
Jer. 10, 7.

h Or, to prepare
his flight.

d This came not
of distrust, but of
weakness of faith,
which is in the
most perfect: for
no man in this life
can have a perfect
faith: yet the chil-
dren of God have a
true faith, whereby
they be justified.

e That is, Christ
appearing in visible
forme.

f Which I have
given thee.

h Or, family.

g So that wee see
how the flesh is
enemie unto Gods
vocation, which
cannot be perswa-
ded without
signes.

h Of Ephab, read
Exod. 36, 37.

i By the power of
God onely, as in
the sacrifice of He-
nar, 1. King. 18, 38.

* Exod. 33, 20.
Chap. 13, 22.

j Or, the Lord of
peace.

k That is, as the
Chalde text writ-
eth, sed seven
yeeres.

of the Egyptians, and out of the hand of all that
oppressed you, and have cast them out before you,
and given you their land.

10 And I said unto you, I am the Lord your
God: * feare not the gods of the Amorites in whose
land ye dwell: but ye have not obeyed my voice.

11 ¶ And the Angel of the Lord came, and
sate under the oake which was in Ophrah, that per-
tained unto Joash the father of the Ezrites, and his
son Gideon threshed wheat by the winepresse, to
hide it from the Midianites.

12 Then the Angel of the Lord appeared unto
him, and said unto him, The Lord is with thee, thou
valiant man.

13 To whom Gideon answered, d Ah my
Lord, if the Lord be with us, why then is all this
come upon us? & where bee all his miracles which
our fathers told us of, and said, Did not the Lord
bring us out of Egypt? but now the Lord hath for-
saken us, and delivered us into the hand of the Midia-
nites.

14 And the Lord looked upon him, and said,
Go in this thy might, and thou shalt save Israel out
of the handes of the Midianites: have not I sent
thee?

15 And he answered him, Ah my Lord, where-
by shall I save Israel? behold, my father is poore
in Manasseh, and I am the least in my fathers
house.

16 Then the Lord said unto him, I will there-
fore be with thee, and thou shalt smite the Midia-
nites, as one man.

17 And hee answered him, I pray thee, If I
have found favour in thy sight, then shew mee a
signe, that thou talkest with me.

18 Depart not hence, I pray thee, untill I come
unto thee, and bring mine offering, and lay it be-
fore thee. And he said, I will tary untill thou come
again.

19 ¶ Then Gideon went in, and made readie
a kidde, and unleavened bread of an Ephah of
floure, and put the flesh in a basket, and put the
broth in a pot, and brought it out unto him under
the oke, and presented it.

20 And the Angel of God said unto him, Take
the flesh and the unleavened bread, and lay them
upon this stone, and powre out the broth: and he
did so.

21 ¶ Then the Angel of the Lord put forth
the end of the staffe that he held in his hand, and
touched the flesh and the unleavened bread: and
there arose up fire out of the stone, and consumed
the flesh and the unleavened bread, so the Angel
of the Lord departed out of his sight.

22 And when Gideon perceived that it was an
Angel of the Lord, Gideon then said, Alas, my Lord
God: * for because I have seene an Angel of the
Lord face to face, I shall die.

23 And the Lord said unto him, Peace be un-
to thee: feare not, thou shalt nor die.

24 Then Gideon made an altar there unto the
Lord, and called it Jehovah-shalom: unto this day
it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said unto
him, Take thy fathers young bullocke, and another
bullocke k of seven yeeres olde, and destroy the
altar of Baal that thy father hath, & cut downe the
grove that is by it.

26 And build an altar unto the Lord thy God

upon the top of this rocke, in a plaine place: and
take the second bullocke, and offer a burnt offering
with the wood of the l grove, which thou shalt cut
downe.

27 Then Gideon tooke ten men of his servants,
and did as the Lord bade him: but because he fea-
red to doe it by day for his fathers household, and
the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose ear-
ly in the morning, beholde, the altar of Baal was
broken, and the grove cut downe that was by it, and
the m second bullocke offered upon the altar that
was made.

29 Therefore they said one to another, Who
hath done this thing? and when they had inquired
and asked, they said, Gideon the sonne of Joash hath
done this thing.

30 Then the men of the citie said unto Joash,
Bring out thy sonne, that he may die: for he hath
destroyed the altar of Baal, and hath also cut downe
the grove that was by it.

31 And Joash said unto all that stood by him,
Will yee plead Baals cause? or will yee save him?
n he that will contend for him, let him die or the
morning. If hee be God, let him pleade for him-
self against him that hath cast downe his altar.

32 And in that day was Gideon called Jerub-
baal, that is, Let Baal plead for himself because
he hath broken downe his altar.

33 Then all the Midianites and the Amalekites,
and they of the East, were gathered together, and
went and pitched in the valley of Izreel.

34 But the Spirit of the Lord t came upon Gi-
deon, * and he blew a trumpeter, and o Abiezer was
joynd with him.

35 And he sent messengers thorowout all Ma-
nasseh, which was also joynd with him, and hee
sent messengers unto Aisher, and to Zebulun and to
Nephthali, and they came up to meet them.

36 Then Gideon said unto God, p If thou wilt
save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the
threshing place: if the dewe come on the fleece
onely and it be drie upon all the earth, then shall I be
sure, that thou wilt save Israel by mine hand, as
thou hast said.

38 And so it was: for he rose up early on the
morow, and thrust the fleece together, and wringed
the dew out of the fleece, and filled a bowle of water.

39 Again, Gideon said unto God, Be not an-
grie with me, that * I may speake once more: let
me prove once againe, I pray thee, with the fleece:
let it now bee drie onely upon the fleece, and let
dew be upon all the ground.

40 And God did so the same night: for it was
drie upon the fleece onely, and there was dewe
on all the ground.

CHAP. VII.

a The Lord commandeth Gideon to send away a great part of
his company. 22 The Midianites are discomfited by a won-
derous sort. 25 Oreb and Zeeb are slaine.

T Hen * Jerubbaal (who is Gideon), rose up ear-
ly, and all the people that were with him,
and pitched beside the well of Harod, so that the
hoaste of the Midianites was on the North-side of
them, in the valley by the hill of Moreh.

2 And the Lord said unto Gideon, The people
that are with thee, are too many for mee to give
the Midianites into their hands, least Israel make
their

l Which growe
about Baals altar.

m Meaning the
bull, which was
kept to be offered
unto Baal.

n Thus we see
that are re-
fused of Gods call-
ing, though all the
multitude be
against us.

t Ebr. clad
* Num. 10, 3.
Chap. 3, 37.
o The familie of
Abiezer, where
he was.

p This request
proceeded not
infoluntarie, but
he might become
firm in his
vocation.

* Gen. 11, 3.

q Whether he
was assured that
it was a miracle
of God.

* Chap. 1, 36.

t Ebr. En-harod.

t Ebr. Harod.

^a God will not
that any creature
deprive him of
his glory.
^b Deut. 30, 8.
^c Mach. 3, 56.

their vaunt against me, and say, Mine hand hath saved me.

3 Now therefore proclaim in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were in mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said unto Gideon, The people are yet too many: bring them downe unto the water, and I will ^b trie them for thee there: and of whom I say unto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say unto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people unto the water. And the Lord said unto Gideon, As many as lap the water with their tongues, as a dog lapperh, them put by themselves, and every one that shall bowe downe his knees to drinke, ^c put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundred men: but all the remnant of the people kneeled downe upon their knees to drinke water.

7 ¶ Then the Lord said unto Gideon, By these three hundred men that lapped, will I save you, and deliver the Midianites unto thine hand: and let all the ^d other people goe every man unto his place.

8 ¶ So the people tooke with them, and their trumpets: and he sent all the rest of Israel, every man unto his tent, and retained the three hundred men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said unto him, Arise, ^e get thee downe unto the hoaste: for I have delivered it into thine hand.

10 But if thou feare to goe downe, ^f then goe thou, and Phurah thy servant downe to the hoaste.

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe unto the hoaste. Then went hee downe and Phurah his servant unto the outside of the souldiers that were in the hoaste.

12 ¶ And the Midianites, and the Amalekites and all ^g they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the seaside for multitude:

13 And when Gideon was come, beholde, a man told a dreame unto his neighbour, and said, Behold, I dreamed a dreame, and loe, ^h a cake of barley bread tumbled from above into the hoste of Midian, and came into a tent, and smote it that it fell, and overturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else save the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God delivered Midian and all the hoaste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he ⁱ worshipped, and returned unto the hoaste of Israel, and said, Up: for the Lord hath delivered into your hand the hoaste of Midian.

16 And hee divided the three hundred men into three bandes, and gave every man a trumpet in his hand with emptie pitchers, and ^j lanterns within the pitchers.

17 And he said unto them, Look on me, and do likewise, when I come to the side of the hoast:

even as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on every side of the hoaste, and say, ^k For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came unto the outside of the hoaste, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lanterns in their left hands, and the trumpets in their right handes to blow withall: and they cryed, The sword of the Lord and of Gideon.

21 And they stood, every man in his place round about the hoaste: and all the hoaste ranne and cryed, and fled.

22 And the three hundred blew with trumpets, and ^l the Lord set every mans sword upon his neighbour, and upon all the hoaste: so the hoaste fled to Beth-haihattah in Zerah, and to the border of Abel-meholah, unto Tabbath.

23 Then the men of Israel being gathered together out of Naphthali, and out of Aisher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Midianites, and take before them the ^m waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered together and tooke the waters unto Beth-barah, and Jordan.

25 And they tooke two ⁿ princes of the Midianites, Oreb and Zeeb, and slew Oreb upon the rocke Oreb, and slew Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb & Zeeb to Gideon beyond Jordan.

CHAP. VIII.

1 Ephraim marmured against Gideon, 2 who appeaseth them.
3 He passeth the Jordan. 4 He recovereth himself on them
of Succoth and Penuel. 5 He maketh an Ephod which was
the cause of idolatry. 6 Of Gideons wives and of his
death.

Then the men of Ephraim sayde unto him, Why hast thou served us thus that thou caldest us not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What have I now done, in comparison of ^b you? is not the ^c gleanings of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath delivered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Jordan to passe over, hee, and the three hundred men that were with him, wearie, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, ^d morsels of bread unto the people that follow me (for they be weary) that I may follow after Zeeb and Zalmunna Kings of Midian.

6 And the Princes of Succoth said, Are the ^e hands of Zeeb and Zalmunna now in thine handes, that wee should give bread unto thine armie?

7 Gideon then said, Therefore when the Lord had delivered Zeeb and Zalmunna unto mine hand, I will ^f tear your flesh with thornes of the wilderness and with briers.

ⁱ That is, the
victory shalbe the
Lords and Gi-
deons his servant.

^k Shall destroy
the enemies.

^l Or, brake their
army.

^m Isa. 9, 4.
ⁿ The Lord
caused the Midia-
nites to kill one
another.

^o Meaning, the
passages or the
fords, that they
should not escape.

^p Psal. 83, 11.
Isa. 20, 26.

^q These places
had their names
of the acts that
were done there.

^a They began to
cavill, because he
and the glory of
the victory.

^b Which have
aine two princes,
Oreb and Zeeb.

^c This last acte
of the whole
tribe is more fa-
mous, then the
whole enterprise
of one man of
one family.

^d Or, some small
portion.
^e For, that are at
my feet.

^f Because thou
hast overcome an
handfull, thinkest
thou to have over-
come the whole?
^g Ebr. beate in
pieces.

f Having gotten the victory.
g A city Eastward beyond Jordan.

h He went by the wilderness where the Arabians dwelt in tents.

i Some read, before the Sunne rose up.
|| Or, described.

† Ebr. brake in pieces, as one thresheth corne.
* 1. King. 12. 25.

|| Or, they were like unto thee.

k We came all out of one belly: therefore I will be revenged.

l Meaning, that they would be rid out of their paine at once, or else to have a valiant man to put them to death.
|| Or, collers.
m That is, thy posteritie.

n His intent was to shew himself thankfull for this victory by restoring of religion, which because it was not according as God had commanded, turned to their destruction.
|| Or, sweete balles.
o That is, such things as pertained to the use of the Tabernacle, Looke more of Ephod, 1. Chron. 28. 4. 6.
1. Sam. 2. 18. and 2. Sam. 6. 14. and Chap. 17. 25.

8 ¶ And he went up thence to Peniel, and spake unto them likewise, and the men of Peniel answered him, as the men of Succoth answered.

9 And hee said also unto the men of Peniel, When I come againe f in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were g in Karkor, and their hoastes with them, about fiftene thousand, all that were left of all the hoaste of them of the East: for there was slaine an hundredth and twenty thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in h Tabernacles on the East-side of Nobah and Jogbehah, and smote the hoaste; for the hoaste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoaste.

13 ¶ So Gideon the sonne of Joash returned from battell, i the sunne being yet hie.

14 And tooke a servant of the men of Succoth, and inquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, even seventy and seven men.

15 And he came unto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee upbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should give bread unto thy weary men?

16 Then hee tooke the Elders of the city, and thornes of the wilderness and briars, and † did teare the men of Succoth with them.

17 Also hee brake downe the towre of * Peniel, and slew the men of the city:

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? And they answered, As thou art, so were they, every one was like the children of a king.

19 And he said, They were my brethren, even my k mothers children: as the Lord liveth, if yee had saved their lives, I would not slay you.

20 Then hee said unto Jether his first-borne sonne: Up, and slay them: but the boy drew not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou and fall upon us: for l as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the tournaments, that were on their camels necks.

22 ¶ Then the men of Israel said unto Gideon, Reigne thou over us, both thou, and thy sonne, and thy m sonnes sonne: for thou hast delivered us out of the hand of Midian.

23 And Gideon said unto them, I will not reigne over you, neither shall my childe reigne over you, but the Lord shall reigne over you.

24 Againe Gideon said unto them, n I would desire a request of you, that you would give mee every man the eare-rings of his pray (for they hath golden eare-rings because they were Ismaelites:)

25 And they answered, Wee will give them. And they spread a garment, and did cast therein every man the eare-rings of his praye.

26 And the weight of the golden eare-rings that he required, was a thousand and seven hundredth shekels of gold, beside collers o and jewels, and purple raiment that was on the king of Midian, and besides the chaines that were about their camels necks.

27 And Gideon made an Ephod thereof, and

put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift up their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes † begotten of his body: for he had many wives.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the p father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away: and went a whoring after Baalim, and made q Baal-berith their god.

34 And the children of Israel remembred not the Lord their God, which had delivered them out of the hands of all their enemies on every side.

35 Neither r shewed they mercy on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed unto Israel.

CHAP. IX.

x Abimelech usurpeth the kingdome; and putteth his brethren to death. 7 Jotham professeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is overcome. 33 Abimelech is wounded to death by a woman.

T Hen Abimelech the sonne of Jerubbaal went to Shechem unto his a mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Jerubbaal, which are seventie persons, reigne over you, either that one reigne over you? Remember also, that I am your b bone and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moved to follow Abimelech: for said they, He is our brother.

4 And they gave him sevenie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired a vaine and light fellowes which followed him.

5 And he went unto his fathers house at Ophrah, and slew his brethren, the sonnes of Jerubbaal, about seventy persons upon one stone: yet Jotham the yongest sonne of Jerubbaal was left: for he hid himself.

6 ¶ And all the men of Shechem gathered together with all the house of Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lift up his voyce, and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 • The trees went foorth to anoint a King over them, and said unto the Olive-tree, Reigne thou over us.

9 But the Olive-tree said unto them, Should I leave my fatnesse, wherewith by mee they honour God and men, and goe to advance mee above the trees?

† Ebr. which came out of his thigh.

p Which city he longed to the family of the Ezrites.

q That is, Baal, to whom they had bound themselves by covenant. r They were unmindfull of God and unkind to ward him, by whom they had received so great benefit.

a To practise with his kinship for the attaining of the kingdome.

b Of your kind by my mother side.

|| Or, idle fellows and vagabonds.

c Thus tyrants establish their usurped power, spare not the innocent blood. 1. King. 10. 7. 2. Chron. 32. 4. d Which was the towne both or common-lit, which he called the towne of Shechem, ver. 6.

e By this parable he declared that those that are ambitious, are most worthy of honour, and the ambitious abuse their power both to their own destruction and others.

10 Then the trees said to the fig-tree, Come thou, and be king over us.

11 But the fig-tree answered him, Should I forsake my sweetnesse, and my good fruit, and go to advance me above the trees?

12 Then said the trees unto the vine, Come thou, and be king over us.

13 But the vine said unto them, Should I leave my wine, whereby I cheere God and man, and go to advance me above the trees?

14 Then said all the trees unto the bramble, Come thou, and reigne over us.

15 And the bramble said unto the trees, If ye will indeed anoint mee king over you, come, and put your trust under my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truly and uncorruptly to make Abimelech King, and if yee have dealt well with Jerubbaal and with his house, and have done unto him according to the deserving of his hands,

17 (For my father fought for you, and adventured his life, and delivered you out of the hands of Midian.

18 And yee are risen up against my fathers house this day, and have slaine his children, about seventy persons upon one stone, and have made Abimelech, the sonne of his maide-servant, king over the men of Shechem, because hee is your brother.)

19 If ye then have dealt truly and purely with Jerubbaal, and with his house this day, then rejoyce yee with Abimelech, and let him rejoyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeers over Israel.

23 But God sent an evil spirite betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech.

24 That the cruelty toward the seventy sonnes of Jerubbaal and their blood might come and be layd upon Abimelech their brother, which had slaine them, and upon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serve him? Is he not the sonne of Jerubbaal? and Zebul is his officer? Serve rather the men of Hamor the father of Shechem: for why should wee serve him?

29 Now would God this people were under mine hand: then would I put a way Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers unto Abimelech privily, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem: and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soone as the sunne is up, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him what thou canst.

34 ¶ So Abimelech rose up, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose up, and the foike that were with him from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the Mountaines: and Zebul said unto him, The shadow of the mountaines seeme men unto thee.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the land, and another band cometh by the way of the plaine of Meonenim.

38 Then said Zebul unto him, Where is now thy mouth that said, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Goe out now, I pray thee and fight with them.

39 And Gall went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were overthrowen and wounded even unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And he tooke the people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose up against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne upon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and fowed salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him up to mount Zalmon,

k Braggingly, as though hee had been present, or to his captaine Zebul.

† Ebr. craftily.

† Ebr. what thine hand can doe.

† Thou art afraid of a shadow.

† Ebr. by the navill.

¶ Or, charmers.

m As their captaine.

n Which were of his company.

o That it should be unfruitfull, and never serve to any use.

p That is, of Baal-berith, as chap. 8. 33.

Zalmon, he and all the people that were with him: and Abimelech tooke axes with him, & cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd unto the folke that were with him, What ye have seene me doe, make haste, and do like me.

49 Then all the people also cut downe every man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the doore of the tower to set it on fire.

53 But a certaine woman * cast a piece of a millstone upon Abimelechs head, and brake his braine-pan.

54 Then Abimelech called hastily his page that bare his harnesse, and sayd unto him, Drawe thy sword and slay mee, that men say not of mee. A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which hee did unto his father in slaying his seventy brethren.

57 Also all the wickednes of the men of Shechem did God bring upon their heads. So upon them came the curse of Jotham the sonne of Jerubbaal.

CHAP. X.

2 Tola dieth, 5 Jair also dieth, 7 The Israelites are punished for their finnes, 10 They cry unto God, 16 and he hath pity on them.

After Abimelech, there arose to defend Israel, Tola, the sonne of Puah, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And he judged Israel three and twenty yeeres, and died, and was buried in Shamir.

3 ¶ And after him arose Jair a Gileadite, and judged Israel two and twenty yeeres.

4 And he had thirty sonnes that rode on thirty asse-colts, and they had thirty cities, which are called Havoth-Jair unto this day, and are in the land of Gilead.

5 And Jair died, and was buried in Kamon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and served Baalim, and * Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and served not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistims, and into the hands of the children of Ammon.

8 Who from that yeere vexed and oppressed the children of Israel eightene yeeres, ^b even all the children of Israel that were beyond Jorden, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went over Jorden to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried unto the Lord, saying, Wee have sinned against thee, even because wee have forsaken our owne God, and have served Baalim.

11 And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cried to me, and I saved you out of their hands.

13 Yet ye have forsaken me, and served other gods: Wherefore I will deliver you no more.

14 Go, and cry unto the gods which ye have chosen: let them save you in the time of your tribulation.

15 And the children of Israel said unto the Lord, we have sinned: doe thou unto us whatsoever please thee: onely wee pray thee to deliver us this day.

16 Then they put away the strange gods from among them, and served the Lord: and his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be * head over all the inhabitants of Gilead.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine over Israel, 30 He maketh a rash vow, 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphtah, and Iphtah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and when the womens children were come to age, they thrust out Iphtah, and said unto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, and went out with him.

4 ¶ And in processe of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the d Ekkers of Gilead went to fetch Iphtah out of the land of Tob.

6 And they said unto Iphtah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house? how then come you unto mee now in time of your tribulation?

8 Then the Elders of Gilead said unto Iphtah, Therefore we turne againe to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Iphtah said unto the Elders of Gilead, If ye bring me home againe to fight against the children

q Meaning, that all were destroyed as well they in the tower, as the other.

* 2 Sam. 21, 22.

r Thus God by such miserable death taketh vengeance on tyrants even in this life.

f For making a tyrant their king.

h Or, his uncle.

i Or, governed.

a Signifying, they were men of authority.

b Or, the townes of Jair, as Deut. 3, 14.

* Chap. 3, 11. and 3, 7. and 4, 1. and 6, 1. and 13, 1.

* Chap. 2, 13. h Or, Syria.

i Or, delivered.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

c They praye the Lord, and confessed their finnes.

d By stirring them up some Prophecy as Chap. 6, 1.

* Deut. 34, 11. jerem. 1, 13.

e That is, from this present danger.

f This is true penitence, to put away the evil, and to serve God aright.

h Or, be pitied.

* Chap. 11, 6.

h Ebr. a man of mighty force.

i Or, victualles.

a That is, of an harlot, as verse 1.

b Where the government of the country was called Tob.

c Joyced with him, as some thinke, against his brethren.

d Or, ambassadors, sent for that purpose.

e Men oft times are constrained to desire help of them, whom before they have refused.

f Of times and things which we reject, God chuseth to doe great enterprises by.

children of Ammon, if the Lord give them before me, shall I be your head?

10 And the Elders of Gilead said unto Iphtah, The Lord is be our witness, if we do not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine over them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers unto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Iphtah, *Because Israel tooke my land, when they came up from Egypt, from Arnon unto Jabbok, and unto Jordan: now therefore restore those lands quietly.

14 Yer Iphtah sent messengers againe unto the king of the children of Ammon,

15 And said unto him, Thus saith Iphtah, *Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came up from Egypt, and walked through the wilderness unto the red-sea, then they came to Kadesh.

17 *And Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent unto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East-side of the land of Moab, and pitched on the other side of Arnon, *and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel *sent messengers unto Sihon, king of the Amorites, the king of Hehbon, and Israel said unto him, Let us passe, we pray thee, by thy land unto our place.

20 But Sihon consented not to Israel, that he should goe through his coasts: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gave Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed *all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness even unto Jordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldst not thou possesse that which Chemosh thy god giveth thee to possesse? So whomsoever the Lord our God driveth out before us, them will we possesse.

25 *And art thou now farre better then Balak the sonne of Zippor king of Moab: did hee not strive with Israel and fight against them,

26 When Israel dwelt in Hehbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why did yee not then recover them in that space?

27 Wherefore I have not offended thee: but thou doest me wrong to warre against mee. The Lord the Judge *be judge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Iphtah, which he had sent him.

29 ¶ Then the Spirit of the Lord came upon Iphtah, and he passed over to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon.

30 And Iphtah vowed a vow unto the Lord, and said, If thou shalt deliver the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt-offering.

32 And so Iphtah went unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And he smote them from Aroer even till thou come to Minnith, twenty cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh unto his house, beholde, his daughter came out to meet him with timbrels and dances, which was his only childe: he had none other sonne, nor daughter.

35 And when he saw her, he rent his cloathes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not goe backe.

36 And shee said unto him, My father, if thou hast opened thy mouth unto the Lord, doe with mee as thou hast promised, seeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 Also shee said unto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginity, I and my fellowes.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity upon the mountaines.

39 And after the ende of two moneths, she turned againe unto her father, who did with her according to his vowe which he had vowed, and she had knowne no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and forty thousand Ephraimites.
8 After Iphtah succeedeth Ilexan, 11 Elon, 13 and Abdon.

And the men of Ephraim gathered themselves together, and went Northward, and said unto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call us to go with thee? we will therefore burn thine house upon thee with fire.

2 And Iphtah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I saw that yee delivered mee not, I put

I That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in delivering the people, Hebr. 11. 32. for by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the finnes of the godly doe not utterly extinguish their faith.
n Or, the plaine.

n According to the manner after the victory.
o Being overcome with blind zeale, and not considering whether the vowe was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they rejoiced to be married.

a After they had passed Jordan.

b Thus ambition envieth Gods worke in others, as they did also against Gideon, Chap. 3. 1.

Ebr. be the betref.

Num. 11. 13.

Ebr. in peace.

Deut. 2. 9.

Num. 32. 14, 20.

Num. 31. 13. and 32. 14.

Deut. 2. 16.

Or, countrey. He trusted them not to go thorow his countrey.

Deut. 2. 36.

For we ought more to beleve and obey God, then thou thinkest.

Num. 11. 2.

Deut. 2. 3.

Deut. 2. 3.

Meaning, their wives.

To punish the tender.

^c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

^d Ye ranne from us, and chose Gilead, and now in respect of us, ye are nothing.

^e Which signifieth the fall of waters, or an eare of corne.

^f Some thinke that this was Boaz the husband of Ruth.

[†] Ebr. sonnes
[‡] Or, horse-colts.

* Chap. 2, 11. and 3, 7. and 4, 1. and 6, 1. and 10, 6.

^a Signifying, that their deliverance came onely of God, and not by mans power.
* Num. 6, 2, 3.

* 1. Sam. 1, 11.
^b Meaning, he should be separate from the world, and dedicate to God.
^c If such be not able to abide the sight of an Angel, how much lesse the presence of God?

^c I put my life in mine hands, and went upon the children of Ammon: so the Lord delivered them into mine hands. Wherefore then are yee come upon me now to fight against me?

⁴ Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim ^d among the Ephraimites, and among the Manassites.

⁵ Also the Gileadites tooke the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay.

⁶ Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites two and forty thousand.

⁷ And Iphthah judged Israel fixe yeeres: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

⁸ ¶ After him ^f Ibzan of Beth-lehem judged Israel.

⁹ Who had thirtie sonnes and thirty daughters, ^g which he sent out, and tooke in thirty daughters from abroad for his sonnes: and hee judged Israel seven yeeres.

¹⁰ Then Ibzan died, and was buried at Beth-lehem.

¹¹ ¶ And after him judged Israel Elon, a Zebulonite, and hee judged Israel ten yeeres.

¹² Then Elon the Zebulonite died, and was buried in Ajalon in the countrey of Zebulun.

¹³ ¶ And after him Abdon the sonne of Hillel the Pirathonite judged Israel.

¹⁴ And he had fortie sonnes and thirty [†] nephewes that rode on seventy [‡] assecolts: and hee judged Israel eight yeeres.

¹⁵ Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

¹ Israel for their wickednesse is oppressed of the Philistims.
³ The Angel appeareth to Manoahs wife. ¹⁶ The Angell commandeth them to sacrifice unto the Lord. ²⁴ The birth of Samson.

BUt the children of Israel continued to commit ^{*} wickednes in the sight of the Lord, and the Lord delivered them into the handes of the Philistims fortie yeeres.

² ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was ^a barren, and bare not.

³ And the Angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

⁴ And now therefore beware ^{*} that thou drinke no wine, nor strong drinke, neither eate any uncleane thing.

⁵ For loe, thou shalt conceive and beare a sonne, and no razor shall ^{*} come on his head: for the child shall be ^a Nazarite unto God from his birth: and he shall begin to save Israel out of the handes of the Philistims.

⁶ ¶ Then the wife came and tolde her husband, saying, A man of God came unto mee, and the fashion of him was like the fashion of the Angel of God exceeding ^{*} fearefull, but I asked him

not whence he was, neither told he me his name.

⁷ But he said unto me, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eate any uncleane thing, for the childe shall be a Nazarite to God from his birth to the day of his death.

⁸ Then Manoah ^d prayed to the Lord, and sayd, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now unto us, and teach us what wee shall doe unto the childe when he is borne.

⁹ And God heard the voyce of Manoah, and the Angel of God came againe unto the wife, as she sat in the field, but Manoah her husband was not with her.

¹⁰ ¶ And the wife made haste and ranne, and shewed her husband, and said unto him, Behold, the man hath appeared unto mee, that came unto me ^e to day.

¹¹ And Manoah arose and went after his wife, and came to the ^f man, and sayd unto him, Art thou the man that spakest unto the woman? and he sayd, Yea.

¹² Then Manoah sayd, Now let thy saying come to passe: but how shall we order the childe, and doe unto him?

¹³ And the Angel of the Lord said unto Manoah, The woman must beware of all that I sayd unto her.

¹⁴ She may eate of nothing that commeth of the vine-tree: she shall nor drinke wine nor strong drinke, nor eate any ^g uncleane thing: let her observe all that I have commanded her.

¹⁵ Manoah then said unto the Angel of the Lord, I pray thee, let us retaine thee, untill we have made ready a kid for thee.

¹⁶ And the Angel of the Lord said unto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt-offering, offer it unto the ^h Lord: for Manoah knew not that it was an angel of the Lord.

¹⁷ Againe Manoah said unto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

¹⁸ And the Angel of the Lord said unto him, Why askest thou thus after my name, which is ⁱ secret?

¹⁹ Then Manoah took a kid with a meat-offering, and offered it upon a stone unto the Lord: and the Angel did ⁱ wondrously, whiles Manoah and his wife looked on.

²⁰ For when the flame came up toward heaven from the altar, the Angel of the Lord ascended up in the flame of the altar, and Manoah and his wife beheld it, and fell on their face unto the ground.

²¹ (So the Angel of the Lord did no more appeare unto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

²² And Manoah said unto his wife, ^{*} We shall surely die, because we have seene God.

²³ But his wife sayd unto him, If the Lord would kill us, he would not have received a ^k burnt-offering, and a meat-offering of our hands, neither would he have shewed us all these things, nor would now have told us any such.

²⁴ ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

²⁵ And the Spirit of the Lord beganne to strengthen

^d He sheweth himself ready to obey Gods will, and therefore is firsht to know farther.

^e It seemeth the Angel appeared unto her twice in one day.
^f He calleth him man, because he seemed, but knew Christ the eternal word, which at his time appeared became man.

^g Anything forbidden by the Law.

^h Shewing, that he sought not his owne honour, but Gods, whose messenger he was.

ⁱ Or, marvelous

ⁱ God sent fire from heaven to consume their sacrifice, to confirm their faith in his promise.

* Exod. 33, 6. Chap. 9, 21.

^k These great things that we have received of God, his accepting of our obedience, are sure to keene of his love toward us, that nothing can hurt us.

strengthen him in the hoaste of Dan, betweene Zorah and Eshtaol.

CHAP. XIV.

1 Samson desireth to have a wife of the Philistims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOW Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came up and told his father and his mother, and said, I have seene a woman in Timnath of the daughters of the Philistims: now therefore give me her to wife.

3 Then his father and his mother sayd unto him, Is there a never a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the uncircumcised Philistims? And Samson said unto his father, Give me her, for the pleaseth me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned over Israel.

5 ¶ Then went Samson, and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and Behold, a young lion roared upon him.

6 And the Spirit of the Lord came upon him, and hee tare him, as one should have rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautifull in eyes of Samson.

8 ¶ And within a few dayes, when he returned to receive her, hee went aside to see the carkeis of the lion: and behold there was a swarme of bees, and honie in the body of the lion.

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gave unto them, and they did eare: but he told not them, that he had taken the honie out of the body of the lion.

10 So his father went downe unto the woman, and Samson made there a feast: for so used the young men to doe.

11 And when they sawe him, they brought thirtie companions to be with him.

12 Then Samson said unto them, I will now put forth a riddle unto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will give you thirtie sheets, and thirtie change of garments.

13 But if you cannot declare it me, then shall yee give me thirtie sheets, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And hee said unto them, Out of the eater came meate, and out of the strong came sweetenisse: and they could not in three dayes expound the riddle.

15 And when the seventh day was come, they said unto Samsons wife, Entise thine husband that he may declare us the riddle, lest wee burne thee and thy fathers house with fire. Have yecalled us to possesse us? is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father,

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him, i seven dayes, while their feast lasted, and when the seventh day came, he tolde her, because shee was importunate upon him: so she tolde the riddle to the children of her people.

18 And the men of the citie said unto him the seventh day before the sunne went downe, What is sweeter then honie? and what is stronger then a Lion? Then said he unto them, k If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came upon him, and he went downe to Ashkelon, and slew thirtie men of them and spoiled them, and gave change of garments unto them, which expounded the riddle: and his wrath was kindled, and he went up to his fathers house.

20 Then Samsons wife was given to his companion, whom he had used as his friend.

CHAP. XX.

4 Samson steale firebrands to the foxestails. 5 The Philistims burnt his father in law and his wife. 15 With the jaw-bone of an asse hee killeth a thousand men. 19 Out of a great tooth in the jaw God gave him water.

BUT within a while after, in the time of wheate harvest, Samson visited his wife with a kidde, saying, I will a goe into my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gave I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said unto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands one fire, he sent them out into the standing corne of the Philistims, and burnt up both the crickes and the standing corne, with the vineyards and olives.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because hee had taken his wife, and given her to his companion. Then the Philistims came up and burnt her and her father with fire.

7 And Samson said unto them, Though yee have done this, yet will I be avenged of you, and then I will cease.

8 So hee smote them with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came up, and pitched in Judah, and were spread abroad in Lehi.

10 And the men of Judah said, Why are yee come up unto us? And they answered, To binde Samson are we come up, and to doe him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers over us? Wherefore then hast thou done thus unto us? And he answered them, As they did unto me, so have I done unto them.

12 Againe they said unto him, Wee are come to binde thee, and to deliver thee into the hand of.

i Or, to the seventh day, beginning at the fourth.

k If ye had not used the helpe of my wife.

l Which was one of the five chiefe cities of the Philistims.

a That is, I will use her as my wife.

b Forthrough his father in lawes occasion, he was moved againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for love of justice, but for feare of danger which else might come to them.

¶ Or, horsemen and footmen.

¶ Or, camped.

f And so being our prisoner to punish him.

g Such was their grosse ignorance, that they judged Gods great benefices to be a plague unto them.

Or, to come upon him at divers times.

Ebr. take her to me to wife.

Though his parents did justly reprove him, yet it appeareth that this was the secret worke of the Lord, verse 4. To fight against them for the deliverance of Israel.

Whereby he had strength and boldnes.

Or, to take her to his wife.

Meaning, when he was married.

That is, her parents or friends.

To weare at feasts, or solemn dayes.

Or, draw neere: for it was the fourth day.

Or, to impoverish.

Unto them which are of my nation.

^h Thus they bad rather betray their brother, then use the meanes that God had given for their deliverance.

ⁱ That is, of an affe lately slaine.

^h Or, the lifting up of the jaw.

^k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliver his country.

^h Or, the fountaine of him that prayed.

^a One of the five chiefe cities of the Philistims.

^h Or, vitaller.

^b That is, he lodged with her.

^h Or, to the light of the morning.

^h Or, plaine.

^c Of the value of a shekel, reade Gen. 13. 15.

^h Or, new withs.

of the Philistims. And Samson said unto them. Swear unto me, that yee will not fail upon mee your selves.

13 And they answered him, saying, No, but we will bind thee and deliver thee unto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came upon him, and the coardes that were upon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a new jawbone of an asse, and put forth his hands, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the jaw of an asse are heapes upon heapes: with the jawe of an asse have I slaine a thousand men.

17 And when hee had left speaking, he cast away the jawbone out of his hand, and called that place, ^h Kamath-Lehi.

18 And he was fore a thirft, and ^k called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirft, and fall into the hands of the uncircumcised?

19 Then God brake the cheeke tooth, that was in the jaw, and water came therout: and when he had drunke, his spirit came againe, and hee was revived: wherefore the name thereof is called, ^h En-hakkore, which is in Lehi unto this day.

20 And hee judged Israel in the dayes of the Philistims twentie yeeeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azzah. 18 He was deceived by Delilah. 30 He pulleth downe the house upon the Philistims, and deth with them.

Then went Samson to ^a Azzah, and saw there ^h an harlot, ^b and went in unto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, ^h Abide till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie and the two postes, and lift them away with the bars, and put them upon his shoulders, and caried them up to the top of the mountaine that is before Hebron.

4 And after this hee loved a woman by the river of Sorek, whose name was Delilah:

5 Unto whom came the princes of the Philistims, and said unto her, Entise him, and see wherein his great strength lieth, and by what meane we may overcome him, that we may binde him, and punish him, and every one of us shall give thee cleven hundredth ^c shekels of silver.

6 ^g And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered unto her, If they binde me with seven ^h greene coards, that were never dried, then shall I be weake, and be as another man.

8 And the pines of the Philistims brought her seven greene coards that were not drie, and she bound him therewith.

9 (And she had ^d men lying in wait with her in the chamber) Then shee said unto him, The Philistims be upon thee, Samson. And hee brake the coards, as a threede of tow is broken, when ^e it feeleth fire: so his strength was not knowne.

10 ^g After Delilah said unto Samson, See, thou hast mocked me, and tolde me lies, I pray thee now, ^f tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with new ropes that never were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said unto him, The Philistims be upon thee, Samson: (and men lay in waire in the chamber) and hee brake them from his armes, as a threed.

13 ^g Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. ^g And hee said unto her, If thou plattedst seven lockes of mine head with the threeds of the woufe.

14 And she fastened it with a pinne, and said unto him, The Philistims be upon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woufe.

15 Againe she said unto him, How canst thou say, ^h I love thee, when thine heart is not with me: thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lyeth.

16 And because shee was importunate upon him with her words continually, and vexed him, his soule was paineth unto the death.

17 Therefore he tolde her all his heart, and said unto her, There never came rasor upon mine head: for I am a Nazarite unto God from my mothers wombe: therefore if I be shaven, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come up once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came up unto her, and brought the money in their hands.

19 And shee made him sleepe upon her knees, and she called a man, and made him to shave off the seven lockes of his head, and shee beganne to vex him, and his strength was gone ^k from him.

20 Then she said, The Philistims be upon thee, Samson. And hee awoke out of his sleepe: and thought, I will go out now as at other times, and shake my self, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison-house.

22 And the haire of his head began to ^l grow againe after that it was shaven.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoyce: for they said, Our god hath delivered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath delivered into our handes our enemy and destroyer of our country, which hath slaine many of us.

25 And

^d Certaine Philistims in a chamber.

^e When from meth needs is.

^f Though her blood tended to make him lose his life, yet his affection to her could not move him.

^g It is impossible if we give place to our wicked affections, but length we shall be destroyed.

^h Or, because for this shee used to say, I love thee.

ⁱ Thus his moderate affection toward a wicked woman caused him to lose his excellent gift, become like unto them whom he should have saved.

^k Not for the loss of his hair, but for want of the ordina of God, which was the cause that God departed from him.

^l Yet hee grew his strength againe, till hee called upon God, and reconciled himself.

25 And when their hearts were merie, they sayd, Call Samson, that he may make us pastime: So they called Samson out of the prison house, and he was a laughing stock unto them, and thy set him betweene the pillars.

26 Then Samson said unto the servants that led him by the hand, Leade me, that I may touch the pillars that the house standeth upon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also upon the rooffe were about three thousand men and women, that beheld while Samson played)

28 Then Samson called unto the Lord, and sayd, O Lord God, I pray thee, thinke upon me: O God, I beseech thee, strengthen me at this time onely, that I may be [†] at once ^a avenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars whereupon the house stood, and on which it was borne up: on the one with his right hand, and on the other with his left.

30 Then said Samson, Let mee lose my life with the Philistims, and hee bowed him with all his might, and the house fell upon the princes, and upon all the people that were therein: so the dead which he slew at his death, were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him up and buried him betweene Zorah and Eshthaol, in the sepulchre of Manoah his father: now he had judged Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow, made her some two idols, 5 He made his some a Priest for his idoles, 10 and after he hired a Levite.

Here ^a was a man of mount Ephraim, whose name was Michah.

2 And he sayd unto his mother, The eleven hundredth shekels of silver that were taken from thee, for [§] which thou cursest, and spakest it, even in mine hearing, behold, the silver ^a with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when he had restored the eleven hundredth shekels of silver to his mother, his mother sayd, I had dedicate the silver to the Lord of mine hand for my sonne, to make ^a a graven and molten image. Now therefore I will give it thee againe.

4 And when he had restored the money unto his mother, his mother tooke two hundredth shekels of silver, and gave them to [§] founder, which made thereof a graven and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an ^a Ephod, and ^a Teraphim, and [†] consecrated one of his sons, who was his priest.

6 ^a In those dayes there was no ^a King in Israel, but every man did that which was good in his owne eyes.

7 [§] There was also a yong man out of Beth-lehem Judah, [§] of the familie of Judah: who was a Levite, and sojourned there.

8 And the man departed out of the city, even out of Bethlehem Judah, to dwell where he could finde ^a place: and as hee journeyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd unto him, Whence comest thou? And the Levite answered him, [§] I come from Beth-lehem Judah, and goe to dwell where I may finde ^a place.

10 Then Michah sayd unto him, Dwell with me, and be unto me a father and a Priest, and I will give thee ten shekels of silver by yeere, and a sute of apparell, and thy meate and drinke. So the Levite went in.

11 And the Levite was ^b content to dwell with the man, and the yong man was unto him as one of his owne sonnes.

12 And Michah consecrated the Levite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be [§] good unto me, seeing I have a Levite to my Priest.

CHAP. XVIII.

1 The children of Dan send men to search the land, 11 Then come the sixe hundredth and take the gods, and the Priest of Michah away. 17 They destroy Laish. 28 They build it againe. 30 And set up Idolatrie.

In those dayes there was no ^a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time all their inheritance had not fallen unto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, five men out of their coastes, even men expert in warre, out of Zorah and Eshthaol to view the land, and search it out, and sayd unto them, ^b Goe, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the ^a voyce of the yong man the Levite: and being turned in thither, they sayd unto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here.

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd unto him, Aske counsell now of God, that wee may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd unto them, ^d Goe in peace: for the Lord guideth your way which yee goe.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure; because no man made any trouble in the land, or usurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 [§] So they came againe unto their brethren to Sorah and Eshthaol: and their brethren sayd unto them, What have ye done?

9 And they answered, Arise, that we may goe up against them: for we have seene the land, and surely it is very good, and doe ye fit still, be not slothfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come unto a carelesse people, and the countrey ^a large) for God hath given it into your hand. It is a place which doeth lacke nothing that is in the world.

11 [§] Then there departed thence of the familie

g For in those dayes the service of God was corrupt in all estates, and the Levites were not looked unto.

b Not considering that he forsooke the true worshiping of God for to maintaine his owne belly. i Thus the idolaters perswade themselves of Gods favour, when indeede he doth detest them.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Joshua gave them, was no sufficient for all their tribe. c They knew him by his speech that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

† Ebr. made them althamed.

e Lefe ye this good occasion through your slothfulness?

That by Gods full judgements they are made laves to infidels which neglect their vocation in defending the faithfull.

Or, was mocked.

Ebr. take our vengeance.

According to my location which is to execute Gods judgements upon the wicked.

He speaketh not of his despair, but humbling himself for neglecting his office and the defence thereby given.

Some thinke this history was in the time of Othniel, or as Josephus writeth, immediately after Joshua. Contrary to the commandement of God and true religion practised under Joshua, they forsooke the Lord & fell to idolatrie. Chap. 1. 37.

He would serve both God and idoles.

Gen. 31. 19.

Hosea 3. 4.

By Teraphim some understand certaine idoles, having the likeness of a man, but others understand thereby all manner of things and instruments belonging unto those who sought for any answer at Gods hands, as Chap. 18. 5. 6.

Ebr. siled the hand of one.

Chap. 11. 35.

For where there is no Magistrate fearing God,

there can be no true religion, or order. f Which Bethlehem was in the tribe of Judah.

Or, the tents of Dan.

f Because they before had had good success, they would that their brethren should be encouraged by bearing the same tidings.

g So superstition blinded them that they thought Gods power was in these idoles, and that they should have good success by them, though by violence and robbery they did take them away.

h With the fixe hundred men. i Suspecting them that did pursue them.

k This declareth what opinion the idolaters have of their idoles.

l Ebr. who have their heart bitter.

m Meaning, the idoles, at ver. 18

n Or, deliver them. o Which after was called Cefarea Philippi.

milie of the Danites, from Zorah and from Eshtaol fixe hundred men appointed with instruments of warre.

12 And they went up, and pitched in Kiriath-jearim in Judah: wherefore they called that place ^h Mihaneh-Dan unto this day: and it is behinde Kiriath-jearim.

13 And they went thence unto mount Ephraim, and came to the house of Michah.

14 Then answered the five men that went to spie out the countrey of Laish, and said unto their brethren, f Know ye not, that there is in these houses an Ephod, and Teraphim, and a graven and a molten image? Now therefore consider what ye have to doe.

15 And they turned thitherward, and came to the house of the yong man the Levite, even unto the house of Michah, and saluted him peaceably.

16 And the fixe hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went to spie out the land, went in thither, and tooke the ^g graven image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the fixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the graven image, the Ephod and the Teraphim, and the molten image. Then said the Priest unto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand upon thy mouth, and come with us to be our father and Priest. Whether is it better that thou shouldest be a Priest unto ^h house of one man, or that thou shouldest be a Priest unto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the graven image, and went among the ⁱ people.

21 And they turned and departed, and put the children, and the cartell, and the substance ^j before them.

22 ¶ When they were farre off from the house of Michah, ^k men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan.

23 And cried unto the children of Dan: who turned their faces; and said unto Michah, What ayleth thee that thou makest an outcry?

24 And he said, Ye have taken away my ^l gods, which I made, and the Priest, and go your wayes: and what have I more? how then say yee unto me, What ayleth thee?

25 And the children of Dan said unto him, I let not thy voice be heard among us, least ^m angry fellows runne upon thee, and thou lose thy life with the lives of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned and went backe unto his house.

27 And they tooke the ⁿ things which Michah had made, and the Priest which he had, and came unto Laish, unto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ^o helpe, because Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley thar lieth by Beth-rehob. After, they built the city,

and dwelt therein,

29 * And called the name of the city Dan, after ^p name of Dan their father, which was borne unto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them up the ^q graven image: and Jonathan the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, untill the day of the ^r captivity of the land.

31 So they let them up the graven image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Levites wife being an harlot forsooke her husband, and he sought her againe. 2 At Gibeah she was most villanously abused to the death. 3 The Levite cutteth her in pieces, and sendeth her to the twelve tribes.

A Lso in those dayes, when there was no king in Israel, a certaine Levite dwelt on the side of mount Ephraim, and tooke to wife a ^s concubine out of Beth-lehem Judah.

2 And his concubine played the whore ^t there, and went away from him unto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake ^u friendly unto her, & to bring her againe: he had also his servant with him, and a couple of asses: and she brought him unto her fathers house, and when the young womans father saw him, he rejoiced ^v of his coming.

4 And his father in law, the yong womans father received him: and he abode with him three dayes: so they did eat and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and ^w he prepared to depart: then the yong womans father said unto his sonne in law, ^x Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe and did eat and drinke, both of them together. And the ^y yong womans father said unto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law ^z was earnest: therefore he returned, and lodged there.

8 And he arose up early the fifth day to depart, and the yong womans father said, ^a Comfort thine heart, I pray thee: and they taried untill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his servant, his father in law, the yong womans father said unto him, Behold now, the day ^b draweth toward even: I pray you, tary all night: behold, ^c I sunne goeth to rest: lodge here, that thine heart may be merrie, and to morrow get you early upon your way, and goe to the ^d tent.

10 But the man would not tary, but arose, and departed, and came over against Jebus, (which is Jerusalem) and his two asses laden, and his concubine ^e were with him.

11 When they were neere Jebus, the day ^f was fore spent, and the servant said unto his master, Come, I pray thee, and let us turne unto this citie of the Jebusites, and lodge all night there.

12 And his master answered him, ^g Wee will not turne into the city of strangers that are not of

* John. 19. 41.

n Thus is hee giving glory to God, they attributed the victory to their idoles, and soured them therefore. o That is, till the Arke was taken, 1. Sam. 5. 14

* Chap. 17. 4. and 15. 1. Gen. 35. 6.

† Ebr. besides him, to wit, with others.

† Ebr. to her house.

¶ Or, at his meeting.

† Ebr. rose up.

¶ Or, strengthen.

a That is, his concubines father.

¶ Or, compelled him.

b Meaning, that he should refresh himself with meat, & verbe.

† Ebr. it was.

¶ Or, the day is getting.

c To wit, the towne or citie where he dwelt.

¶ Or, went down.

d Though in these dayes there were most horrible corruptions, yet necessary could not compell them, to have to doe with them that professed not the true God.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said unto his servant, Come, and let us draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward upon their way, and the Sunne went downe upon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to go in and lodge in Gibeah: and when he came, he fate him downe in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold there came an olde man from his worke out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Jemini.

17 And when he had lift up his eyes, he saw a wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Judah, unto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe now to the house of the Lord: and no man receiveth me to house.

19 Although we have strawe and provender for our asses, and also bread and wine for me and thine handmaid, and for the boy that is with thy servant: we lacke nothing.

20 And the olde man said, Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gave fodder unto the asses: and they washed their teere, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, wicked men beset the house round about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And this man the master of the house went out unto them, and said unto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, and humblye them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out unto them: and they knew her and abused her all the night unto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay upon the threshold.

28 And hee said unto her, Up, and let us goe: but she answered not. Then he tooke her up upon the asse, and the man rose up, and went unto his place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and divided her in pieces with her bones into twelve

parts, and sent her through all quarters of Israel. 30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came up from the land of Egypt unto this day: consider the matter, consult and give sentence.

CHAP. XX.

1 The Israelites assemble at Mizpeh, to whom the Levite declarerh his wrong. 13 They sent for them that did the villenie. 45 The Israelites are twice overcome. 46 And at length get the victory.

¶ Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chiefes of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Levite, the womans husband that was slaine, answered and said, I came unto Gibeah that is in Benjamin with my concubine to lodge,

5 And the men of Gibeah arose against me, and beset the house round about upon mee by night, thinking to have slaine mee, and have forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the cuntry of the inheritance of Israel: for they have committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, give your advise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of us goe to his tent, neither any turne into his house.

9 But now this is that thing which wee will doe to Gibeah: wee will goe up by lot against it.

10 And wee will talke ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring a vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliver us these wicked men which are in Gibeah, that wee may put them to death, and put away evill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time, out of the cities, sixe & twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being left handed: all these could sling stones at an haires breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundred thousand men that

1 For this was like the sinne of Sodom for the which God rained downe fire and brimstone from heaven,

* Hof. 10, 9.

a That is, all with one consent.
b To aske counsell.
† Ebr. corners.

c Meaning, men able to handle their weapons.

d To the Levite.

¶ Or, chiefes, or lord.

e That is, her pieces, to every tribe a piece, Chap. 19, 19.

f Before we have revenged this wickednesse.

g These onely should have the charge to provide for vitale for the rest.

h That is, every familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to maintaine them in their evill, and therefore were all justly punished.

* Chap. 25.

k That is, to the Arke, which was in Shiloh: some thinke in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly in their strength, and partly God would by this meanes punish their sinnes.

† All they drawing the sword.

m To wit, in Shiloh.

n Or served in the Priests office at those dayes for the Jewes write, that he lived three hundred yeeres.

o By the policie of the children of Israel.

p Meaning, crofswayes or pathes to divers places.

q They knew not that Gods judgement was at hand to destroy them.

that drew sword, even all men of warre.

18 And the children of Israel arose, and went up ^k to the house of God, and asked of God, saying, Which of us shall goe up first to fight against the children of Benjamin? and the Lord said, Iudah shall be first.

19 Then the children of Israel rose up early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew downe to the ground of the Israelites that day two and twenty thousand men.

22 And the people, the men of Israel plucked up their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone up and wept before the Lord unto the evening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? And the Lord said, Goe up against them.)

24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meate them out of Gibeah, and slew downe to the ground of the children of Israel againe eightene thousand men: † all they could handle the sword.

26 Then all the children of Israel went up, and all the people came also unto the house of God, and wept, and sate there before the Lord, and fasted that day unto the evening, and offered burnt-offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for ^m there was the Arke of the Covenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Goe up: for tomorrow I will deliver them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin comming out against the people, were ^o drawn from the citie: and they began to smite of the people and kill as at other times, *even* by the wayes in the field (whereof one goeth up to the house of God, and the other to Gibeah) upon a thirty men of Israel.

32 (For the children of Benjamin sayd, They are fallen before us, as at the first. But the children of Israel said, Let us flee and plucke them away from the citie unto the hie ^p wayes.)

33 And all the men of Israel rose up out of their place, and put themselves in aray at Baaltamar: and the men that lay in wait of the Israelites came forth of their place, *even* out of the medowes of Gibeah.

34 And they came over against Gibeah, tenne thousand chosen men of all Israel, and the battell was fore: for they knew not that the ^q evill was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the

Benjamites the same day five and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gave place to the Benjamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment draw themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke arise up out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before us, as in the first battell.

40 But when the flame began to rise out of the citie as a pillar of smoke, the Benjamites locked backe, and beholde, the flame of the citie began to ascend up to heaven.

41 Then the men of Israel turned againe, and the men of Benjamin were astonied: for they saw that evill was neere unto them.

42 Therefore they fled before the men of Israel unto the way of the wilderness, but the battell overtook them: also they which came out of the cities, slew them among them.

43 Thus they compassed the Benjamites about, and chafed them at ease, and overran them, even over against Gibeah on the Eastside.

44 And there were slaine of Benjamin eightene thousand men, which were all men of war.

45 And they turned and fled to the wilderness unto the rocke of Rimmon: and the Israelites, ^x glained of them by the way five thousand men, and pursued after them unto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Benjamin, were ^y five and twenty thousand men that drew sword, which were all men of warre.

47 ¶ But six hundred men turned and fled to the wilderness unto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned unto the children of Benjamin, and smote them with the edge of the sword, from the men of the city unto the beasts, and all that came to hand: also they set on fire all the ^z cities that they could come by.

CHAP. XXI.

^x The Israelites sweare that they will not marry their daughters to the Benjamites. ^{yo} They slay them of Iakim Gilead, and give their virgins to the Benjamites. ^{za} The Benjamites take the daughters of Shiloh.

Moreover, the men of Israel ^aswore in Mizpeh, saying, None of us shall give his daughter unto the Benjamites to wife.

2 And the people came unto the house of God, and abode there till even before God, and lift up their voyces, and wept with great lamentations,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose up and made there an ^b altar, and offered burnt-offerings and peace offerings.

5 Then

r Retired to them after.

¶ Or, made found with a trumpet.

¶ For they were waxes hard by the two former victories.

† And with their enemies.

¶ For they were compassed in every side. ¶ Or, drove from their place.

¶ They devoured by one end as they were scattered abroad.

¶ Besides these hundred that have been slaine in the former battell. * Chap. xi. 19.

z If they belong to the Benjamites.

a This oath of rashness, but of judgement: after they had in swearing the means to take with certain them.

b According to their custom, when they were confult with the Lord.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not up with the Congregation unto the Lord: for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives to them that remaine, seeing we have sworne by the Lord, that we will not give them of our daughters to wives?

8 Also they said, Is there any of the tribes of Israel that came not up to Mizpeh to the Lord: and behold, there came none of Jabez Gilead unto the hoaste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Jabez Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Jabez Gilead with the edge of the sword both women and children.

11 * And this is it that ye shall doe: ye shall utterly destroy all the males, and all the women that have lien by men.

12 And they found among the inhabitants of Jabez Gilead foure hundred maidens, virgins that had known no man by lying with any male: and they brought them unto the hoaste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably unto them:

14 And Benjamin came againe at that time, and they gave them wives which they had saved aive of the women of Jabez Gilead: but they had not so ynough for them.

15 And the people were sorry for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wives to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel had sworne, saying, Cursed be he that giveth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord every yeere in Shiloh, in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth up from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and go into the land of Benjamin.

22 And when their fathers or their brethren come unto us to complaine, we will say unto them, Have pitie on them for our sakes, because we referred not to each man his wife in the war, and because ye have not given unto them hitherto, ye have sinned.

23 And the children of Benjamin did so, and rooke wives of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance.

25 * In those dayes there was no king in Israel, but every man did that which was good in his eyes.

THE BOOKE OF RVTH.

THE ARGUMENT.

This Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subject to manifold afflictions, and yet at length God giveth good and joyfull issue: teaching us to abide with patience till God deliver us out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition and a stranger from the people of God: declaring unto us thereby that the Gentiles should bee sanctified by him, and joynd with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Judges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Judges ruled, there was a dearth in the land: and a man of Beth-lehem of Judah went for to sojourne in the countrey of Moab, he, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi, and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes.

4 Which tooke them wives of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion dieth also both twaine: so the woman was left, destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and given them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne unto the land of Judah.

8 Then Naomi said unto her two daughters

g Benjamin must be reserved to have the twelfth portion in the inheritance of Iacob.

h He describeth the place where the maidens used yeerely to daunce as the manner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perswade men that they kept their oathe, yet before God it was broken.

k Meaning, two hundred.

* Chap. 17, 6. and 18, 1. and 19, 1.

c By this wonderful providence of God Ruth became one of Gods household, of whom Christ came.

d By sending them plaintie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

h Or, more then you.

f When she tooke leave & departed.

g No persuasions can prevail to turne them backe from God, whom he hath chosen to be his.

h Whereby appeareth that she was of a great family of good reputation.

i Or, beautifull.

f Or, bitter.

i Which was in the moneth Nisan, that containeth part of March and part of Aprill.

a Both for vertue, authoritie, and riches.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no painefull diligence to get both their livings.

in law, Goe, returne eche of you unto her owne mothers house: the Lord shew favour unto you, as ye have done with the dead, and with me.

9 The Lord graunt you, that you may finde rest, either of you in the house of her husband. And when shee killed them, they lift up their voyce and wept.

10 And they said unto her, Surely we will returne with thee unto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will ye goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to have an husband. If I should say, I have hope, and if I had an husband this night: yea, and if I had borne sonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands: nay my daughters: for it grieveth me much for your sakes that the hande of the Lord is gone out against me.

14 Then they lift up their voyce and wept againe, and Orpah & killed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in lawe is gone backe unto her people, and unto her gods: & returne thou after thy sister in law.

16 And Ruth answered, Intreate me not to leave thee, nor to depart from thee, for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if ought but death depart thee and me.

18 When she saw that she was stedfastly minded to goe with her, she left speaking unto her.

19 So they went both untill they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath given me much bitterness.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me unto adversitie?

22 So Naomi returned and Ruth the Moabite her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 Ruth gathered corne in the field of Boaz. 2 The gentleness of Boaz toward her.

Then Naomi husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabite said unto Naomi, I pray thee, let me goe to the field, and gather eares of corne after him, in whose sight I find favour. And she said unto her, Goe my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord blessed thee.

5 Then said Boaz unto his servant that was

appointed over the reapers, Whose maide is this?

6 And the servant that was appointed over the reapers, answered, and said, It is the Moabitish maid, that came with Naomi out of the countrey of Moab:

7 And shee said unto us, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning unto now, save that she raiet a little in the house.

8 Then said Boaz unto Ruth, Hearest thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 Let thine eyes be on the field that they do reape, and go thou after the maidens. Have I not charged the servants, that they touch thee not? Moreover when thou art athirst, go unto the vessels, and drinke of that which the servants hath drawn.

10 Then shee fell on her face, and bowed herself to the ground, and said unto him, How have I found favour in thine eyes, that thou shouldest know me, seeing I am a stranger?

11 And Boaz answered and said unto her, All is tolde and shewed me that thou hast done unto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come unto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

13 Then shee said, Let me finde favour in thy sight, my Lord: for thou hast comforted me, and spoken comfortably unto thy maid, though I be not like to one of thy maidens.

14 And Boaz said unto her, At the meale time come thou hither, and eate of the bread, and dippe thy morsell in the vinegar. And the sare beside the reapers, and he reached her parched corne: and she did eate, and was sufficed, and left thereof.

15 And when she arose to glean, Boaz commanded his servants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, that she may gather it up, and rebuke her not.

17 So she gleaned in the field untill evening, and she threshed that she had gathered, and it was about an ephah of barley.

18 And shee tooke it up, and went into the city, and her mother in law saw what she had gathered: Also shee tooke forth, and gave to her that which she had reserved, when she was sufficed.

19 Then her mother in law sayde unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And she shewed her mother in law, with whom she had wrought, and said, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said unto her daughter in law, Blessed be he of the Lord: for he ceaseth not to doe good to the living and to the dead. Againe Naomi said unto her, The man is neere unto us, and of our affinitie.

21 And Ruth the Moabite said, He said also certainly unto me, Thou shalt be with my servants, untill they have ended all mine harvest.

22 And Naomi answered unto Ruth her daughter in law, It is best, my daughter, that thou goe

h Or, containeth full.

c That is, hee beede in what they doe reape.

d Even of the Moabites, who are enemies to Gods people.

e Signifying, she shall have want any thing she put her self in God, and under his protection.

f Which he brought home her mother in law.

* Exodus.

g To wit, the bagge, as in Chaldee.

h To wit, her and children, they were with her and now too.

Or, fall up on

Or, returned to
mother in law.

Meaning, that she
would provide her
of an husband, with
whom she might
live quietly.
Or, in the barme.

Boaz, nor yet
any other.

That is, had re-
freshed himself a-
mong his servants.

Or, turned him-
self from one side
to another.

Thou shewest thy
self from time to
time more vertuous.

If he will take
thee to be his wife
by the title of
affinitie, according
to Gods law, Deut.
25.5.

Or, mantle.

Perceiving by her
coming home,
that he had not
taken her to his
wife, she was
astonied.

out with his maides, that they meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather unto the end of barley harvest, and of wheat harvest, and she dwelt with her mother in law.

CHAP. III.

1 Naomi giveth Ruth counsell, 8 Shee sleepech at Boaz feete.
12 He acknowledged himself to be her kinsman.

Afterward Naomi her mother in law said unto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winoweth barley to night in the floore.

3 Wash thy self therefore, and anoint thee, and put thy raiment upon thee, and get thee downe to the floore: let not the man know of thee, untill he have left eating and drinking.

4 And when he shall sleepe, marke the place where he layeth him downe, and go, and uncover the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 So she went downe unto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and cheared his heart, hee went to lie downe at the end of the heape of corne, and she came softly, and uncovered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment over thine handmaid: for thou art the kinsman.

10 Then he said, Blessed be thou of the Lord my daughter: thou hast shewed more goodnesse in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now my daughter, feare not: I will doe to thee all that thou requirest: for all the city of my people doeth know that thou art a vertuous woman.

12 And now it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarie to night, and when morning is come, if he will doe the duetie of a kinsman unto thee, well, let him doe the kinsmans duetie: but if hee will not doe the kinsmans part, then will I doe the duetie of a kinsman, as the Lord liveth: sleepe untill the morning.

14 And she lay at his feete untill the morning: and she arose, before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also he said, Bring the sheet that thou hast upon thee, and hold it. And when she held it, he measured fixe measures of barley, and layed them on her, and she went into the city.

16 And when shee came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And said, These fixe measures of barley gave he mee: for hee said to mee, Thou shalt not come empty unto thy mother in law.

18 Then said she, My daughter, sit still, untill thou know how the thing will fall: for the man

will not be in rest, untill he hath finished the matter this same day.

CHAP. IIIII.

1 Boaz speaketh to Ruth next kinsman touching her marriage, 7 The ancient custome in Israel, 10 Boaz marries Ruth, of whom he begetteth Obed. 13 The generation of Pharez.

Then went Boaz up to the gate, and sate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho, such one, come, sit downe heere. And hee turned, and sate downe.

2 Then he tooke ten men of the Elders of the cite, and said, Sit yee downe here. And they sate downe.

3 And he said unto the kinsman, Naomi, that is come againe out of the countrey of Moab, will sell aparcell of land, which was our brother Elimelechs.

4 And I thought to advertise thee, saying, Buy it before the affittants, and before the Elders of my people, If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabite the wife of the dead, to stirre up the name of the dead, upon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gave it his neighbour: and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, buy it for thee: and he drew of his shoe.

9 And Boaz said unto the Elders and unto all the people, Yee are witnesses this day, that I have bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabite the wife of Mahlon, have I bought to be my wife, to stirre up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twain did build the house of Israel: and that thou mayest doe worthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house bee like the house of Pharez (whom Thamar bare unto Judah) of seed which the Lord shall give thee of this yong woman.

13 So Boaz tooke Ruth, and she was his wife: and when he went in unto her, the Lord gave that she conceived, and bare a sonne.

14 And the woman said unto Naomi, Blessed be the Lord, which had not left thee this day without a kinsman, and his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loveth thee, hath borne unto him, and she is better to thee then seven sonnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nurse unto it.

a Which was the place of judgement.

b The Hebrewes here use two words which have no proper signification, but serve to note a certaine person, as we say, Ho firra, or ho, such a one.

i Or, inhabitants.

c For thou art the next of the kin.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut. 25.9.

f Or, of the city where he remained.

g Ephrathah and Bethlehem are but one.

* Gen. 38.29.

h He shall leave continuall posteritie.

i Meaning, many sonnes.

* 1. Chron. 3. 4.
 Matth. 1. 3.
 k This genealogy
 is brought in to
 prove that David
 by succession came
 of the house of
 Judah.

17 And the women her neighbours gave it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 ¶ These now are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate

Amminadab.

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordained, *Deut. 17. 14.* that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations; and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safeguard of him which did represent Iesus Christ the true deliverer, therefore he gave them a tyrant and an hypocrite to rule over them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constancie, perswasion by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. 3 Hanna was barren, and prayed to the Lord. 4 Her answer to Eli. 5 Samuel is borne. 6 She doth dedicate him to the Lord.

THere was a man of one of the two * Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Jeroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite.

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went up out of his city every yeere, to worship and to sacrifice unto the Lord of hostes in B Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gave to Peninnah his wife and to all her sonnes and daughters portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, and the Lord had made her barren.

6 ¶ And her adversarie vexed her sore, forasmuch as she upbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as shee went up to the house of the Lord, thus shee vexed her, that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten * sonnes?

9 So Hannah rose up after that they had eaten and drunken in Shiloh (and Eli the Priest sat upon a stoole by one of the postes of the * Temple of the Lord)

10 And shee was troubled in her minde, and prayed unto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of

hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give unto thine handmaid a man-child, then I will give him unto the Lord all the dayes of his life, * and there shall no razor come upon his head.

12 And as she continued praying before the Lord, Eli marketh her mouth.

13 For Hannah spake in her heart: her lips did move oneie, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said unto her, How long wilt thou be drunken? Put away thy drunkennes from thee.

15 Then Hannah answered, and said, Nay my Lord, *but* I am a woman troubled in spirit: I have drunke neither wine nor strong drinke, but have * poured out my soule before the Lord.

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my grieve have I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way and did eat, and looked no more sad.

19 ¶ Then they rose up early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah, his wife, and the Lord remembered her.

20 For in processe of time Hannah conceived and bare a sonne, and shee called his name Samuel, Because, *said she*, I have asked him of the Lord.

21 ¶ So the man Elkanah, and all his house, went up to offer unto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not up: for she said unto her husband, I will tarry until the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Doe

a There were two Ramathaim, so that in this city in mount Ephraim were Zophim, that is, the learned men and Prophets.

* Deut. 16. 16.

b For the Ark was there at that time.

c Some reade, a portion with an hearty cheere.

d Let this suffice thee, that I love thee no lesse, then if thou hadst many children.

e That is, of the house where the Ark was.

* Num. 6. 5.
 Judg. 13. 4.

¶ Ebr. thy wit.

¶ Ebr. of an spirit.

¶ Psal. 42. 5.

† Ebr. for a stater of Belial.

f That is, pray unto the Lord for me.

g According to her petition.

h This Elkanah was a Levite, 1. Chron. 6. 37. and as hee was once a yeere accustomed to appeare before the Lord with his families.

12 Doe what seemeth thee best: tary untill thou hast weined him: onely the Lord accomplish his word. So the woman abode, and gave her sonne suck untill she weined him.

24 ¶ And when she had weined him, shee tooke him with her with three bullocks and an * Ephah of flour and a bottle of wine, and brought him unto the house of the Lord in Shiloh, and the childe was young.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she sayd, Oh my lord, as thy * soule liveth, my lord, I am the woman that stood with thee here praying unto the Lord.

27 I prayed for this childe, and the Lord hath given me my desire which I asked of him.

28 Therefore also I have given him unto the Lord: as long as he liveth he shall be given unto the Lord: and he worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 15 The new custome of the Priests. 18 Samuel ministereth before the Lord. 20 Eli blesteth Elkanah and his wife. 23 Eli reprooveth his sonnes. 27 God findeth a Prophet to Eli. 31 Eli is smitten for not chastising his children.

And Hannah * prayed, and sayd, Mine heart rejoiceth in the Lord, mine * borne is exalted in the Lord: my mouth is enlarged over mine enemies, because I rejoyce in thy salvation.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake * no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weake have girded themselves with strength.

5 They that were full, are hired foorth for bread, and the hungry are no more hired, so that the barren hath borne * seven: and shee that had many children is feeble.

6 * The Lord killeth and maketh alive: bringeth downe to the grave and raiseth up.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiseth up the poore out of the dust, and lifteth up the begger from the dunghill, to set them among * princes, and to make them inherit the seat of glory: for the pillars of the earth are the * Lords: and he hath set the world upon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords adversaries shall be destroyed, and out of heaven shall he * thunder upon them: the Lord shall judge the ends of the world, and shall give power unto his * King, and exalt the borne of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister unto the * Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and * knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests * boy came, while the flesh was seething, and a flesh-hooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: * all that the flesh-hooke brought up, the Priest tooke for himselfe: thus they did unto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the * fat, the Priests boy came and said unto the man that offered, Give me flesh to roste for the Priest: for he will not have foddish flesh of thee, but raw.

16 And if any man sayd unto him, Let them burn the fat according to the * custome, then take as much as thine heart * desireth: then he would answer, No, but thou shalt give it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men * abhorred the offering of the Lord.

18 ¶ Now Samuel being a young childe ministered before the Lord, girded with a linnen * Ephod.

19 And his mother made him a little coat, and brought it to him from yeere to yeere, when she came up with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord give thee seed of this woman, for * the petition that she asked of the Lord: and they departed unto their place.

21 And the Lord visited Hannah, so that shee conceived, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did unto all Israel, and how they lay with the women that * assembled at the doore of the Tabernacle of the Congregation.

23 And hee sayd unto them, Why doe ye such things: for of all this people I heare evill reports of you.

24 Doe no more, my sonnes: for it is no good report that I heare, * which is, that yee make the Lords people to * trespass.

25 If one man sinne against another, the Judge shall judge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voyce of their fathers, because the Lord * would slay them.

26 ¶ (Now the childe Samuel profited, and grew, and was in favour both with the Lord and also with men.)

27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did not I plainly appeare unto the house of thy * father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer upon my altar, and to burne incense, and to wear an Ephod before me, and * I gave unto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore have you * kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children above me, to make your selves fat of the first fruit of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father should walke before mee for ever: but now the Lord saith, * It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the dayes come, that I will cut off thine * arme, and the * arme of thy fathers house, that there shall not be an old man in thine house.

32 And thou * shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an

m Which was commanded first to have been offered to God.

n Or, Law. n Not passing for their owne profit, so that God might be served aright.

o Seeing the horrible abuse thereof.

* Exod. 28. 4.

p Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Hebrews write) after their travaile, when they came to be purified, reade Exod. 28. 3. Levit. 12. 6.

q Because they contemne their dutie to God, verse 17.

r So that to obey good admonitions is Gods mercy, and to disobey them is his just judgement for sinne.

f To wit, Aaron.

* Levit. 10. 14.

t Why have you contemned my sacrifices, and as it were trode them under foote?

u Gods promises are onely effectuall to such as he giveth constancie unto, to feare and obey him.

x Thy power and authority.

y Thy posteritie shall see the glory of the chief Priest translated to another, whom they shall envie, 1. King. 2. 27.

ll Or, when they come to manage.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be inferior unto him.

a The Chaldee text readeth, whiles Eli lived.
b Because there were very few Prophets to declare it.
c In the Court next to the Tabernacle.
d That is, the lamps which burnt in the night.
e Josephus writeth that Samuel was twelve yeeres old, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times that the chief Priest was become dull and negligent to understand the Lords appearing.

* 1. King. 21, 22. b God declarerh what sudden sea shall come upon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

i Meaning, that his posteritie should never enjoy the chief Priests office.

old man in thine house for ever.

33 Nevertheless, I will not destroy every one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shall die when they be men.

34 And this shall be a signe unto thee, that shall come upon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me up a faithfull Priest, that shall doe according to mine heart, and according to my mind: and I will build him a sure house, and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of silver and a morzell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morzell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times. 11 And sheweth what shall come upon Eli and his house. 18 The same declarerh Samuel to Eli.

NOW the childe Samuel ministred unto the Lord a before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme that he could not see.

3 And yet the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ranne unto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was revealed unto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy servant heareth. So Samuel went, and slept in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy servant heareth.

11 Then the Lord said to Samuel, Behold, I will doe a thing in Israel, whereof whosoever shall heare, his two eares shall tingle.

12 In that day I will raise up against Eli all things, which I have spoken concerning his house: when I begin, I will also make an end.

13 And I have told him that I will judge his house for ever, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I have sworne unto the house of Eli, that the wickednes of Elis house shall not be purged with sacrifice nor offering for ever.

15 Afterward Samuel slept untill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and sayd, Samuel

my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said unto thee? I pray thee hide it not from me. God doe so to thee, and more also, if thou hide any thing from me, of all that he sayd unto thee.

18 So Samuel tolde him every whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord revealed himselfe to Samuel in Shiloh by his word.

CHAP. IV.

1 Israel is overcome by the Philistims. 4 They do set the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his childrende. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake unto all Israel: and Israel went out against the Philistims to battell, and pitched beside Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they joyned the battell, Israel was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten us this day before the Philistims: let us bring the Arke of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the covenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the covenant of God.

5 And when the Arke of the covenant of the Lord came into the hoste, all Israel shouted a mighty shoure, so that the earth rang againe.

6 And when the Philistims heard the noise of the shoute, they said, What meaneth the sound of this mighty shout in the host of the Ebrewes: and they understood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore sayd they, Woe unto us: for it hath not bene so heretofore.

8 Wo unto us, who shall deliver us out of the hand of these mightie Gods: these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistims, that ye be not servants unto the Ebrewes, as they have served you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled every man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirty thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and earth upon his head.

13 And when he came, loe, Eli sat upon a seat

k God promised after this manner, except thou tell me truth, Ruth 1, 17.

l The Lord was compassed with forever he had said. Or, that Samuel was the faithful Prophet of the Lord. f Ebr. by the name of the Lord.

† From the figure of the lites out of Egypt unto the time of Samuel, are about 397 yeeres. Or, those of help, Chap. 12.

a For it may be that this warre undertaken by the Philistims commeth.

b For he is said to appear to the Israelites between the Cherubim over the Arke of the covenant, 25. vers. 17.

c Before we fight against men, we now God is come to fight against us.

d For in the wilderness the Egyptians were destroyed, which was the last of all his plagues.

* Judg. 13, 1. e David abiding to this place, 78, 63. f In token of sorrow and mourning.

Least it should
be taken of the
armies.

Chap. 3. 3.

According as
God had afore
said.

Or, governed.

Or, to cry out.

And settled her
body toward her
travaille.

Or, No glory,
or, where is the
glory?

She uttered her
great sorrow by re-
peating her words.

Which was one
of the five princi-
pal cities of the
Philistines.

Which was their
chief idole, and as
some write, from
the navill downe-
ward was like a
fish, and upward
like a man.

Thus in stead of
acknowledging the
true God by this
miracle, they fall
to a further super-
stition.
Psal. 79. 66.

fear by the way side, waiting: for his heart feared for the Arke of God: and when the man came into the city to tell it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourescore and eightene yeeres old, and * his eyes were dim that hee could not see.)

16 And the man said unto Eli, I came from the armie, and I fled this day out of the hoaste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath been also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heaue: and he had iudged Israel fourtie yeeres.

19 And his daughter in law, Phinehas wife, was with child, *neere* her travaile: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed herself, and travailed: for her paines came upon her.

20 And about the time of her death, the women that stood about her, said unto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, * The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idole fell downe by the way. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God, and carried it from Eben-ezer unto ^a Ashdod.

2 Even the Philistims tooke the Arke of God, and brought it into the house of ^b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, Behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and they tooke up Dagon, and set him in his place againe.

4 Also they rose up early in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off upon the threshold: onely the stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagon's house, tread not on the threshold of Dagon in Ashdod, unto this day.

6 But the hand of the Lord was heaue upon them of Ashdod, and destroyed them, and smote them with the * emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they say, Let not the Arke of the God of Israel abide with us: for his hand is fore upon us and upon Dagon our god.

8 They sent therefore, and gathered all the Princes of the Philistims unto them, and sayd,

What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about unto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the city with a very great destruction, and hee smote the men of the city both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They have brought the Arke of the God of Israel to us to slay us and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay us nor and our people, for there was a destruction and death thorowout all the city, and the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a gift. 10 It commeth to Bethshemesh. 27 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the countrey of the Philistims seven moneths.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell us wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away emtrie, but give unto it ^b a sinne-offering: then shall yee be healed, and it shall be known to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne-offering, which wee shall give unto it? And they answered, Five golden emerods, and five golden mife, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mife that destroy the land: so yee shall give glory unto the God of Israel, that hee may take his hand from you, and from your ^c gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when he wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it upon the cart, and put the ^d jewels of gold which ye give it for a sinne-offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe up by the way of his owne coast to Beth-shemesh, it is ^e hee that did us this great evill: but if not, we shall know then, that it is not his hand that smote us, but it was a ^f chance that happened us.

d Though they had felt Gods power, and were afraid thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

e The wicked when they see the hand of God, grudge and reject him, where the godly humble themselves, and cry for mercy.

a They thought by continuance of time the plague would have ceased, and so would have kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne justly.

c This is Gods judgement upon the idolaters, that knowing the true God, they worship him not aright.
* Exod. 12. 31.

d Meaning, the golden emerods and the golden mife.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas indeed there is nothing done without our Gods providence and decree.

10 And the men did so: for they tooke two kine that gave milke, and tied them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord upon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them unto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift up their eyes, and spied the Arke, and rejoyced when they saw it.

14 ¶ And the cart came into the field of Joshua a Beth-shemite, and stood still there. There was also a great stone, and they cleve the wood of the cart, and offered the kine for a burnt offering unto the Lord.

15 And the Levites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the jewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt-offering, and sacrificed sacrifices that same day unto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gave for a sinne-offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes unwall'd unto the great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

19 And he more of the men of Beth-shemesh because they had looked in the Arke of the Lord: he slew even among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he goe from us?

21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistims have brought againe the Arke of the Lord: come ye downe, and take it up to you.

CHAP. VII.

1 The Arke is brought to Kiriath-jearim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are overcome. 16 Samuel judgeth Israel.

Then the men of a Kiriath-jearim came, and tooke up the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-jearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake unto all the house of Israel, saying, If ye come againe unto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts unto the Lord, and serve him * onely, and he

shall deliver you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and served the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powered it out before the Lord, and fasted the same day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went up against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to * crie unto the Lord our God for us, that hee may save us out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt-offering unto the Lord, and Samuel cried unto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt-offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day upon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them untill they came under Beth-car.

12 Then Samuel tooke a stone, and pitched it between Mizpeh and Shen, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen us.

13 ¶ So the Philistims were brought under, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron even to Gath: and Israel delivered the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the Amorites.

15 And Samuel judged Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he judged Israel: also he built an altar there unto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Judges over Israel, who follow not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be under the King. 19 Notwithstanding they aske one still, and the Lord walketh Samuel to * graunte unto them.

When Samuel was now become olde, he made his sonnes Judges over Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) even Judges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and perverted the judgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel unto Ramah.

5 And said unto him, Behold, thou art olde, and

g For the trial of the matter.

h To wit, the men of Bethshemesh, which were Israelites.

i These were the five principall cities of the Philistims, which were not all conquered unto the time of David. Or, the plaine, or lamentation.

k For it was not lawfull to any either to touch or to see it, save onely to Aaron and his sonnes, Num. 4. 15, 20.

a A city in the tribe of Judah, called also Kiriath-baal, Josh. 15. 60.

h Lamented for their sinnes, and followed the Lord.

* Josh. 24. 15, 22. * Jud. 2. 13. * Deut. 6. 4. * Math. 4. 10.

* Jud. 2. 13. c For Shiloh was now desolate, because the Philistims had taken thence the Arke. d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

e Signifying, that in the prayers of the godly, they ought to be as heneat zeale.

f According to the prophetic of Nah Samuel murther, Chap. 1. 16.

g Which was a great rocke ere against Mizpeh.

h Meaning, the Philistims.

i Which was contrary to the Law: for as yet certaine places were not appointed.

a Because he was not able to bear the charge. b Who was also called Vallah, 1. Chron. 8. 31.

* Deut. 16. 19.

c For there his house was, Chap. 7. 17.

and thy sonnes walke not in thy wayes: * make us now a King to iudge us like all nations.

6 But the thing ^d displeased Samuel, when they sayd, Give us a king to iudge us: and Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Heare the voyce of the people in all that they shall say unto thee: for they have not cast thee away, but they have cast me away, that I should not reigne over them.

8 As they have ever done since I brought them out of Egypt even unto this day: (and have forsaken me, and served other gods) even so doe they unto thee.

9 Now therefore hearken unto their voyce: howbeit, yet * reftifie unto them, and shew them the maner of the king that shall reigne over them.

10 So Samuel told all the words of the Lord unto the people that asked a king of him.

11 And hee said, This shall be the ^f maner of the king that shall reigne over you: he will take your sonnes, and appoint them to his chares, and to be his horsemen, and some shall runne before his charer.

12 Also he will make them his captaines over thousands and captaines over fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serve for his chares.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your best Olive-trees, and give them to his servants.

15 And hee will take the tenth of your seede, and of your vineyards, and give it to his Eunuchs, and to his servants.

16 And hee will take your men-servants, and your maid-servants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his servants.

18 And ye shall cry out at that day, because of your king, whom ye have chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a king over us.

20 And we also will be like all other nations, and our king shall iudge us, and go out before us and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, * Hearken unto their voyce, and make them a king. And Samuel said unto the men of Israel, Go every man unto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his servants goeth to Samuel. 9 The Prophet called Seer. 15 The Lord revealeth to Samuel Sauls coming, commanding him to anoint him king. 23 Samuel bringeth Saul to the flock.

Here was now a man of Benjamin, * mighty in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Appiah, the sonne of a man of Jemini.

2 And he had a sonne called Saul, a ^b goodly yong man and a faire: so that among the children of Israel there was none goodlier then hee: from the shoulders upward, he was higher then any of the people.

3 And the asses of Kish, Sauls father, were lost: therefore Kish said to Saul his sonne, Take now one of the servants with thee, and arise, goe and seeke the asses.

4 So he passed through mount Ephraim, and went thorow the lande of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: hee went also thorow y land of Jemini, but they found them nor.

5 When they came to the land of ^d Zuph, Saul sayd unto his servant that was with him, Come and let us returne, least my father leave the care of asses, and take thought for us.

6 And he said unto him, Behold now, in this city is a man of God, and he is an honorable man: all that he sayd commeth to passe: let us now goe thither, if so be that he can shew us what way we may goe.

7 Then saide Saul to his servant, Well then, let us goe: but what shall we bring unto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what have wee?

8 And the servant answered Saul againe, and said, Behold, I have found about mee the fourth part of a shekell of silver: that will I give the man of God, to tell us our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, and let us goe to the ^f Seer: for he that is called now a Prophet, was in the old time called a Seer.)

10 Then said Saul to his servant, Well sayde, come, let us go, so they went into the citie where the man of God was.

11 And as they were going up the hie way to the citie, they found maids that came out to draw water, and said unto them, Is there here a Seer?

12 And they answered them, and saide, Yea: loe, ^g he is before you, make haste now, for he came this day to the citie, for there is an offering of the people this day in the high place.

13 When ye shall come into the citie, ye shall find him straightway yer he come up to the high place to eate, for the people will not eate untill he come, because hee will ^h blesse the sacrifice, and then eate they that bee bidden to the feast: now therefore goe up, for even now shall ye find him.

14 Then they went up into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe up to the hie place.

15 * But the Lord had revealed to Samuel secretly (a day before Saul came) saying,

16 To morow about this time I will send thee a man out of the land of Benjamin, him shalt thou anoint to be governour over my people Israel: that he may save my people out of the hands of the Philistims: for I have looked upon my people, and their cry is come unto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe up before me unto the high place: for ye shall eate with me to day, and to morrow I will let thee goe, and will tell thee all that is in thine ^k heart.

c All these circumstances were meant to serve unto Gods providence, whereby Saul (though not approved of God) was made king. d Where was Ramath Zophim, the citie of Samuel.

|| Or, visitation.

e Which is about five pence, read: Gen. 23, 15.

f So called because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the city appointed for that use.

h That is, give thanks and distribute the meat according to their custome.

* Chap. 13, 1. Acts 13, 21.

† Ebr. in his care.

i Notwithstanding their wickedness, yet God was ever mindfull of his inheritance.

k Meaning, all that thou desirest to know.

I Whom doeth Israel desire to be their King, but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace-offering, Levit. 10.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest understand that I knew of thy coming.

p To speake with him secretly: for the houses were flat above.

q Gods commandment as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule.

* Gen. 35, 10.

b Samuel confirmeth him by these signes, that God had appointed him King.

Or, oakes.

† Ebr. of peace.

c Which was an high place in the city Kiriat-jearim, where the Arke was, Chap. 7.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found: and on whom is set all the desire of Israel: is it not upon thee, and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I the sonne of Jemini of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his servant, and brought them unto the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said unto the Cooke, Bring forth the portion which I gave thee, and whereof I said unto thee, Keepe it with thee.

24 And the Cooke tooke up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee, and eate: for hitherto hath it been kept for thee, saying, Also I have called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul upon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the servant goe before us, (and he went) but stand thou still now, that I may shewe thee the word of God.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophesieth. 17 Samuel assemblith the people and sheweth them their finnes. 21 Saul is chosen King by Ior. 25 Samuel writeth the Kings office.

Then Samuel tooke a vial of oyle, and powdered it upon his head, and kissed him, and said, Hath not the Lord anointed thee to be governour over his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by Rahels sepulchre in the border of Benjamin, even at Zelzah, and they will say unto thee, The asses which thou wentest to seeke, are found; and loe, thy father hath left the care of the asses, and soroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and shalt come to the plaine of Tabor, and there shall meet thee three men going up to God to Beth-el: one carying three kiddes, and another carying three loaves of bread, and another carying a bottell of wine:

4 And they will aske thee if all be well, and will give thee the two loaves of bread, which thou shalt receive of their hands.

5 After that shalt thou come to the hill of God, where is the garisons of the Philistims: and when thou are come thither to the citie, thou shalt meete a companie of Prophets comming downe from the hie place with a vial, and a iimbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come upon thee, and thou shalt prophecie with them, and shalt be turned into another man.

7 Therefore when these signes shall come un-

to thee, doe as occasion shall serve: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe unto thee to offer burnt-offerings, and to sacrifice sacrifices of peace, * Tarie for me seven dayes, till I come to thee, and shew thee what thou shalt doe.

9 And when he had turned his backe to go from Samuel, God gave him another heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came upon him, and he prophesied among them.

11 Therefore all the people that knew him before, when they saw that hee prophecied among the Prophets, sayd eche to other, What is come unto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their father? Therefore it was a proverbe, Is Saul also among the Prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls uncle sayd unto him, and to his servant, Whither went ye? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said unto you.

16 Then Saul said to his uncle, Hee tolde us plainly that the asses were found: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel assembled the people unto the Lord in Mizpeh.

18 And hee sayd unto the children of Israel, Thus saith the Lord God of Israel, I have brought Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye have this day cast away your God, who onely delivereth you out of all your adversities and tribulations: and ye said unto him, No, but appoint a king over us. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterward he assembled the tribe of Benjamin, according to their families, and the familie of Matti was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he hath hid himselfe among the stufte.

23 And they ranne, and brought him thence, and when hee stood among the people, hee was higher then any of the people from the shoulders upward.

24 And Samuel sayd to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people showed and sayd, † God save the King.

25 Then Samuel tolde the people the duetie of the kingdome, and wrote it in a booke, and layd

* Chap. 13, 1.

† Ebr. Mordchai. He gave him such verses as were meet for a King.

Or, sang psalms.

* Chap. 19, 14.

e Meaning, that prophecies cometh not by invention, but is given to whom it pleaseth God. f Noting thereby him that from a degree cometh suddenly to be a king.

g Both to denote unto them that fault in asking a King, and also shew Gods sentence thereon.

h That is, by a King of Ior.

i As though he were unworthy and unwilling.

† Ebr. See the King live. k As it is written in Deut. chap. 17, 15, &c.

layed it up before the Lord, and Samuel sent all the people away every man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had roused.

27 But the wicked men said, How shall he save us? So they despised him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Jabelh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 24 The kingdome is renewed.

Then Nahash the Ammonite came up, and besieged Jabelh Gilead: and all the men of Jabelh said unto Nahash, Make a covenant with us, and we will be thy servants.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your bright eyes, and bring that shame upon all Israel.

3 To whom the Elders of Jabelh said, Give us seven dayes respite, that wee may send messengers unto all the coastes of Israel, and then if no man deliver us, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift up their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Jabelh.

6 Then the Spirit of God came upon Saul, when hee heard those tidings, and hee was exceedingly angry.

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them thorowout all the coastes of Israel by the hands of messengers, saying, Whosoever commeth forth after Saul, and after Samuel, so shall his oxen be served. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Judah thirty thousand.

9 Then they said unto the messengers that came, So say unto the men of Jabelh Gilead, To morrow by then the Sunne be hore, yee shall have helpe. And the messengers came and shewed it to the men of Jabelh, which were glad.

10 Therefore the men of Jabelh said, To morrow we will come out unto you, and ye shall doe with us all that pleaseth you.

11 And when the morow was come, Saul put the people in three bands, and they came in upon the hoaste in the morning watch, and slew the Ammonites untill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said unto Samuel, Who is he that said, Shall Saul reigne over us? bring those men that we may slay them.

13 But Saul said, There shall no man die this day: for to day the Lord hath saved Israel.

14 Then said Samuel unto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offered peace-offerings before the Lord:

and there Saul and all the men of Israel rejoyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, reprooveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then said unto all Israel, Behold, I have hearkened unto your voyce in all that yee sayd unto mee, and have appointed a King over you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I have walked before you from my childehood unto this day.

3 Behold, here I am: beare record of me before the Lord, and before his anoynted, Whose ox have I taken? or whose asse have I taken? or whom have I done wrong to? or whom have I hurt? or of whose hand have I received any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they sayd, Thou hast done us no wrong, nor hast hurt us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The Lord is witnesse against you, and his anoynted is witnesse this day, that ye have found nought in mine handes. And they answered, He is witnesse.

6 Then Samuel said unto the people, It is the Lord that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 After that Jaakob was come into Egypt, and your fathers cryed unto the Lord; then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the Lord their God, he sold them into the hand of Sisera captain of the hoaste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the Lord, and said, We have sinned, because wee have forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee.

11 Therefore the Lord sent Jerubaal and Bedan and Iphtah, and Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelled safe.

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, ye said unto me, No, but a King shall reigne over us: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye have chosen, and whom ye have desired: soe therefore, the Lord hath set a King over you.

14 If ye will feare the Lord and serve him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth over you, shall follow the Lord your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be upon you, and on your fathers,

16 Now

a I have granted your petition.

b To governe you in peace and warre.

* Eccles. 4.6. 120

c God would that this confession should be a patterne for all them that have any charge or office.

d Your King, who is anoynted by the commandment of the Lord.

|| Or, exalted.

|| Or, benefites.

* Gen. 46. 5.

* Exod. 4. 16.

* Judg. 4. 3. e Capitaine of Jabins hoast King of Hazor.

f Thar is, Samson. Judg. 13. 25.

* Judg. 11. 2.

* Chap. 9. 1.

g Leaving God to seeke the helpe of man, Chap. 8. 5.

h Ye shall be preserved as they that follow the Lords will.

i Meaning, the governours.

Both to avoyde sedition, and also to win them by patience.

After that Saul was chosen King: for feare of whom they asked a king, Chap. 12. 12.

This declareth that the more neere the tyrants are to their destruction, the more cruell they are.

God gave him the spirit of strength and courage to goe against this tyrant.

He addeth Samuel, because Saul was not yet approved of all. Efr. as one man.

Meaning, Saul and Samuel.

That is, to the Ammonites, discomfited that they had hope of ayde.

By this victory the Lord wonne the hearts of the people to Saul. By shewing mercy he thought to overcome their malice.

In signe of thanksgiving for the victory.

k In that ye have forsaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne again to God.

n Of his free mercy, and not of your merits, and therefore he will not forsake you. o Unfainedly, and without hypocricie.

a Whiles these things were done. b Before he tooke upon him the state of a King.

c Of Kiriathearim, where the Ark was, Chap. 10. f. d That every one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the half remained.

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is not now wheat harvest? I will call unto the Lord, and he shall send thunder and raine, that ye may perceive and see, how that your wickednes is ^k great, which ye have done in the sight of the Lord in asking you a king.

18 Then Samuel called unto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd unto Samuel, Pray for thy servants unto the Lord thy God, that wee die not: for wee have sinned in asking us a King, beside all our other finnes.

20 ¶ And Samuel said unto the people, Feare not, (ye have indeede done all this wickednesse, yet depart not from following the Lord, but serve the Lord with all your heart.

21 Neither turne ye backe: for that ^{should} bee after vaine things which cannot profit you, nor deliver you, for they are but vanitie.)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serve him in the trueth with all your hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your King.

CHAP. XIII.

3 The Philistims are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slavery, wherein the Philistims kept the Israelites.

Saul now had bene King a one yeere, and hee reigned b two yeeres over Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the hill: and it came to the Philistims eares: and Saul blew the d trumpet throughout all the land, saying, Heare, O yee Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel, thirty thousand chariots, and fixe thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came up, and pitched in Michmash Eastward from Beth-aven.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselves in caves, and in holds, and in rocks, and in sowers, and in pits.

7 And some of the Ebrewes went over Jordan unto the land of f Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seven dayes, according unto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were g scattered from him.

9 And Saul sayd, Bring a burnt-offering to me and peace-offerings; and he offered a burnt-offering.

10 And assoone as he had made an end of offering the burnt-offering, beholde, Samuel came: and Saul went forth to meete him, to t salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was h scattered from mee, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

12 Therefore said I, the Philistims will come downe now upon mee to Gilgal, and I have not made supplication unto the Lord, I was bolde therefore and offered a burnt-offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy i God, which hee commanded thee: for the Lord had now stablished thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath sought him a k man after his owne heart, and the Lord hath commaunded him to be governour over his people, because thou hast not kept that which the Lord had commaunded thee.

15 ¶ And Samuel arose, and gate him up from Gilgal in l Gibeah of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin, but the Philistims pitched in Michmash.

17 And there came out of the hoaste of the Philistims m three bands to destroy, one band turned unto the way of Ophrah unto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the n third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found thorowout all the land of Israel: for the Philistims said, Lest the Ebrewes make them swords or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen every man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the picke-forks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither o sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIV.

14 Jonathan and his armour-bearer put the Philistims to flight. 24 Saul bindeth the people by an oath, not to eat till evening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliver him.

T Hen on a day Jonathan the sonne of Saul said unto the young man that bare his armour, a Come and let us goe over toward the Philistims garison, that is yonder on the other side, but hee told not his father,

g Thinking the absence of the Prophet was a signe, that they should looke for victory.

† Ebr. blest him.

h Though this causes seeme sufficient in mans judgement: yet because they had not the word of God, they came to his destruction.

i Who willed them to obey him, and rest upon the word spoken by his Prophet.

k That is, David.

l And went to the city Ramah.

m Or, the destroyers to wit, the capital came out with three bands.

n So that to make judgement of these three armies was have overcome the whole country.

n To declare the victory came of God, not by their hand.

a By this means God would shew to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah under a pomegranate tree, which was in Migron, and the people that were with him, were about fixe hundred men.

3 And Ahiah the sonne of Ahitub, * Icha-bods brother, the sonne of Phinehas, the sonne of Eli, was the Lords priest in Shiloh, and wore an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan fought to go over to the Philistims garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other was from the South toward Gibeah.

6 And Jonathan sayd to the young man that bare his armour, Come, and let us goe over unto the garison of these b uncircumcised: it may bee that the Lord will worke with us: for it is not hard to the Lord * to save with many, or with few.

7 And he that bare his armour, said unto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, c I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, wee goe over unto those men, and will shew our selves unto them.

9 ¶ If they say on this wise to us, Tarie untill we come to you, then wee will stand still in our place, and not goe up to them.

10 But if they say, Come up unto us, then we will go up: for * the Lord hath delivered them into our hand: and this shall be a signe unto us.

11 So they both shewed themselves unto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan and his armour-bearer, and said, Come up to us: for we will shew you a thing. Then Jonathan said unto his armour-bearer, Come up after mee: for the Lord hath delivered them into the hand of Israel.

13 So Jonathan went up upon f his hands and upon his feere, and his armour-bearer after him: and some fell before Jonathan, and his armour-bearer slew others after him.

14 So the g first slaughter which Jonathan and his armour-bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoast, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselves: and the earth h trembled: for it was smitten with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul unto the people that were with him, Search now, and see, who is gone from us. And when they had numbred, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked unto the Priest, the noyse that was in the hoaste of the Philistims,

spread farther abroad, and increased: therefore Saul said unto the Priest, i Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoast, even they also turned to be with the k Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saved Israel that day: and the battell continued unto Beth-aven.

24 And at that time the men of Israel were pressed with hunger, for Saul charged the people with an oathe, saying, I Curfed be the man that eateth f foode till night, that I may be avenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay upon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man mooved his hand to his mouth: for the people feared the m oathe.

27 But Jonathan heard not when his father charged the people with the oathe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his n eyes received light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Curfed be the man that eateth sustenance this day: and the people were o faint.

29 Then said Jonathan, My father hath o troubled the land: see now how mine eyes are made cleare, because I have tasted a little of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eat them * with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye have trespassed: p roule a great stone unto me this day.

34 Againe Saul said, Goe abroad among the people, and bid them bring me every man his ox, and every man his sheepe, and stay them here, and eate, and sinne not against the Lord in eating with the blood. And the people brought every man his ox in his hand that night, and slew them there.

35 Then Saul made an altar unto the Lord, and that was the first altar that he made unto the Lord.

36 ¶ And Saul said, Let us goe downe after the Philistims by night, and spoile them untill the morning shine, and let us not leave a man of them. And they said, Doe whatsoever thou thinkest best. Then said the Priest, Let us q draw neere

Let the Ephod alone: for I have no leisure now to aske counsell of God, Num. 17. 21. * Judg. 7. 21, 22. 1. Chron. 20. 23.

k Though before for feare of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie that which God had given by the hand of Jonathan. † Ebr. bread.

m That is, the punishment, if they breake their oathe.

n Which were dimme before for wearinesse and hunger.

o Or, weary. p By making this cruell law.

* Levit. 7. 26. and 19. 26, Deut. 22. 26.

q That the blood of the beasts that shall be slaine, may be pressed out upon it.

¶ Or, of that some began he to build an altar.

q To aske counsell of him.

Chap. 4. 11.

Or, like a tooth.

To wit, the Philistims. Or, none can let the Lord. 1. Chron. 14. 11.

I will follow thee whithersoever thou goest.

This he spake by the spirit of prophecy, forasmuch as hereby God gave him assurance of the victory. 1. Mach. 4. 30.

Thus they spake contemptuously and by derision.

That is, he crept up, or went up with all haste.

The second was when they slew one another, and the third when the Israelites chafed them.

In that the invisible creatures tremble for feare of Gods judgment, & declare how terrible his vengeance shall be against his enemies.

neere hither unto God.

37 So Saul asked of God, *saying*, Shall I goe downe after the Philistims? wilt thou deliver them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All† yee chiefe of the people, come ye hither, and know, and see by whom this finne is done this day.

39 For as the Lord liveth, which saveth Israel, though it be done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said unto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said unto Saul, Doe what thou thinkest best.

41 Then Saul said unto the Lord God of Israel, Give *r* a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Call *lot* betweene mee and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee what thou hast done. And Jonathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, unless thou die the death, Jonathan.

45 And the people said unto Saul, *f* Shall Jonathan die, who hath so mightily delivered Israel? God forbid. As the Lord liveth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people delivered Jonathan that he died not.

46 Then Saul came up from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims, and whithersoever he went, he *h* handled them as wicked men.

48 Hee gathered also an hoaste, and smote *r* Amalek, and delivered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Jonathan, *u* and Ishui, and Malchithua: and the names of his two daughters, the elder was called Merab, and the younger was named *x* Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was *y* Abner the sonne of Ner, Sauls uncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and *z* whomsoever Saul saw to bee a strong man, and meete for the warre, he tooke him unto him.

C H A P. XV.

1 Saul is commanded to slay Amalek. *9* Hee speaketh Agag, and the best things. *19* Samuel reproveth him. *18* Saul is rejected of the Lord, and his Kingdome giveth to another. *33* Samuel beriseth Agag in pieces.

Afterward Samuel said unto Saul, * The Lord sent me to anoynt thee King over his people, over Israel: now therefore *a* obey the voyce of the words of the Lord.

2 Thus said the Lord of hostes, I remember what Amalek did to Israel, * how they laid *waite*

for them in the way, as they came up from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth unto them, and have no compassion on them, but *b* slay both man and woman, both infant and suckling, both ox, and sheepe, both camell, and asse.

4 ¶ And Saul assembled the people, and *n* numbered them in Telaim, two hundreth thousand foemen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and *s*et watch at the river.

6 And Saul said unto the *c* Kenites, Goe, depart, and get you downe from among the Amalekites, least I destroy you with them: for ye showed *d* mercy to all the children of Israel, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Havilah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites alive, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them; but every thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord unto Samuel, *saying*,

11 It *e* repenteth mee that I have made Saul King: for he is turned from me, and hath not performed my commandments. And Samuel was moved, and cried unto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, *saying*, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord, I have fulfilled the *f* commandment of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They have brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them unto the Lord thy God, and the remnant have we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 Then Samuel said, When thou wast *l*ittle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King over Israel.

18 And the Lord sent thee on a journey, and said, Goe, and destroy those finners the Amalekites, and fight against them, untill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said unto Samuel, Yea, *h* I have obeyed the voyce of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe an oxen, and the chiefe of the things which should have beene destroyed, to offer unto the Lord

* Judg. 20, 2.
† Ebr. corners.

r Cause the lot to fall on him that hath broken the oathe: but he doth not consider his presumption in commanding the same oathe.

f The people thought it their duty to rescue him, who of ignorance hath broken a rash law, and by whom they had received so great a benefite.

u Or, overcame them.
t As the Lord had commanded, Deut. 25, 17.

u Called also Abinadab, chap. 31, 2.

x Which was the wife of David, Chap. 18, 27.

y Whom Joab the captaine of David slew, 2. Sam. 3, 27.

* Chap. 9, 16.
a Because he hath preferred thee to this honour, thou art bound to obey him.
Exod. 17, 14.
Numb. 24, 10.

b That this may be an example to Gods vengeance against them that deale cruelly with his people.
h Or, know the number by which they were brought.
i Or, fought in the valley.
c Which were the posterity of Moyses father a law.
d For Jonathan to visit them, and gave them good counsell, 1 Sam. 18, 19.

e God is his counsellor, and changes his counsel, as when he seeth through his servants to us to repent when any thing goeth contrary to his commandment election.

f This is the name of hypocrites, who are impudent against the truth, and condemn others, and justify themselves.

g Meaning, the condition, which 9, 21.

h Hee standeth in his own defence, and against God and his owne conscience.

Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt-offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatry. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

24 Then Saul said unto Samuel, I have sinned: for I have transgressed the Commandement of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel said unto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King over Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said unto him, The Lord hath rent the kingdome of Israel from thee this day, and hath given it to thy neighbour, that is better then thou.

29 For indeede the strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then he said, I have sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came unto him pleasantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, * As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 So Samuel departed to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: But Samuel mourned for Saul, and the Lord repented that he made Saul King over Israel.

CHAP. XVI.

1 Samuel is reproved of God, and is sent to anoint David.
7 God regardeth the heart. 13 The Spirit of the Lord commeth upon David. 14 The wicked Spirit is sent upon Saul. 19 Saul sendeth for David.

The Lord then said unto Samuel, How long wilt thou mourne for Saul, a seeing I have cast him away from reigning over Israel? fill thine horne with oyle and come I will send thee to Ithai the Bethlehemit: for I have provided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, take an heifer with thee, and say, I am come to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt unto me him whom I name unto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne:

were astonished at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice unto the Lord: sanctifie yourselves, and come with me to the sacrifice. And he sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said unto Samuel, Looke not on his countenance, nor on the height of his stature, because I have refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ithai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seven sons to come before Samuel, and Samuel said unto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said unto Ithai, Are there no more children but these? And he said, There remaineth yet a litle one behinde, that keepeth the sheepe. Then Samuel said unto Ithai, * Send and fetch him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the Spirit of the Lord came upon David, from that day forward: then Samuel rose up, and went to Ramah.

14 But the Spirit of the Lord departed from Saul, and an evill spirit sent of the Lord, vexed him.

15 And Sauls servants said unto him, Behold, now, the evill spirit of God vexeth thee.

16 Let our Lord therefore command thy servants that are before thee, to seeke a man that is a cunning player upon the harpe: that when the evill spirit of God commeth upon thee, he may play with his hand, and thou mayest be eased.

17 Saul then said unto his servants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his servants, and said, Behold, I have seene a sonne of Ithai, a Bethlehemit, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers unto Ithai, and said, Send my David thy sonne, which is with the sheepe.

20 And Ithai tooke an asse laden with bread, and a flagon of wine and a kid, and sent them by the hand of David his sonne unto Saul.

21 And David came to Saul, and stood before him: and he loved him very well, and he was his armour-bearer.

22 And Saul sent to Ithai, saying, Let David now remaine with me: for he hath found favour in my sight.

23 And so when the evill spirit of God came upon Saul, David tooke an harpe and played with his

c Fearing lest some grievous crime had been committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had been appointed of God to be made King.

* 1 Chron. 23, 9. Jerem. 11, 20. and 17, 10. and 20, 12. Psal. 7, 19.

† Ebr. are the children ended.

* 2 Sam. 7, 8. Psal. 78, 71. and 89, 21.

* Acts 3, 46. and 13, 22. Or, prospered.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though David was now anointed King by the Prophet, yet God would exercise him in sundry sorts before he had the use of his kingdome.

|| Or, served him.

g God would that Saul ſhould receive this benefit as at Davids hand: that his condemnation might be the more evident, for his cruell hate toward him.

his hand, and Saul was refreshed and was eaſed: for the evil ſpirit departed from him.

CHAP. XVII.

1 The Philiftims make warre againſt Iſrael. 10 Goliath deſtroyeth Iſrael. 19 Davids ſent to his brethren. 34 The ſtrength and boldneſſe of David. 47 The Lord ſaveh not by ſword nor ſpeare. 50 David killeth Goliath, and the Philiftims flee.

Now the Philiftims gathered their armies to battell, and came together to Shochoh which is in Judah, and pitched betweene Shochoh and Azekah, in the coaſt of Dammin.

2 And Saul, and the men of Iſrael aſſembled and pitched in the valley of Elah, and put themſelves in battell aray to meet the Philiftims.

3 And the Philiftims ſtood on a mountaine on the one ſide, and Iſrael ſtood on a mountaine on the other ſide: ſo a valley was betweene them.

4 ¶ Then came a man betweene them a both out of the tents of the Philiftims, named Goliath of Gath: his height was fixe cubites and an hand breadth,

5 And had an helmet of braſſe upon his head, and a brigandine upon him: and the weight of his brigandine was five thouſand ſhekels of braſſe.

6 And he had boots of braſſe upon his legs, and a ſhield of braſſe upon his ſhoulders,

7 And the ſhaft of his ſpeare was like a weavers beame: and his ſpeare head weighed fixe hundred ſhekels of yron: and one bearing a ſhield went before him.

8 And he ſtood, and cried againſt the hoſte of Iſrael, and ſaid unto them, Why are ye come to ſet your battell in aray? am not I a Philiftim, and you ſervants to Saul? chuſe you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then will we be your ſervants: but if I overcome him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 Alſo the Philiftim ſaid, I deſie the hoſt of Iſrael this day: give me a man, that we way fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiftim, they were diſcouraged, and greatly afraid.

12 ¶ Now this David was the ſonne of an Ephrathite of Beth-lehem Judah, named Iſhai, which had eight ſonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſhai went and followed Saul to the battell: and the names of his three ſonnes that went to battell were Eliab the eldeſt, and the next Abinadab, and the thirde Shamnah.

14 So David was the leaſt: and the three eldeſt went after Saul.

15 David alſo went, but he returned from Saul to feede his fathers ſheepe in Beth-lehem.

16 And the Philiftim drew neere in the morning, and evening, and continued fourtie dayes.

17 And Iſhai ſaid unto David his ſon, Take now for thy brethren an Ephah of this parched corne, and theſe ten cakes, and run to the hoſte to thy brethren,

18 Alſo carie theſe ten freſh cheeſes unto the captaine, and looke how thy brethren fare, and receive their pledge.

19 ¶ Then Saul and they, and all the men of Iſ-

rael were in the valley of Elah, fighting with the Philiftims.)

20 ¶ So David roſe up early in the morning, and left the ſheepe with a keeper, and tooke and went as Iſhai had commaunded him, and came within the compaſſe of the hoſte: and the hoſte went out in aray, and ſhouted in the battell.

21 For Iſrael and the Philiftims had put themſelves in aray, armie againſt armie.

22 And David left the things which he bare, under the hands of the keeper of the carriage, and ranne into the hoſt, and came, and asked his brethren how they did.

23 And as he talked with them, behold, the man that was betweene the two armies, came up, (whoſe name was Goliath the Philiftim of Gath) out of the army of the Philiftims, and ſpake ſuch words, and David heard them.

24 And all the men of Iſrael when they ſawe the man ranne away from him, and were ſore afraid.

25 For every man of Iſrael ſaid, Saw ye not this man that commeth up? even to revile Iſrael: is he come up: and to him that killeth him, will the King give great riches, and will give him his daughter, yea, and make his fathers houſe free in Iſrael.

26 ¶ Then David ſpake to the men that ſtood with him, and ſayd, What ſhall be done to the man that killeth this Philiftim, and taketh away the ſhame from Iſrael? for who is this uncircumciſed Philiftim, that he ſhould revile the hoſte of the living God?

27 And the people answered him after this maner, ſaying, Thus ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliab was very angry with David, and ſayd, Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to ſee the battell.

29 Then David ſaid, What have I now done? Is there not a cauſe?

30 And he departed from him into the preſence of another, and ſpake of the ſame maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which David ſpake, rehearſed them before Saul, which cauſed him to be brought.

32 So David ſayd to Saul, Let no mans heart faile him, becauſe of him: thy ſervant will goe, and fight with this Philiftim.

33 And Saul ſaid to David, Thou art not able to goe againſt this Philiftim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered unto Saul, Thy ſervant kept his fathers ſheepe, and there came a lyon, and likewiſe a beare, and tooke a ſheepe out of the flocke,

35 And I went out after him and ſmote him, and tooke it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſervant ſlew both the lyon, and the beare: therefore this uncircumciſed Philiftim ſhall be as one of them, ſeeing he hath railled on the hoſte of the living God,

¶ Or, in Ephesdammin.
¶ Or, of the oak.

a Betweene the two camps.

¶ Or, coate of plate.
b That is, 156. lib. 4. ounces after half an ounce the ſhekel: and 600 ſhekels weight amounteth to 18. lib. 3. quarters.
¶ Or, greaves.

† Ebr. ſmite me.

¶ Or, hand to hand.

* Chap. 16. v.

¶ Or, he was counted among them that bare office.

c To ſerve Saul, as chap. 16. verſ. 19.

d Though Iſhai meant one thing, yet Gods providence directed David to another end.
e If they have laid any thing to gage for their neceſſity, redeeme it out.

† Ebr. velle.

† Ebr. of you.

¶ Or, velle.
f As are ſheep heard, velle and 9.

* Joh. 1. v. 9.
g From taxes payments.

h This ſhame ſhall be done to Iſrael.

i For his ſinne ſending him on occaſion, and he felt himſelf wardly moved Gods Spirit.

k Here ſee proove that David ſaith by the liberty of Saul.

l David by his experience that hath had in the paſt of Goliath nothing doubting to overcome the danger, ſeeing he was zealous in Gods honour.

37 ¶ Moreover David sayd, The Lord that delivered me out of the paw of the lyon, and out of the paw of the beare, he will deliver me out of the hand of this Philistim. Then Saul said unto David, ^m Goe, and the Lord be with thee.

38 And Saul put his raiment upon David, and put an helmet of brasse upon his head, and put a brigandine upon him.

39 Then girded David his sword upon his raiment, and began to go: for he never proved it: and David sayd unto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his ⁿ staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepherds bagge or scippe, and his sling was in his hand, and hee draw neere to the Philistim.

41 ¶ And the Philistim came and drew neere unto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe David, hee disdained him: for hee was but yong, ruddie, and of a comely face:

43 And the Philistim sayd unto David, Am I a dog, that thou comest to me with staves? And the Philistim ^c cursed David by his gods.

44 And the Philistim said to David, Come to me, and I will give thy flesh unto the fowles of the heaven, and to the beasts of the field.

45 ¶ Then said David to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast rayled upon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will give the carkeises of the host of the Philistims this day unto the fowles of the heaven, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord saveth not with sword nor with speare, (for the battell is the Lords) and he will give you into our hands.

48 And when the Philistim arose to come and draw neere unto David, David ^a hastened and ran to fight against the Philistim.

49 And David put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell groveling to the earth.

50 So David ^{*} overcame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when David had no sword in his hand.

51 Then David ran, and stood upon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Judah arose, and shouted, and followed after the Philistims, untill they came to the ¹ valley, and unto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, even to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And David tooke the head of the Philistim, and brought it to Jerusalem, and put his armour in his tent.

55 ¶ When Saul saw David goe forth against the Philistim, he said unto Abner the captaine of his host, Abner, ^r whose sonne is this yong man? and Abner answered, As thy soule liveth, O king, I cannot tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And David answered, I am the sonne of thy servant Ithai the Bethlehemite.

CHAP. XVIII.

¹ The amitie of Jonathan and David. ⁸ Saul envied David for the praise that the women gave him. ¹¹ Saul would have slaine David. ¹⁷ He promised him Merab to wife, but gave him Michal. ²⁷ David delivered to Saul two hundred foreskins of the Philistims. ³⁰ Saul feareth David, seeing that the Lord is with him.

And when hee had made an end of speaking unto Saul, the ^a soule of Jonathan was knit with the soule of David, and Jonathan loved him as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Jonathan and David made a covenant: for he loved him as his owne soule.

4 And Jonathan put off the robe that was upon him, and gave it David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out, whithersoever Saul sent him, and behaved himselfe ^b wisely: so that Saul set him over the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls servants.

6 ¶ When they came againe, and David returned from the slaughter of the ^c Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of joy, and with rebeckes.

7 And the women [†] sang by course in their play, and sayd, ^{*} Saul hath slaine his thousand, and David his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed but a thousand, and what can hee have more save the kingdome?

9 Wherefore Saul ^d had an eye on David from that day forward.

10 ¶ And on the morowe, the evil spirit of God came upon Saul, and hee ^e prophesied in the middes of the house: and David played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite David through to the wall. But David avoided twice out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine over a thousand, and he went out and in before the people.

14 And David behaved himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Judah loved David, because he went out and in before them.

O

17 ¶ Then

^r That is, of what family and tribe is he? or els he had forgotten David, albeit he had received so great a benefit by him.

^a His affection was fully bent toward him.

^b That is, he prospered in all his doings.

^c To wit, Goliath.

[†] Ebr. answered, playing.
^{*} Chap. 11, 11, and 29, 5. Eccles. 47, 6, 7.

^d Because he bare him envie and hatred.

^e That is, spake as a man beside himself: for so the people abused this word, when they could not understand.

^f Meaning, he was captaine over the people.

For by these examples he saw that the power of God was with him.

Or, alayed.

To the intent that by these weak means, God might easily be known to be the author of this victorie.

He swore by his gods that hee would destroy him.

David being assured both of his cause and of his calling, prophesied of the destruction of the Philistims.

Being moved with a fervent zeal to be revenged upon this blasphemer of Gods name.

Eccles. 47, 4. Mach. 4, 30.

Or, Gath the city.

Or, house at Beth-lehem.

g Fight against them that warre against Gods people.

h By whom he had five sonnes which David put to death at the request of the Gibeonites, 2. Sam. 21, 8.

i So his hypocricie appeareth: for under pretence of favour he sought his destruction.

k Meaning, that he was notable to endow his wife with riches.

l Because he thought himself able to compasse the Kings request.

m Meaning, David and his souldiers.

n To be deprived of his kingdome.

o That is, David had better successe against the Philistims then Sauls men.

a Before Saul sought Davids life secretly, but now his hypocricie bursteth forth to open crueltie.

b That I may give thee warning what to doe.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a valiant sonne unto me, and fight the Lords battels: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistims shall be upon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should have beene given to David, ^h shee was given unto Adriel a Meholahire to wife.

20 ¶ Then Michal Sauls daughter loved David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will give him her, that she may be a ⁱ snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to David, Thou shalt this day bee my sonne in law in the ^{one} of the twaine.

22 And Saul commanded his servants, Speake with David secretly, and say, Behold, the king hath a favour to thee, and all his servants love thee: be now therefore the Kings sonne in law.

23 And Sauls servants spake these wordes in the eares of David. And David said, ^k Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man and of small reputation?

24 And then Sauls servants brought him word againe, saying, Such words speake David.

25 And Saul said, This wife shall ye say to David. The king desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee avenged of the Kings enemies: for Saul thought to make David fall into the hands of the Philistims.

26 And when his servants tolde David these wordes, it pleased David well, to bee the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slewe of the Philistims two hundred men: and David brought their foreskinnes, and ^m they gave them wholly to the King that hee might be the Kings sonne in law: therefore Saul gave him Michal his daughter to wife.

28 Then Saul sawe, and understood that the Lord ^{was} with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more afraid ^o of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistims went forth, at their going forth ^o David behaved himselfe more wisely then all the servants of Saul, so that his name was much set by.

CHAP. XIX.

a Jonathan declareth to David the wicked purpose of Saul.
b Michal his wife saveth him. c David commeth to Samuel. d The Spirit of prophete commeth on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his servants, that they should ^a kill David: but Jonathan Sauls sonne had a great favour to David.

2 And Jonathan tolde David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thy self unto the morning, and abide in a secret place, and hide thy self.

3 And I will goe out and stand by my father in the field where thou ^b art, and will commune with my father of thee, and I will see what hee ^c saith, and will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king

finne against his servant, against David: for hee hath not sinned against thee, but his workes have beene to thee very good.

5 For hee ^d did ^{*} put his life in danger, and slew the Philistim, and the Lord wrought a great salvation for all Israel: thou sawest it, and thou rejoicedst: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened unto the voyce of Jonathan, and Saul ^e sware, As the Lord liveth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those words, and Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and David went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the evill spirit of the Lord was upon Saul, as hee sat in his house having his speare in his hand, and David ^f played with his hand.

10 And Saul intended to smite David to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou save not thy self this night, to morrow thou shalt be slaine.

12 So Michal ^g let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats ^{haire} under the head of it, and covered it with a cloath.

14 And when Saul sent messengers to take David, he said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the ^h bed, that I may slay him.

16 And when the messengers were come in, behold, an image ^{was} in the bed with a pillow of goats ^{haire} under the head of it.

17 And Saul said unto Michal, Why hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Hee said unto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him, and he and Samuel went and dwelt in ⁱ Naioth.

19 But one told Saul, saying, Behold, David ^{is} at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they saw a company of Prophets ^{proph}ecyng, & Samuel standing ^h as appointed over them, the Spirit of God fell upon the messengers of Saul, and they also ⁱ prophecied.

21 And when it was told Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Shechu, and hee asked and said, Where are Samuel and David? And one said, Behold, ^{they} be at Naioth in Ramah.

23 And hee ^k went thither, ^{even} to Naioth in Ramah, and the Spirit of God came upon him also, and hee went prophecyng untill hee came to Naioth in Ramah.

† Ebr. he put
soule in his hand
* Judg. 11, 3
1. Sam. 11, 31
Psal. 119, 209.

c Whosoever
pretended con-
wardly, yet his
heart was full
malice.

d He played
harpe to miti-
gate the rage of
the spirit, as Chap.
23.

e Thus God
ved both the
and daughter of
this tyrant
your David
their father.

f Behold, how
tyrants to
pish their rage
neither regard
nor friendship
God nor man.

g Naioth was
schoole where
word of God
studied, see
Ramah.

h Being their
chief instructors.

i Changed
minds and
God.

k With a mind
to persecute

24. And he stript off his ¹ cloathes, and hee prophesied also before Samuel, and fell ^m downe naked all that day and all that night: therefore they say, * Is Saul also among the Prophets?

C H A P. XX.

1 Jonathan comforteth David. 3 They renew their league. 33 Saul would have killed Jonathan. 38 Jonathan delivereth David by three arrowes, of his fathers furie.

And David ^a fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquitie? and what sinne have I committed before thy father, that he seeketh my life?

2 And he said unto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but he will [†] shew it me: and why should my father hide this thing from me? he will not doe it.

3 And David sware againe, and said, Thy father knoweth that I have found grace in thine eyes: therefore he thinketh, Jonathan shall not know it, least he be sorie: but indeed, as the Lord liveth, and as thy soule liveth, there is but a ^b step betweene me, and death.

4 Then said Jonathan unto David, Whatsoever thy soule [†] requireth, that will I doe unto thee.

5 And David said unto Jonathan, Behold, to morow is the ^c first day of the moneth, and I should sit with the king at meate: but let me goe, that I may hide my self in the fieldes unto the third day at even.

6 If thy father make mention of me, then say, David asked leave of me, that hee might goe to Bethlehem to his owne city: for there is a ^d yeerely sacrifice for all that family.

7 And if he say thus, It is well, thy servant shall have peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercy unto thy servant: * for thou hast joynd thy servant into a covenant of the Lord with thee, and if there be in me iniquitie, slay thou me: for why shouldest thou bring me to thy father?

9 And Jonathan answered, God keepe that from thee: for if I knew that wickednesse were ^e concluded of my father to come upon thee, would not I tell it thee?

10 Then said David to Jonathan, Who ^f shall tell me? how shall I know, if thy father answer thee cruelly?

11 And Jonathan said to David, Come and let us goe out into the field: and they twaine went out into the field.

12 Then Jonathan said to David, O Lord God of Israel, when I have groped my fathers mind to morow at this time, ^g or within this three dayes, and if it be well with David, and I then send not unto thee, and shew it thee,

13 The Lord ^g doe so and much more unto Jonathan: but if my father have minde to doe thee evill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I live: for doubt not but thou wilt shew me the mercy of the Lord, ^h that I die not.

15 But I require that thou cut not off thy mercie from mine house for ever: no, not when the Lord hath destroyed the enemies of David, every one from the earth.

16 So Jonathan made a bond with the house of David, saying, Let the Lord require it at the hands of Davids enemies.

17 And againe Jonathan sware unto David, because he loved him (for he loved him as his owne soule.)

18 Then said Jonathan to him, To morow is the first day of the moneth: and thou shalt be ⁱ looked for, for thy place shall be emptie.

19 Therefore thou shalt hide thy self three dayes, [†] then thou shalt goe downe quickly and come to the place where thou diddest hide thy self, when this matter was in hand, and shalt remaine by the stone [†] Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Goe seeke the arrowes. If I say unto the boy, See, the arrowes are on this side thee, bring them and come thou: for it is [†] well with thee, and no hurt, as the Lord liveth.

22 But if I say thus unto the boy, Behold, the arrowes are beyond thee, goe thy way: for the ⁱ Lord hath sent thee away.

23 As touching the thing which thou and I have spoken of, behold, the Lord ^{be} betweene thee and me for ever.

24 ^g So David hid himself in the field: and when the first day of the moneth came, the king fate to eate meate.

25 And the king fate, as at other times upon his seat, even upon his seat by the wall: and Jonathan arose, and Abner fate by Sauls side: but Davids place was emptie.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were ^k cleane, ^{or else} because he was not purified.

27 But on the morow, which was the second day of the moneth, Davids place was emptie againe: and Saul said unto Jonathan his sonne, Wherefore commeth not ^l the sonne of Ishai to meate, neither yesterday nor to day?

28 And Jonathan answered unto Saul, David required of me, ^{that he might goe} to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our familie ^{offereth} ^m a sacrifice in the cite, and my brother hath sent for me: therefore now, If I have found favour in thine eyes, let me go, I pray thee, and see my ⁿ brethren: this is the cause that hee commeth not unto the kings table.

30 Then was Saul angry with Jonathan, and said unto him, Thou ^o sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai lived upon the earth, thou shalt not be established, nor thy kingdome: wherefore now send and fet him unto me, for he [†] shall surely die.

32 And Jonathan answered unto Saul his father, and said unto him, Wherefore shall he ^p die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knew, that it was determined of his father to slay David.

34 ^g So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for David, and because his father had reviled him.

35 On the next morning therefore Jonathan

Or, mentioned.

† Ebr. of the way, because it served as a signe to shew the way to them that passed by.

† Ebr. peace.

i The Lord is the authour of thy departure.

k Yet he might have some बुद्धि-ness to let him.

l Thus he speaketh contemptuously of David.

m That is, a peace-offering.

n Meaning, all his kinsfolke.

o Thou art ever contrary unto me as thy mother is.

† Ebr. sonne of death.

p For it were too great tyrannie to put one to death, and not to shew the cause why.

o For this was the third day, as it was agreed upon, verse 5.

r By these words he admonished David what he ought to doe.

† Ebr. instruments.

f It seemeth that he had shot on the Northside of the stone, least the boy should have espied David. † Which oath he calleth in the eight verse, the covenant of the Lord.

a Where the arke then was to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach us that none hath his justice in himself, but receiveth it of Gods mercie.

* Exod. 15, 30. Levit. 24, 5. Matth. 12, 3, 4. c If they have not accompanied with their wives. d That is, their bodies. e Shall be more careful to keep his vessell holy, when he shall have eaten of this holy food.

f Tarrying to worship before the Arke. † Or, master of them that kept Sauls cattell.

than went out into the field, & at the time appointed with David, and a little boy with him.

36 And he said unto his boy, Runne now, seeke the arrowes which I shoore: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Jonathan cryed after the boy, † Make speede, hast and stand not still: and Jonathans boy gathered up the arrowes, and came to his master.

39 But the boy knew nothing: onely Jonathan and David knew the matter.

40 Then Jonathan gave his † bow and arrowes unto the boy that was with him, and said unto him, Goe, carie them into the citie.

41 ¶ As soone as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept both twaine, till David exceeded.

42 Therefore Jonathan said to David, Goe in peace: that which we have sworn both of us in the name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seed, let it stand for ever.

43 And hee arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 David fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfy his hunger. 7 Doeg Sauls servant was present. 10 David fleeth to King Achish, 13 and there faineth himself mad.

Then came David to a Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of David, and sayd unto him, Why art thou alone, and no man with thee?

2 And David said to Ahimelech the Priest, The King hath commanded me a certaine thing, and hath said unto me, Let no man know whereabouts I sent thee, and what I have commanded thee: and I have appointed my servants to such and such places.

3 Now therefore if thou hast ought under thine hand, give me five cakes of bread, or what commeth to hand.

4 And the Priest answered David, and said, There is no common bread under mine hand, but heere is * hallowed bread, if the young men have kept themselves, at least from women.

5 David then answered the Priest, and said unto him, Certainly women have bene separate from us these two or three dayes since I came out: and the 4 vessells of the young men were holy, though the way were prophane, and how much more then shall every one be sanctified this day in the vessell?

6 So the priest gave him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 And there was the same day one of the servants of Saul † abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls heard-men.

8 And David said unto Ahimelech, Is there not here under thine hand a speare or a sword? for I have neither brought my sword nor mine

harnesse with me, because the kings businesse required haste.

9 And the priest sayd, The sword of Goliath the Philistim, whom thou slewest in the valley of Elah, behold, it is wrapt in a cloth behind the Ephod, if thou wilt take that to thee, take it: for there is none other save that here: and David said, There is none to that, give it me.

10 And David arose and fledde the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the King of the land? did they not sing unto him in dances, saying, * Saul hath slaine his thousand, and David his ten thousands?

12 And David † considered these words, and was fore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and fained himself mad in their hands, and iscrabled on the doores of the gate, and let his spittle fall downe upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is beside himself, wherefore have ye brought him unto me?

15 Have I neede of madde men, that yee have brought this fellow to play the mad man in my presence? † shall he come into mine house?

CHAP. XXII.

1 David hideth himselfe in a cave. 2 Many that were in trouble came unto him. 9 Doeg accuseth Ahimelech. 13 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

David therefore departed thence, and saved himself in the cave of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered unto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their prince, and there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh in Moab, and said unto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.

5 And the Prophet Gad said unto David, Abide not in the hold, but depart and goe into the land of Judah. Then David departed and came into the forrest of Hareth.

6 ¶ And Saul heard that David was discovered, and the men y were with him, and Saul remained in Gibeah under a tree in Ramah, having his speare in his hand, and all his servants stood about him.

7 And Saul said unto his servants that stood about him, Heare now, ye sonnes of Jemini, will the sonne of Ithai give every one of you fieldes and vineyards? will he make you all capitaines over thousands, and capitaines over hundreds?

8 That all ye have conspired against me, and there is none that telleth me that my sonne hath made a covenant with the sonne of Ithai: and there is none of you y is forie for me, or theweth mee, that my sonne hath stirred up my servant to lie in waite against me, as appeareth this day?

9 ¶ Then answered Doeg the Edomite, (who was

* Chap. 19, 2.

g Betwixt the place, where the high Priests garment lay.

h That is, we Sauls dominion.

* Chap. 17, 5.

* Chap. 11, 7.

and 29, 5.

Eccles. 47, 5.

† Ebr. parrish words in his hand.

i By making marks and signs.

k Is he meant in a kings house?

a which was the tribe of Judah, and neere to Bethlehem.

l Or, captain.

b For there was another foale in Judah.

c For he feared the rage of Saul against his brother. d That is, in Mizpeh, which was a strong hold.

e That is, parrish words in his hand.

f Ye that are of my tribe and lineage.

g Hereby he perswaded them that this conspircie was most horrible, where the sonne conspired against the father, and the servant against the master.

was appointed over the servants of Saul) and said, I saw the sonne of Ithai, when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to wit, ^b the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said unto him, Why have yee conspired against me, thou and the sonne of Ithai, in that thou hast given him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy servants as David, being also the kings sonne in law, and goeth at thy commandment, and is honourable in thine house?

15 Have I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayd unto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fledde, and shewed it not to me. But the servants of the King would not moove their hands to fall upon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall upon the Priests. And Doeg the Edomite turned, and ranne upon the Priests, and slew that same day fourescore and five persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smote hee with the edge of the sword, both man and woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said unto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

David chaseth the Philistims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 23 Sauls enterprise is broken in pursuing David.

Then they rode David, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered David, Go and smite the Philistims, save Keilah.

3 And Davids men said unto him, See, we be

afraid here in ^b Judah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliver the Philistims into thine hand.

5 So David and his men went to Keilah, and fought with the Philistims, and brought away their cartell, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him.)

7 And it was told Saul that David was come to Keilah, and Saul said, God hath delivered him into mine hand: for hee is shut in, seeing hee is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to besiege David and his men.

9 And David having knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake.

11 Will the lords of Keilah deliver me up into his hand? and will Saul come downe as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come downe.

12 Then said David, Will the lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord said, They will deliver thee up.

13 Then David and his men, which were about fixe hundred, arose and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

14 And David abode in the wilderness in the holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out for to seeke his life: and David was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said unto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be king over Israel, and I shall be next unto thee: and also Saul my father knoweth it.

18 So they twaine made a covenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 Then came up the Ziphims to Saul to Gibeah, saying, Doeth not David hide himself by us in holdes, in the wood in the hill of Hachilah, which is on the right side of Jeshimon?

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliver him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye have had compassion on me.

22 Goe, I pray you, and prepare ye yet better: know and see his place where he haunteth, and who

^b That is, in the mids of Judah, much more when we come to the borders against our enemies.

* Chap. 22, 30. c By Gods providence the Ephod was preserved and kept with David the true king. † Ebr. in his hand.

d To consult with the Lord by Urim and Thummim.

n Or, governours.

n Or, to and fro all having no certaine place to go to.

n Or, strong places.

e No power nor police can prevaile against Gods children, but when he appointeth the time. † Ebr. his hand.

f Jonathan assureth David, that God will accomplish his promise, and that his father sheweth against his owne conscience.

n Or, of the wilderness.

g The Lord recompense this friendship. † Ebr. where his foot hath bene.

*h In your sound-
ney of Ziph,
which is in Judah.*

*i Which was also
in the tribe of Ju-
dah, Josh. 15, 55.*

*k Thus the Lord
can pull backe the
bridle of the ty-
rants, and deliver
his out of the
lyons mouth.
l That is, stone of
division, because
there they divided
themselves one
from another.*

*a That is, in strong
places, which
were defended
by nature.*

*b A city of Judah,
Josh. 15, 62.*

*† Ebr. to cover
his feet.*

*† Ebr. in the
sides.*

*c Here we see
how ready we are
to hasten Gods
promise, if the
occasion serve ne-
ver so little.*

*d For seeing it
was his owne
private cause, he re-
penteth that he
had touched his
enemie.*

*e Contrary to the
false report of them
that said, David
was Sauls enemy,
he proveth him-
self to be his
friend.*

who hath seene him there: for it is said to me, He is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certaintie, and I will go with you: and if hee be in the *h* land, I will search him out throughout all the thousands of Judah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ierihon.

25 Saul also and his men went to seeke him, and they told David: wherefore he came downe unto a rocke, and abode in the wilderness of *i* Maon. And when Saul heard that, hee followed after David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine: and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a *k* messenger to Saul, saying, Haste thee, and come: for the Philistims have invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, *l* Sela-hammalekoth.

CHAP. XXIV.

1 David hid in a cave spareth Saul. 10 Hee sheweth to Saul his innocence. 18 Saul acknowledgeth his fault. 22 Hee causeth David to sweare unto him to be favourable to him.

AND David went thence, and dwelt in *a* holds at Engedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, David is in the wilderness of *b* Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke David and his men upon the rockes among the wild goates.

4 And hee came to the sheepe coastes by the way where there was a cave, and Saul went in *†* to doe his easement: and David and his men fate in the *†* inward parts of the cave.

5 And the men of David said unto him, See, the day is *c* come, whereof the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the lap of Sauls garment privily.

6 And afterward David *d* was touched in his heart, because hee had cut off the lap which was on Sauls garment.

7 And he said unto his men, The Lord keepe mee from doing that thing unto my master the Lords Anoynted, to lay mine hand upon him: for he is the Anoynted of the Lord.

8 So David overcame his servants with these words, and suffered them not to arise against Saul: for Saul rose up out of the cave and went away.

9 *e* David also arose afterward, and went out of the cave, and cryed after Saul, saying, O my lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed himselfe.

10 And David said to Saul, *e* Wherefore givest thou any care to mens wordes, that say, behold, David seeketh evil against thee?

11 Behold, this day thine eyes have seene, that the Lord had delivered thee this day into mine hand in the cave, and some bade me kill thee: but

I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anoynted.

12 Moreover my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither evil nor wickednesse in mee, neither have I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be judge betweene thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the *h* olde proverbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not upon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dogge, and after a flea?

16 The Lord therefore be judge, and judge betweene thee and me, and see, and pleade my cause, and *†* deliver me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, *f* Is this thy voyce, my sonne David? and Saul lift up his voyce, and wept.

18 And said to David, Thou art more righteous then I: for thou hast rendred me good, and I have rendred thee evil.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart *†* free? wherefore the Lord render thee good for that thou hast done unto me this day.

21 For now behold, I *g* know that thou shalt be king, and that the kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore unto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So David sware unto Saul, and Saul went home: but David and his men went up unto the holde.

CHAP. XXV.

*1 Samuel died. 3 Nabal and Abigail. 38 The Lord kill-
eth Nabal. 43 Abigail and Ahimean Davids wives. 44 Mi-
chael is given to Phaltai.*

THEN *a* Samuel died, and all Israel assembled, and mourned for him, and buried him in his *a* owne house at Ramah. And David arose and went downe to the wilderness of Paran.

2 Now in *b* Maon was a man, who had his possession in Carmel, and *b* man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisdom, and beautifull, but the man was churlish, and evil conditioned, and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore David sent ten young men, and David said unto the young men, Goe up to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say *c* for salutation, Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

*h Or, the pro-
verbe of an an-
cient man.*

† Ebr. judge.

*f Though hee
a most cruel
mie to David,
by his great
nesse his con-
science was
yeeld.*

*† Ebr. a good
way.*

*g Though this
rant saw and
fessed the
of God to wit
vid, yet hee
not to perfec
him against his
owne conscience.*

** Chap. 25.
Ecclus. 44, 13, 14.
a That is, in
his owne house.
b Maon and Ca-
mel were cities
the tribe of Ju-
dah. Carmel the
mountaine was in
Galilee.*

*† Ebr. of peace.
c Some read, I
maye it thus
prosperitie
yeere, both
thou, &c.
† Ebr. for the*

7 Behold, I have heard, that thou hast shearers: now thy shepherds were with us, and wee did them no hurt, neither did they misse any thing all the while they were in Camel.

8 Aske thy servants, and they will shewe thee. Wherefore let these young men finde favour in thine eyes: (for wee come in a good season) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy sonne David.

9 And when Davids yong men came, they told Nabal all those wordes in the name of David, and held their peace.

10 Then Nabal answered Davids servants, and said, Who is David? and who is the sonne of Ithai? there be many servants now a dayes, that breake away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto them, whom I know not whence they be?

12 So Davids servants turned their way, and went againe, and came and told him all those things.

13 And David sayd unto his men, Gird every man his sword about him. And they girded every man his sword. David also girded his sword. And about foure hundred men went up after David, and two hundred abode by the scariage.

14 Now one of the servants told Abigail Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master, and he railled on them.

15 Notwithstanding the men were very good unto us, and we had no displeasure, neither misse we any things as long as wee were conversant with them, when we were in the fields.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou shalt doe: for evil will surely come upon our master, and upon all his family: for he is so wicked, that a man cannot speake to him.

18 Then Abigail made hast, and tooke two hundred cakes, and two bottels of wine, & five sheepe ready dressed, and five measures of parched corne, and an hundred frailes of raisins, and two hundred of figs, and laded them on asses.

19 Then she said unto her servants, Go ye before me: behold, I will come after you: yet shee told not her husband Nabal.

20 And as she rode on her asse, she came down by a secret place of the mountaine, and behold, David and his men came downe against her, and she met them.

21 And David said, Indeed I have kept all in vaine that this fellow had in the wilderness, so that nothing was misse of all that pertained unto him: for he hath required me evil for good.

22 So and more also doe God unto the enemies of David: for surely I will not leave of all that he hath by the dawning of the day, any that pisseth against the wall.

23 And when Abigail saw David, shee hastened and lighted off her asse, and fell before David on her face, and bowed herselfe to the ground.

24 And fell at his feete, and sayd, Oh, my lord, I have committed the iniquity, and I pray thee, let thine handmaid speake to thee, and heare thou

the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man, Nabal: for as his name is, so is hee: Nabal is his name, and folly is with him: but I thine handmaid sawe not the yong men of my lord whom thou sentest.

26 Now therefore, my lord, as the Lord liveth, and as thy soule liveth (the Lord, I say, that hath withholden thee from comming to shed blood, and that thine hand should not have thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord evil.

27 And now this blessing which thine handmaid hath brought unto my lord, let it be given unto the yong men that follow my lord.

28 I pray thee, forgive the trespassse of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, and none evil hath bene found in thee in all thy life.

29 Yet a man hath risen up to persecute thee, and to seeke thy soule, but the soule of my Lord shall bee bound in the bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall have done to my lord all the good that he hath promised thee, and shall have made thee ruler over Israel,

31 Then shall it be no griefe unto thee, nor offence of minde unto my lord, that he hath not shed blood causelesse, nor that my lord hath not preserved himself: and when the Lord shall have dealt well with my lord, remember thine handmaid.

32 Then David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meere me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not saved me.

34 For indeed, as the Lord God of Israel liveth, who hath kept mee backe from hurting thee, except thou haddest hastened and met mee, surely there had not been left unto Nabal by the dawning of the day, any that pisseth against the wall.

35 Then David received of her hand that which shee had brought him, and said to her, Goe up in peace to thine house: behold, I have heard thy voyce, and have granted thy petition.

36 So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for hee was very drunken: wherefore shee told him nothing, neither lesse nor more, untill the morning arose.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he dyed.

39 Now when David heard that Nabal was dead, he said, Blessed be the Lord, that hath judged the cause of my rebuke of the hand of Nabal, and hath kept his servant from evil: for the Lord had recompensed the wickednes of Nabal upon his owne head. Also David sent to commune with Abigail, to take her to his wife.

40 And when the servants of David were come

Or, foole.

That is, that thou shouldest not be revenged of thine enemy.

Or, present.

Ebr. walked at the feete.

Confirm his Kingdom to his posterity.

Ebr. from thy dayes.

To wit, Saul, in God shall preserve thee long in his service, and destroy thine enemies.

That he hath not avenged himself, which thing would have tormented his conscience.

Read verse 16.

He attributeth it to the Lords mercie, and not to himself that hee was stayed.

Ebr. received thy face.

For hee had no reason either to consider, or to give thanks for this great benefit of deliverance.

For feare of the great danger.

Or, revenged.

For hee had experience of her great godlinesse, wisdom and humility.

to Abigail to Carmel, they spake unto her, saying, David sent us to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, and said, Behold, let thine hand-maid be a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an asse, and her five maids [†] followed her, and she went after the messengers of David, and was his wife.

43 David also spake Ahinoam of * Izreel, and they were both his wives.

44 Now Saul had given * Michal his daughter, Davids wife, to Phalti the sonne of Laish, which was * Gallim.

C H A P. XXVI.

1 David was discovered unto Saul by the Ziphims. 12 David taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

Again the Ziphims came unto Saul to Gibeah, saying, * Doeth not David hide himself in the hill of Hachilah before * Jethimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, having three thousand chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jethimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and understood that Saul was come in very deed.)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and * Abner the sonne of Ner which was his chief captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and said to Ahimelech the b Hittite, and to Abihai the sonne of Zeruiah, brother to c Joab, saying, Who will goe downe with me to Saul to the hoate? Then Abihai said, I will goe downe with thee.

7 So David and Abihai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his r head: and Abner and the people lay round about him.

8 ¶ Then said Abihai to David, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him d againe.

9 And David said to Abihai, Destroy him not: for who can lay his hand e on the Lords anointed, and be guiltlesse?

10 Moreover David said, As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand upon the Lords anointed: but I pray thee, take now the speare that is at his head, and the pot of water, and let us goe hence.

12 So David tooke the speare and the pot of water from Sauls head: and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe upon them.

13 Then David went into the other side, and

stood on the top of an hill as farre off, a great space being betwene them.

14 And David cried to the people, and to Abner the sonne of Ner, saying, [†] Hearest thou not, Abner? Then Abner answered and sayd, Who art thou that criest to the King?

15 ¶ And David said to Abner, Art not thou a f man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the folke in to destroy the king thy lord.

16 This is not well done of thee: as the Lord liveth, ye are ^{||} worthy to die, because yee have not kept your master the Lords anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and said, Is this thy voyce, g my sonne David? and David sayd, It is my voyce, my lord, O King.

18 And he said, Wherefore doeth my lord thus persecute his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I beseech thee, let my Lord the King heare the words of his servant. If the Lord have stirred thee up against me, ^h let him smell the favour of a sacrifice: but if the children of men have done it, cursed be they before the Lord: for they have cast me out this day from abiding in the inheritance of the Lord, saying, Go, serve i other Gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I have sinned: Come againe, my sonne David: for I will doe thee no more harme, because my soule was k precious in thine eyes this day: Behold, I have done foolishly, and have erred exceedingly.

22 Then David answered, and said, Behold the Kings speare, let one of the yong men come over and fetch it.

23 And let the Lord reward every man according to his l righteousness and faithfulness: for the Lord had delivered thee into mine hands this day, but I would not lay mine hand upon the Lords anointed.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliver me out of all tribulation.

25 Then Saul said to David, Blessed art thou, my sonne David: for thou shalt doe great things, and also prevaile. So David went his way, and Saul returned to his m place.

C H A P. XXVII.

1 David fleeth to Achish King of Gath, who giveth him Zikhlag. 8 David destroyeth certaine of the Philistims. 10 Achish is deceived by David.

And David said in his heart, I shall now a perish one day by the hand of Saul: is it not better for me that I save my self in the land of the Philistims, and that Saul may have no hope of mee to seeke me any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the fixe hundred men that were with him, went unto Achish the sonne of Moab king of Gath.

3 And David b dwelt with Achish at Gath, he, and his men, every man with his household, David

[†] Ebr. went at her feete.

* Josh. 15, 56.

* 2. Sam. 3, 14, 15. [†] Which was a place, bordering on the country of the Moabites.

* Chap. 23, 19. ^{||} Or, in Gibeah. ^{||} Or, the wilderness. ^a That is, of the most skilfull and valiant souldiers.

^{||} Or, to a certain place.

* Chap. 14, 50. and 17, 55.

^b Who was a stranger, and not an Israelite. ^c Who afterward was Davids chief captaine.

^d Or, bolster.

^d Meaning, he would make him sure at one stroke. ^e To wit, in his own private cause: for Jehu slew two Kings at Gods appointment. ^a King. 9, 24.

[†] Ebr. the heavie sleep of the Lord was fallen upon them.

[†] Ebr. answered.

^f Esteemed not valiant and worthy to save the King.

[†] Ebr. fathers of death.

^g Hereby it appeareth, that hypocrite persecuted David against his owne conscience, and contrary to his promise.

^h Let his anger toward us be satisfied by a sacrifice.

ⁱ As much as in them, they compelled him to his folly, because he forced him to be to the idolaters.

^k Because this saved my life this day.

^l Thus he persecuted his innocence toward Saul, not defending justice in the sight of God, in whose presence none is righteous, Psal. 14, 3. and 139.

^m To Gath of Benjamin.

^a David distrusts Gods promise, and therefore he went unto the idolaters who were enemies to Gods people.

^b Thus God by his providence changed the enemies hearts, and maketh them to favour his in necessity.

David with his two wives, Ahinoam the Izreelite, and Abigail Nabe's wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he fought no more for him.

5 And David said unto Achish, If I have now found grace in thine eyes, e let them give mee a place in some other city of the countrey, that I may dwell there: for why should thy servant dwell in the head-city of the kingdome with thee?

6 Then Achish gave him Ziklah that same day: therefore Ziklah pertaineth unto the kings of Judah unto this day.

7 ¶ And t the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went up, and invaded the Geshurites, and the Gizzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish said, ¶ Where have ye been a roving this day? And David answered, Against the South of Judah, and against the South of the Jerahmeelites, and against the South of the Kenites.

11 And David saved neither man nor woman alive, to bring them to Gath, saying, Least they should tell on us, and say, So did David, and so wil be his maner a'l the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleevd David, saying, ¶ Hee hath made his people of Israel utterly to abhorre him: therefore he shall be my servant for ever.

C H A P. XXVIII.

1 David hath the chief charge promised about Achish. 8 Saul consuleth with a witch, and she causeth him to speake with Samuel. 13 Who declareth his ruine.

NOW at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to David, ¶ Be sure, thou shalt go out with me to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can doe. And Achish said to David, Surely I will make thee keeper of mine head for ever.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was affrayd, and his heart was fore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by e Urim, nor yet by Prophets.

7 ¶ Then said Saul unto his servants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his servants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul d changed himself, and put on other raiment, and hee went, and two men with him, and they came to the woman by night, and he said, I pray thee, conjecture unto mee by the familiar spirit, and bring mee him up whom

I shall name unto thee.

9 And the woman said unto him, Behold, thou knewest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And hee answered, Bring mee up e Samuel.

12 And when the woman saw Samuel, she cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceived me: for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 Then he said unto her, What fashion is he of? And she answered, An olde man commeth up lapped in a mantle: and Saul knew that it was f Samuel, and he incined his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring me up? Then Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from me, and answered me no more, neither t by Prophets, neither by dreames: therefore I have called thee, that thou mayest tell me, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing, the Lord is gone from thee, and is thine enemy?

17 Even the Lord hath done to g him, as hee spake * by mine hand: for the Lord will rent the kingdome out of thine hand, and give it thy neighbour David.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day.

19 Moreover the Lord will deliver Israel with thee into the hands of the Philistims: h and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall give the hoast of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was fore i affrayd because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came unto Saul, and saw that he was fore troubled, and said unto him, See, thine handmaid hath obeyed thy voyce, and I k have put my soule in mine hand, and have obeyed thy words which thou saidest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on thy journey.

23 But he refused and said, I will not eate: but his servants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

25 Then

¶ Or, punishment.

e He speaketh according to his gross ignorance, not considering the state of the Saints after this life, and how Satan hath no power over them.
¶ Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes took upon him the form of Samuel, as he can doe of an Angel of light.
† Ebr. by the hand of Prophets.

g That is, to David.
* Chap. 15, 28.
¶ Or, ministry.

h Ye shall be dead, Chap. 33, 6.

i The wicked, when they heare Gods judgements, tremble and despaire, but cannot seeke for mercy by repentance.

k I have ventured my life.

l Because it required haste.

e Let thine officers appoint me a place.

† Ebr. the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

¶ Or, against whom?

e Which were a family of the tribe of Judah, 1. Chron. 2, 9.

¶ Or, he doeth surely abhorre his people.

a Albeit it was a great grief to David to fight against the people of God, yet such was his infirmity, he durst not deny him.

¶ Chap. 25, 1.

b According to the commandment of God, Exod. 22, 18. and Deut. 18, 10, 11.

c Meaning, the High Priest, Exod. 28, 30.

d He seeketh not to God in his misery, but is led by Satan to unlawfull means, which in his conscience he condemneth.

26 Then he brought them before Saul, and before his servants: and when they had eaten, they stood up, and went away the same night.

CHAP. XXIX.

4 The Princes of the Philistims cause David to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Izreel.

2 And the princes of the Philistims went forth by hundreds and thousands: but David and his men came behinde with Achish.

3 Then said the Princes of the Philistims, What do these Ebrewes here? And Achish sayd unto the princes of the Philistims, Is not this David the servant of Saul the King of Israel, who hath bene with me these dayes, or these yeeres, and I have found nothing in him, since he dwelt with me unto this day?

4 But the princes of the Philistims were wroth with him: and the princes of the Philistims sayd unto him, * Send this fellow backe, that he may go againe to his place which thou hast appointed him, and let him not goe downe with us to battell, least that in the battell he be an adversary to us: for wherewith should hee obtaine the favour of his master? should it not be with thy heads of these men?

5 Is not this David, of whom they sang in daunces, saying, * Saul slew his thousand, & David his ten thousands?

6 ¶ Then Achish called David, and said unto him, As the Lord liveth, thou hast bene upright and good in my sight, when thou wentest out and in with me in the hoaste, neither have I found evill with thee, since thou camest to me unto this day, but the princes doe not favour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant as long as I have bene with thee unto this day, that I may not go and fight against the enemies of my Lord the King?

9 Achish then answered and sayd to David, I know thou pleasest mee as an Angel of God: but the princes of the Philistims have sayd, Let him not goe up with us to battell.

10 Wherefore now rise up early in the morning with thy masters servants that are come with thee: and when ye be up early, as soone as ye have light, depart.

11 So David and his men rose up early to depart in the morning, and to returne into the land of the Philistims, and the Philistims went up to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Davids wives are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies recovereth the pray. 24 He divideth it equally. 26 And sendeth part to his friends.

BUT when David and his men were come to Ziklag the third day, the Amalekites had invaded upon the South, even unto Ziklag, and had smitten Ziklag and burnt it with fire,

2 And had taken the women that were therein, prisoners, both small and great, and slew not a

man, but caried them away, and went their wayes.

3 ¶ So David and his men came to the citie, and behold, it was burnt with fire, and their wives and their sonnes, and their daughters were taken prisoners.

4 Then David and the people that was with him, lift up their voyces and wept, untill they could weepe no more.

5 Davids two wives were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed every man for his sonnes and for his daughters: but David comforted himself in the Lord his God.

7 ¶ And David said unto Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counsell of the Lord, saying, Shall I follow after this company? shall I overtake them? And he answered him, Follow: for thou shalt surely overtake them, and recover all.

9 ¶ So David and the sixe hundred men that were with him, went, and came to the river Besor, where a part of them abode:

10 But David and foure hundred men followed (for two hundred abode behind, being to weary to goe over the river Besor.)

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eate, and they gave him water to drinke.

12 Also they gave him a few figges, and two clusters of raisins: and when hee had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And David said unto him, To whome belongest thou? and whence art thou? And hee said, I am a yong man of Egypt, and servant to an Amalekite: and my master left me three dayes agoe because I fell sicke.

14 We roved upon the South of Chereth, and upon the coast belonging to Judah, and upon the South of Caleb, and we burnt Ziklag with fire.

15 And David sayd unto him, Canst thou bring me to this company? And he said, I sweare unto my by God, that thou wilt neither kill mee, nor deliver me into the hands of my master, and I will bring thee to this company.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad upon all the earth, eating and drinking, and dauncing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next morowe, so that there escaped not a man of them, save foure hundred yong men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had taken: also David rescued his two wives.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: David recovered them all.

c For these were remained in the city, when the men were gone to warre.

d Thus we see, that in troubles and adversities we doe not consider Gods providence, but like raging beasts forget our owne duty, and commende Gods appointment over us.

e Though God seems to leave us for a time, yet we trust in him, we shall finde comfort.

f God by his providence both provided for the necessity of his poore stranger, and made him a prey to David to accomplish his promise.

g For sinners in all ages have most reverence, even among the heathen.

h The wicked their pompe and pleasures continue not the judgement of God, which then at hand will smite them. i Some reside, as unto the morning of the two evenings: that is, three dayes.

¶ Or, in Sir.
¶ Or, captaines.
a According to their bands, or ensignes.

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.
† Ebr. fell, as Gen. 25.18.
* 1. Chron. 12.19.

c Would not Saul receive him to favour if he would betray us?
* Chap. 18.7. and 21.11.

d That is, wast conversant with me.

† Ebr. thou art not good in the eyes of the princes.

e This dissimulation cannot be excused: for it grieved him to go against the people of God.

f With them that fled unto thee from Saul.

a After that he departed from Achish.
b That is, destroyed the city.

20 David also tooke all the sheepe, and the oxen, and they drave them before his cattell, and said, 'Thi his Dauids k pray.'

21 ¶ And David came to the two hundred men that were too wearie for to follow David: whom they had made also to abide at the river Befor: and they came to meet David, and to meet the people that were with him: so when David came neere to the people, hee saluted them.

22 Then answered all the evill and wicked of the men that went with David, and sayd; Because they went not with us, therefore will wee give them none of the praye that wee have recovered, save to every man his wife and his children: therefore let them carry them away and depart.

23 Then said David, Yee shall not doe so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be, that tarieth by the stuffe: they shall part alike.

25 ¶ So from that day forward he made it a statute and a law in Israel, untill this day.

26 ¶ When David therefore came to Ziklag, hee sent of the pray unto the Elders of Judah and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Elstemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-athan, and to them of Athach.

31 And to them of Hebron, and to all the places where David and his men had haunted.

CHAP. XXXI.

4 Saul killeth himself. 6 His children are slaine in the battell.
12 The men of Jabesh tooke away his body, which was hanged on the wall.

N Ow * the Philistims fought against Israel, and the men of Israel fledde away from the

Philistims, and they fell downe wounded in mount Gilboa.

2 And the Philistims pressed fore upon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Maichibua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bow-men hit him, and hee was fore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw out thy sword, and thrust mee through therewith, lest the uncircumcised come and thrust me through and mocke me: but his armour-bearer would not, for hee was fore afraid. Therefore Saul tooke a sword and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died and his three sonnes, and his armour-bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Jordan sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

8 ¶ And on the morow when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on every side, that they should publish it in the temple of their idoles, and among the people.

10 And they layed up his armour in the house of Ashtaroth, but they hanged up his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Jabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and took the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And tooke their bones and buried them under a tree at Jabesh, and fasted seven dayes.

¶ Or, slaine.

† Ebr. found him.
¶ Or, afraid.

a So we see that his cruell life hath a desperate end: as is commonly seene in them that persecute the children of God.

b Neere to Gilboa.
c The tribes of Reuben and Gad, and half the tribe of Manasse.

d Is taken of victorie and triumph.

e When he had delivered from their enemies, Chap. 11, 12.

* Jerem. 34, 5.

* 1. Sam. 2, 9.

† According to the custome of mourners.

THE SECOND BOOKE of SAMUEL.

THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they containe the conception, nativite and the whole course of his life, and also the lives and acts of two Kings, to wit, of Saul and David, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke containeth these things, which God brought to passe among this people under the government of Samuel and Saul: so this second booke declareth the noble acts of David after the death of Saul when hee began to reigne, unto the end of his kingdome: and how the same by him was wonderfully augmented. Also his great troubles and dangers which he sustained both within his house and without: what horrible and dangerous insurrections, upbreaes and treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he overcame all difficulties, and enjoyed his kingdome in rest and peace. In the person of David the Scripture setteth forth Christ Iesus the chief of Kings, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person, as in his members, but at length hee overcometh all his enemies, and giveth his Church victorie against all power both spirittuall and temporall: and so reigneth with them, King for evermore.

CHAP.

C H A P. I.

4 It was tolde David of Sauls death. 15 He causeth him to be flaine that brought the tidings. 29 He lamenteth the death of Saul and Jonathan.



fter the death of Saul, when David was returned from the * slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoaste from Saul with his a clothes rent, and earth upon his head: and when he came to David, hee fell to the earth, and did obeisance.

3 Then David said unto him, Whence comest thou? And hee said unto him, Out of the hoaste of Israel I am escaped.

4 And David said unto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are overthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And David said unto the young man that tolde it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the young man that told him, answered, b As I came to mount Gilboa, behold, Saul leaned upon his speare, and loe, the charrets and horsemen followed hard after him.

7 And when hee looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an c Amalekite.

9 Then said he unto me, I pray thee, † come upon me, and slay mee: for anguish is come upon me, because my d life is yet whole in me.

10 So † I came upon him and slew him, and because I was sure that hee could not live, after that he had fallen, I tooke f crowne that was upon his head, and the bracelet that was on his arme, and brought them hither unto my lord.

11 Then David tooke holde on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted untill even, for Saul and for Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 g Afterward David said unto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said unto him, * How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then David called one of his young men, and said, Goe neere, and fall upon him. And hee smote him that he died.

16 Then said David unto him, f Thy blood be upon thine owne head: for thine owne mouth hath testified against thee, saying, I have slaine the Lords Anoynted.

17 g Then David mourned with this lamentation over Saul, and over Jonathan his sonne.

18 (Also hee bade them teach the children of Judah to h shoote, as it is written in the booke of * i Jathar.)

19 O noble Israel, h hee is slaine upon the hie places, how are the mighty overthrowen!

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, least the daughters of the Philistims rejoyce, least the daughters of the uncircumcised triumph.

* 1.Sam.30.17.

a Seeing to lament the overthrow of the people of Israel.

b As I fled in the chase.
† Or, captaines.

c He was an Amalekite borne, but renounced his country, and joynted with the Israelites.

† Ebr. stand upon.
d I am sorry, because I am yet alive.
† Ebr. I stood upon him.

* Chap.3.31. and 33.31.

e After the lamentation, he examined him againe.

* Psal.105.15.

f Thou art justly punished for thy fault.

g That they might be able to match their enemies: the Philistims in that arte.

* Josh.10.13.

h Or, righteous.

i Meaning, Saul.

* Micha.1.20.

21 Ye mountaines of Gilboa, upon you be neither dewe nor raine, nor i be there fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Jonathan never turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the farr of the mightie.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their deaths they were not k divided: they were swifter then eagles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, l with pleasures, and hanged ornaments of gold upon your apparell.

25 How were the mighty slaine in the middes of the battell! O Jonathan, thou wast slaine in thine hie places.

26 Woē is me for thee, my brother Jonathan: very kinde hast thou bene unto me: thy love to me was wonderfull, passing the love of m women: how are the mighty overthrowen, and the weapons of warre destroyed!

C H A P. II.

1 David is anoynted King in Hebron. 9 Abner maketh Ishbosheth King over Israel. 15 The battell of the servants of David and Ishbosheth. 32 The buriall of Asahel.

A fter this, David a asked counsell of the Lord, saying, Shall I goe up into any of the cities of Judah? And the Lord said unto him, Goe up. And David said, Whither shall I goe? Hee then answered, Unto b Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And David brought up the men that were with c him, every man with his household, and they dwelt in the cities of Hebron.

4 g Then the men of Judah came, and there they anoynted David King over the house of Judah. And they told David, saying, * that the men of Jabesh Gilead buried Saul.

5 And David sent messengers unto the men of Jabesh Gilead, and said unto them, Blessed are yee of the Lord, that yee have shewed such kindness unto your lord Saul, that you have buried him.

6 Therefore now the Lord shewe mercy and d trueth unto you: and I will recompense you this benefit, because ye have done this thing.

7 Therefore now let your hands be strong, and be you valiant, albeit your master Saul be dead, yet nevertheless the house of Judah hath anoynted me e King over them.

8 g But Abner the sonne of Ner that was captaine of Sauls hoaste, tooke Ishbosheth the sonne of Saul, and brought him to Mahanaim.

9 And made him King over Gilead, and over the Abarites, and over Izrael, and over Ephraim, and over Benjamin, and over f all Israel.

10 Ishbosheth Sauls sonne was fourtie yeeres old when he began to reigne over Israel, and reigned two yeeres: but the house of Judah followed David.

11 (And the time which David reigned in Hebron over the house of Judah, was seven yeeres and fixe g moneths.

12 g And Abner the sonne of Ner, and the servants of Ishbosheth the sonne of Saul went out

i Let their fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly jewels.

m Either toward their husbands, or their children.

a By the means of the big Priest, 1.Sam.23.2, and 2.Sam.5.19.

b Which cities also called Kirath arbā, Josh.14.43.

c In the time of his persecution.

* 1.Sam.31.13.

d According to promise, which to recompense them that are mercifull.

e So that you shall not want a Captaine and defender.

f Over the three tribes.

g After this time was expired, he reigned over all the country 33 yeeres, Chap.4.

out of Mahanaim to Gibeon.

13 And Joab the sonne of Zerviah, and the servants of David went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Joab, Let the young men now arise, and a play before us. And Joab said, Let them arise.

15 Then there arose and went over twelve of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelve of the servants of David.

16 And every one caught his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called Helkath-hazzurim, which is in Gibeon.

17 And the battrell was exceeding fore that same day: for Abner and the men of Israel fell before the servants of David.

18 And there were three sonnes of Zerviah there, Joab, and Abihai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from me: wherefore should I smite thee to the ground? how then should I be able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the speare smote him under the fifth rib, that the speare came out behinde him: and he fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe, and dyed, stood still.

24 Joab also and Abihai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devoure for ever? knowest thou not, that it will be bitterness in the latter end? how long then shall it be, or thou bid the people returne from following their brethren?

27 And Joab said, As God liveth, if thou haddest not spoken, surely even in the morning the people had departed every one backe from his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went over Jordan, and passed through all Bithron till they came to Mahanaim.

30 Joab also returned backe from Abner: and when he had gathered all the people together, there lacked of Davids servants nineteene men, and Asahel.

31 But the servants of David had smitten of

Benjamin, and of Abners men, so that three hundred and threescore men dyed.

32 And they tooke up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and David. 2 The children of David in Hebron. 12 Abner turneth to David. 27 Joab killeth him.

There was then a long warre betweene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 And unto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite.

3 And his second, was Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur.

4 And the fourth, Adonijah the sonne of Haggith: and the fifth, Shephatiah the sonne of Abital:

5 And the sixth, Ithream by Elgah Davids wife: these were borne to David in Hebron.

6 Now while there was warre betweene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dogs head, which against Judah do shew mercy this day unto the house of Saul thy father, to his brethren, and to his neighbours, and have not delivered thee into the hand of David, that thou chargest me this day with a fault concerning this woman?

9 So doe God to Abner, and more also, except, as the Lord hath sworne to David, even so I doe to him.

10 To remoove the kingdome from the house of Saul, that the throne of David may be stablished over Israel, and over Judah, even from Dan to Beer-sheba.

11 And hee durst no more answer to Abner: for he feared him.

12 Then Abner sent messengers to David on his behalfe, saying, Whose is the land? who should also say, Make covenant with me, and behold, mine hand shall be with thee, to bring all Israel unto thee.

13 Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 Then David sent messengers to Ish-bosheth Sauls sonne, saying, Deliver me my wife Michal, which I married for an hundred foreskins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her, unto Bahurim: then said Abner unto him, Goe, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, Ye sought for David

p Thus God would confirme David in his kingdome by the destruction of his adversaries.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ishbosheth.

b who is called also: Daniel, 1. Chron. 3. 2.

c Within seven yeeres and fixe moneths.

d Doeſt thou esteeme me no more then a dog, for all my service done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which go about to bring them from their wickedness.

Or, secretly.

* 1. Sam. 18. 25, 27.

* 1. Sam. 35. 44.

f Rather for malice that he bare toward Ish-bosheth, then for love he bare to David.

Let us see how they can handle their Weapons.

Meaning, his adversaries.

Or, the field of strong men.

After that these were slaine.

Or, spoile.

Why doeſt thou provoke me to kill thee?

Some reade, in whose parts, where the lively parts are, as the heart, the lung, the liver, the milke, and the gall.

Shall we not make an end of numbering? If thou hadst not provoked them to smell, as verse 14.

Or, wilderness. Or, to the tents.

Joab killeth Abner. David mourneth II. Samuel. for him. Ish-bosheth murdered

in times past, that he might be your King.

18 Now then doe it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise up, and goe gather all Israel unto my lord the King, that they may make a covenant with thee, and that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went in peace.

22 ¶ And behold, the servants of David and Joab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron; for he had sent him away, and he departed in peace.)

23 When Joab, and all the host that was with him were come, men told Joab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Joab came to the King, and sayd, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Joab was gone out from David, he sent messengers after Abner, which brought him againe from the well of Siriah unknowing to David.

27 And when Abner was come againe to Hebron, * Joab tooke him aside in the gate to speake with him peaceably, and smote him under the fifth rib, that he dyed, for the blood of * Afahel his brother.

28 ¶ And when afterward it came to Davids eare, he said, I and my Kingdome are guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Joab, and on all his fathers house, that the house of Joab be never without some that have running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Joab and Abishai his brother slew Abner, because he had slaine their brother Afahel at Gibeon in battell.)

31 And David sayd to Joab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner: and King David himselfe followed the bier.

32 And when they had buried Abner in Hebron, the King lift up his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented over Abner, and said, Dyed Abner as a foole dyeth?

34 Thine hands were not bound, nor thy feete tyed in fetters of brasse; but as a man falleth be-

fore wicked men, so diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause David eate meate while it was yet day, but David sware, saying, So doe God to me and more also, if I taste bread, or ought els till the sunne be down.

36 And all the people knew it, and it pleased them: as whatsoever the King did, pleased all the people.

37 For all the people and all Israel understood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said unto his servants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anoynted King: and these men the sonnes of Zeruiah be to hard for me: the Lord reward the doer of evill according to his wickednesse.

CHAP. III.

1 Baanah and Rechab slay Ish-bosheth the sonne of Saul.
2 David commandeth them to be slaine.

And when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Benjamin: (for Beeroth was reckoned to Benjamin.)

3 Because the Beerothites fled to Gittaim, and sojourned there, unto this day.)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: he was five yeere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as he made hast to flee, the child fell, and began to hate, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they would have wheate, and they smote him under the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemy, who fought after thy life: and the Lord hath avenged my Lord the King this day of Saul, and of his feede.

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath delivered my soule out of all aduersities.

10 When one tolde me, and sayd that Saul was dead, (thinking to have brought good tidings) I tooke him and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How much more when wicked men have slaine a righteous person in his owne house, and upon

† Ebr. in the ears of Benjamin.

g Who challenged the Kingdome, because of their father Saul.

h Or, without harme.

h From warre against the Philistines.

i Here appeareth the malicious mind of Joab, who would have had the King to slay Abner for his private grudge.

* 1. King. 2. 5.
† Or, secretly.
* Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Joab, because he consented to the murder.

m Meaning, before the corps.

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traitorously deceived by the wicked.

o According to their custom, which was to banquet at night. p It is expresse sometime and only to come inward from the also that it appears to the intent they may be facished.

† Or, cruel.

a That is, Ish-bosheth. b Meaning, he was discomfited.

c This city was in the tribe of Benjamin. d 1. 3. 37. e After the death of Saul, the tribe of the Philistines.

e They did themselves no chance, which to buy what f There is no so vile and dangerous, which wicked will enterprize in the of lucre and honour.

† Or, will.

* Chap. 1. 10. h Forasmuch as neither the name of him that slew Saul, nor the name of the person, nor the place, nor the time, did move them, they delivered grievous punishment.

upon his bed: shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his yong men, and they flew them, and cut off their hands and their feet, and hanged them up over the people in Hebron: but they tooke the head of Ish-boieth, and buried it in the sepulchre of * Abner in Hebron.

C H A P. V.

3 David is made King over all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord. 20 And overcometh the Philistims twice.

Then * came all the tribes of Israel to David unto Hebron, and said thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine over Israel.

3 So all the Elders of Israel came to the king to Hebron: and King David made a covenant with them in Hebron before the Lord, and they anoynted David King over Israel.

4 ¶ David was thirtie yeeres old when he began to reigne: and he reigned fortie yeeres.

5 In Hebron hee reigned over Judah * seven yeeres, and fixe moneths: and in Ierusalem hee reigned thirtie and three yeeres over Israel and Judah.

6 ¶ The King also and his men went to Ierusalem unto the Iebusites, the inhabitants of the land: who spake unto David, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David tooke the fort of Zion: this is the citie of David.

8 Now David had said the same day, Whosoever smiteth the Jebusites, and getteth up to the gutters and smiteth the lame and blinde, which Davids soule hateth, I will preferre him: * therefore they said, The blinde and the lame shall not come into that house.

9 So David dwelt in that fort, and called it the citie of David, and David built round about it, from * Millo, and inward.

10 And David prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of Tyrus sent messengers to David, and cedar-trees, and carpenters, and masons for walles: and they built David an house.

12 Then David knew that the Lord had stablished him King over Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him moe * concubines and wives out of Ierusalem, after he was come from Hebron, and moe sonnes and daughters were borne to David.

14 * And these be the names of the sonnes, that were borne unto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ithar, and Elihuah, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistims heard that they had anoynted David king over Israel, all the Philistims came up to seeke David: and when David heard, he went downe to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then David asked counsell of the Lord, saying, Shall I go up the Philistims? wilt thou deliver them into mine hands? And the Lord answered David, Goe up: for I will doubtlesse deliver the Philistims into thine hands.

20 ¶ Then David came to Baal-perazim, and smote them there, and said, The Lord hath divided mine enemies asunder before me, as waters be divided asunder: therefore he called the name of that place, * Baal-perazim.

21 And there they left their images, and David and his men * burnt them.

22 Again the Philistims came up, and spread themselves in the valley of * Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe up, but turne about behinde them, and come upon them over against the mulberie-trees.

24 And when thou hearest the noise of one going in the tops of the mulberie-trees, then remove: for then shall the Lord go out before thee to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, untill thou come to * Gazer.

C H A P. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Uzzah is stricken, and dieth. 14 Daviddampeth before it, 16 and is therefore despised of his wife Michal.

Again David gathered together all the * chosen men of Israel, even thirtie thousand,

2 * And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth upon it betweene the Cherubims.

3 And they put the Arke of God upon a new cart, and brought it out of the house of Abinadab that was in * Gibeah. And Uzzah and Ahio the sonnes of Abinadab did drive the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke.

5 And David and all the house of Israel played before the Lord on all instruments made of fire, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachons threshing-floor, Uzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Uzzah, and God * smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And David was displeased because the Lord had * smitten Uzzah: and he called the name of the place * Perez-Uzzah untill this day.

9 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord unto him into the city of David, but David carried it into the house of Obed-edom a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King David, saying, * The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

¹ By Abiathar the Priest.

* Iſai. 28, 27.

¶ Or, the plaine of divisions.

* 2. Chron. 14, 12.

g Meaning, the valley of giants, which David called Baalperazim, because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

¶ Or, chiefe.

* 1. Chron. 13, 5, 6
a This was a city in Judah called all. Kiriath-jearim, Iſai. 55, 9.

b Which was an he place of the city of Baale.

* 1. Sam. 7, 1.

c Praised God, and sang Psalmes.

* 1. Chron. 13, 10.

d Here we see what danger it is to follow good intentions, or, to doe any thing in Gods service without his expresse word.
† Ebr. made a breath.

¶ Or, the division of Uzzah.

e Who was a Gittite, and had dwelt in Gittaim, 1. Chron. 13, 21.

* 1. Chron. 15, 25.

f Meaning, he caused the Levites to beare it, according to the Law.

g With a garment like to the Priests garment.

b The worldlings are not able to comprehend the motions that moove the children of God to praise God by all manner of means.

* 1.Chron.16,2.

i That is, to pray for his house, as he had done for the people.

k Or, vaine man. It was for no worldly affection, but only for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the servant of God.

* 1.Chron.17,1.

a Within the Tabernacle covered with skinner, Exod.36,7.

b Meaning, hee should not: yet Nathan speaking according to mans judgement, and not by the spirit of prophetic, permitted him.

therefore David went and ^f brought the Arke of God from the house of Obed-edom, into the cite of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an ox, and a fat beast.

14 And David danced before the Lord with all his might, and was girded with a linen ^g Ephod.

15 So David and all the house of Israel brought the Arke of the Lord with shouting, and found of trumpet.

16 And as the Arke of the Lord came into the cite of David, Michal Sauls daughter looked through a window, and sawe King David leape, and dance before the Lord, and she ^b despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt-offerings, and peace-offerings before the Lord.

18 And alsoone as David had made an end of offering burnt-offerings and peace-offerings, he ^{*} blessed the people in the Name of the Lord of hostes,

19 And gave among all the people, ^{even} among the whole multitude of Israel, aswell to the women as men, to every one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed every one to his house.

20 ¶ Then David returned to ⁱ blesse his house, & Michal the daughter of Saul came out to meete David, and said, O how glorious was the King of Israel this day, which was uncovered to day in the eyes of the maidens of his servants, as a ^k foole uncovereth himself!

21 Then David sayd unto Michal, ^l It was before the Lord, which chose me rather then thy father, and all his house, and commanded mee to be ruler over the people of the Lord, ^{even} over Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very fame maid-servants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no childe unto the day of her death.

CHAP. VII.

a David would build God an house, but is forbidden by the Prophet Nathan. b God putteth David in minde of his benefite. c He promised continuance of his kingdome and posteritie.

A fterward ^{*} when the King sate in his house, and the Lord had given him rest round about from all his enemies.

2 The King said unto Nathan the Prophet, Behold, now I dwell in an house of cedar-trees, and the Arke of God remaineth within the ^a curtains.

3 Then Nathan said unto the king, Goe, and doe all that is in thine heart: for the Lord ^{is} with thee.

4 ¶ And the same night the word of the Lord came unto Nathan, saying,

5 Goe and tell my servant David, Thus saith the Lord, ^b Shalt thou build mee an house for my dwelling?

6 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt unto this day, but have walked in a tent and Ta-

bernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I one ^c word with any of the tribes of Israel when I commanded the Judges to feed my people Israel? or said I, Why build ye not me an house of cedar-trees?

8 Now therefore so say unto my servant David, Thus saith the Lord of hostes, ^{*} I tooke thee from the sheepe-coate following the sheepe, that thou mightest be ruler over my people, over Israel.

9 And I was with thee whersoever thou hast walked, and have destroyed all thine enemies out of thy fight, and have made thee a ^d great name, like unto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moove ^e no more, neither shall wicked people trouble them any more as beforetime.

11 And since the time that I set Judges over my people of Israel) and I will give thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 ^{*} And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome:

13 ^{*} Hee shall build an house for my Name, and I will stablish the throne of his kingdome for ever.

14 ^{*} I will be his father, and he shall be my sonne: and if he ^{*} sinne, I will chasten him with the ^f rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I have put away before thee.

16 And thine house shalbe stablished and thy kingdome for ever before thee, ^{even} thy throne shalbe ^g stablished for ever.

17 According to all these wordes, and according to all this vision, Nathan spake thus unto David.

18 ¶ Then King David went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy fight, O Lord God, therefore thou hast spoken also of thy servants house for a great while: but [†] doeth this appertaine to ^h man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them known unto thy servant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares.

23 ^{*} And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himself, that they might be his people, and that he might make him a name, and doe for ⁱ you great things, and terrible for ^{*} thy land, O Lord, ^{even} for thy people, whom thou redeemedst to thee out of Egypt from the ^j nations and their gods?

24 For thou hast ^m ordained to thy self thy people,

c As concerning the building of a house: meaning that without Gods expresse word, nothing ought to be attempted. * 1.Sam.13,16. Psal.78,74.

d I have made thee famous through all the world.

e He promised them quietnes, they will walke in his feate and die peace.

* 1.King.1,6. 6,12. 1.Chron.22,10. * Hebr.1,1. * Psal.139,1.

f That is, as fathers chastise their children.

g This vision in Salomons figure, but fulfilled in Christ.

† Ebr. is this law of man.

h Commend this rather to free mercy, than any worthiness that can be ascribed.

i Deut.4,1. O Israel, which is like thee? I from the Egyptians and the idols. m He desired Gods free choice is the only way why the Israel were chosen to his people.

people Israel to be thy people for ever : and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name be magnified for ever by them that shall say, The Lord of hostes is the God over Israel : and let the house of thy servant David be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast revealed unto thy servant, saying, I will build thee an house : therefore hath thy servant bene bold to pray this prayer unto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse unto thy servant.)

29 Therefore now let it please thee to bleſſe the house of thy servant, that it may continue for ever before thee : for thou, O Lord God, hast spoken it : and let the house of thy servant be bleſſed for ever with thy bleſſing.

CHAP. VIII.

1 David overcometh the Philistims, and other strange nations, and maketh them tributaries to Israel.

After this now, David smote the Philistims and subdued them, and David tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground : he measured them with two cords to put them to death, and with one full cord to keepe them alive : so became the Moabites Dauids servants, and brought gifts.

3 David smote also Hadadezar the sonne of Rehob king of Zobah, as he went to recover his border at the river Euphrates.

4 And David tooke of them a thousand and seven hundred horsemen, and twentie thousand footmen, and David destroyed all the chariots, but he reserved an hundred chariots of them.

5 Then came the Aramites of Dammeſek to succour Hadadezar king of Zobah, but David slewe of the Aramites two and twentie thousand men.

6 And David put a garison in Aram of Dammeſek : and the Aramites became servants to David, and brought gifts. And the Lord saved David whereſoever he went.

7 And David tooke the shields of golde that belonged to the servants of Hadadezer, & brought them to Jerusalem.

8 And out of Beth, and Berothai (cities of Hadadezer) king David brought exceeding much brasse.

9 Then Toi king of Hamath heard how David had smitten all the hoste of Hadadezer.

10 Therefore Toi ſent Joram his sonne unto king David, to salute him, and to rejoyce with him, because he had fought against Hadadezer, and bearen him (for Hadadezer had warre with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brasse.

11 And king David did dedicate them unto the Lord with the silver and gold that he had dedicated of all the nations, which he had subdued :

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So David gave a name after that hee returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edom : throughout all Edom put he souldiers, and all they of Edom became Dauids servants : and the Lord kept David whithersoever he went.

15 Thus David reigned over all Israel, and executed judgement and justice unto all his people.

16 And Joab the sonne of Zeruiah was over the hoste, and Jothaphat the sonne of Ahijah was Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

1 David restoreth all the lands of Saul to Mephibosheth the sonne of Jonathan. 2 He appointeth Ziba to be to the profit of his lands.

And David said, Is there yet any man left of the house of Saul, that I may shew him mercie for Jonathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? and he said, I thy servant am.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Jonathan hath yer a sonne, lame of his feete.

4 Then the King said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king David ſent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan the sonne of Saul was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth? And hee answered, Behold thy servant.

7 Then David said unto him, Feare not: for I will surely shew thee kindness for Jonathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke upon such a dead dog as I am?

9 Then the king called Ziba Sauls servant, and said unto him, I have given unto thy masters son all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy servants shall till the land for him, and bring in the harvest : thy masters sonne may have foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteen sonnes, and twenty servants.)

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eat at my table, as one of the kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he

Or, in Gemelab.

Or, in all his enterprises. g Hagave judges meat in controversies, and was mercifull toward the people.

Or, writter of Chronicles. Or, was over the Cherethites. The Cherethites and Pelethites were as the kings guard, and had charge of his person.

a Because of mine oathe and promise made to Jonathan. 1. Sam. 20. 15.

b Such mercie as shall be acceptable to God. * Chap. 9. 4.

c Who was also called Eliam the father of Bath-sheba Dauids wife.

Or, lands.

d Meaning, a deſiſed perſon.

Or, nephew.

e Be ye provident overlords and governours of his lands, that they may be profitable.

f That Mephibosheth may have all things accommandment, as becometh a kings sonne.

This prayer is in effect, Shall we chiefly like Gods glory, and the accompaniment of his smile. For, found his heart disposed.

Therefore I may believe it will come to pass.

Or, Chron. 18. 11. 18. 40. 1. Or, Moabeyan. So that they have no more pain. He slew two as it pleased him, and reserved a third.

Or, enlarge. Or, Perath.

Or, bought the sies of the streets. Or, the Syrians. Or, of Damascus, which is, which is that part of Syria, where Damascus was. They payed tribute.

for the use of Temple.

Or, Antiochia.

Or, to aske. Or, bleſſe him. Or, seeing David victorious, he was not to retreat of age. Or, in his hand.

Or, Syria, or Moab.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of David are villanously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.

* 1.Chron.29,2.

After this the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

a The children of God are not unmindfull of a benefit received.

2 Then saide David, I will shewe kindnesse unto Hanun the sonne of Nahab, as his father shewed kindnesse unto mee. And David sent his servants to comfort him for his father. So Dauids servants came into the lande of the children of Ammon.

† Ehr. in thine eyes doeth David?

3 And the Princes of the children of Ammon said unto Hanun their lord, [†]Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, ^bto search the city, and to spie it out, and to overthrow it?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their country.

4 Wherefore Hanun tooke Dauids servants, and shayed off the halfe of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 ¶ When it was tolde unto David, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Jericho, untill your beards be growen, then retorne.

c That they had deserved Dauids displeasure, for the injurie done to his ambassadours. 1 Or, Syrians.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of David, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footmen, and of king Maacah a thousand men, and of Ith-roob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the hoaste of the strong men.

d There were divers parts of the country of Syria, whereby appeareth that the Syrians might have entertainment, as now the Swislers doe.

8 And the children of Ammon came out and put their armie in aray at the entering in of the gate, and the Aramites of Zoba, and of Rehob, and of Ith-roob, and of Maacah were by themselves in the field.

9 When Joab saw that the front of the battrell was against him before and behind, he chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people, he delivered into the hand of Abithai his brother, that hee might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I will come and succour thee.

e Here is declared wherefore warre ought to be undertaken for the defence of true religion and Gods people.

12 Be strong and let us be valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Joab, and the people that was with him joyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abithai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

1 Or, Hadazer. 1 Or, Euphrates.

16 And Hadazer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the

hoaste of Hadazer went before them.

17 When it was shewed David, then he gathered all Israel together, and passed over Jorden, and came to Helam: and the Aramites set themselves in aray against David, and fought with him:

18 And the Aramites fled before Israel: and David destroyed seven hundred charers of the Aramites: and fourtie thousand horsemen, and smote Shobach the captaine of his hoaste, who died there.

19 And when all the kings, that were servants to Hadazer, saw that they fell before Israel, they made peace with Israel, and served them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The city Rabbah is besieged. 4 David committeth adulterie. 17 Uriah is slain. 27 David marrieth Bathsheba.

And when the yeare was expired in the time when kings goe forth to battell, David sent Joab, and his servants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Jerusalem.

2 And when it was evening-tide, David arose out of his bed, and walked upon the roofof the kings palace: and from the roofof hee sawe a woman washing her selfe: and the woman was very beautifull to looke upon.

3 And David sent and inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 Then David sent messengers, and tooke her away: and shee came unto him and hee lay with her: (now shee was purified from her uncleannesse) and shee returned unto her house.

5 And the woman conceived: therefore shee sent and told David, and said, I am with childe.

6 ¶ Then David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah came unto him, David demanded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward David saide to Uriah, Goe downe to thine house, and wash thy feet: So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with all the servants of his lord, and went not downe to his house.

10 Then they told David, saying, Uriah went not downe to his house: and David sayd unto Uriah, Comme thou not from thy journey? why didst thou not goe downe to thine house?

11 Then Uriah answered David, The Arke and Israel, and Judah dwell in tents: and my lord Joab and the servants of my lord abide in the open helds: shall I then goe into mine house to eat and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

12 Then David said unto Uriah, Tary yet this day, and to morow I will sent thee away. So Uriah abode in Jerusalem that day, and the morrow.

13 Then David called him, and he did eate and drinke before him, and he made him drunke: and at even he went out to lie on his couch with the servants of his lord, but went not downe to his house.

14 And on the morow David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And

f Messengers greates joy

g Which were chiefest and principall persons he destroyed as 1.Chron.29,2 of the footmen which were 700 charers.

a The year following about the spring-time. 1.Chron.29,2

b Whereupon used to relax afternoon, it was made of Ith-roob, Chap.11,1

c Who was converted to true religion. Leviticus, 19,10 and 19,11

d Fearing, should be according to Law.

e David thought that if Uriah with his wife, his fault might be cloaked.

f Herby he would touch the vices contained that feeling the fidelitie and the gion of his favor, he would declare himselfe so forgetful of God, and injurious to his servants.

g He made him drinke more raly then he went to bed, thinking he would have been by his side.

15 And he wrote thus in the letter, ^b Put yee Uriah in the forefront of the strength of the battell, and recule ye backe from him, that hee may be smitten, and die.

16 ^c So when Joab besieged the citie, he assigned Uriah unto a place, where he knew that strong men were.

17 And the men of the city came out, and fought with Joab, and there fell of the people of the servants of David, and Uriah the Hittite also dyed.

18 Then Joab sent and told David all the things concerning the warre.

19 ^d And hee charged the messenger, saying, When thou hast made and ende of telling all the matters of the warre unto the King,

20 ^e And if the kings anger arise, so that he say unto thee, Wherefore approached ye unto the city to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of a Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy servant Uriah the Hittite is also dead.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Certainly the men prevailed against us, and came out unto us into the field, but we pursued them unto the entering of the gate.

24 But the shooters shot from the wall against thy servants, and some of the kings servants bee dead: and thy servant Uriah the Hittite is also dead.

25 Then David sayde unto the messenger, ^k Thus shalt thou say unto Joab, Let not this thing trouble thee: for the sword devoureth one as well as another: make thy battell more strong against the city, and destroy it, and encourage thou him.

26 ^g And when the wife of Uriah heard that her husband Uriah was dead, shee mourned for her husband.

27 So when the mourning was past, David sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that David had done, it displeased the Lord.

CHAP. XII.

¹ David reproved by Nathan, confesseth his sinne. ²⁸ The child conceived to adultery, dieth. ²⁴ Salomon is born. ³⁰ Rahab is taken. ³¹ The citizens are grievously punished.

Then the Lord sent ^a Nathan unto David, who came to him, and said unto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which he had bought and nourished up: and it grew up with him, and with his children also, and did eat of his owne morfels, and dranke of his owne cup, and slept in his bosome, and was unto him as his daughter.

4 Now there came a ^b stranger unto the rich man, who refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come unto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ^c David was exceeding wroth with the man, and said unto Nathan, As the Lord liveth, the man that hath done this thing, I shall surely die.

6 And he shall restore the lambe ^d foure fold, because he did this thing, & had no pitie thereof.

7 Then Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, ^e I anoynted thee King over Israel, and delivered thee out of the hand of Saul.

8 And gave thee thy lords ^f house, and thy lords ^g wives into thy bosome, and gave thee the house of Israel, and of Judah, and would moreover (if that had bene too little) have given thee ^h such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the ⁱ children of Ammon.

10 Now therefore the sword shall never depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus sayd the Lord, Behold, I will raise up evil against thee out of thine owne house, and will ^j take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this ^k sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then David said unto Nathan, ^l I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sinne, thou shalt not die.

14 Howbeit, because by this deed thou hast caused the enemies of the Lord to ^m blaspheme, the childe that is borne unto thee, shall surely die.

15 ⁿ So Nathan departed unto his house: and the Lord stroke the childe that Uriahs wife bare unto David, and it was sicke.

16 David therefore besought God for the child, and fasted, and ^o went in, and lay all night upon the earth.

17 Then the Elders of his house arose ^p to come unto him, and to cause him to rise from the ground: but he would not, neither did hee eat ^q meate with them.

18 So on the seventh day the childe died: and the servants of David feared to tell him that the childe was dead: for they sayd, Behold, while the childe was alive, we spake unto him, and he would not hearken unto our voyce: how then shall wee say unto him, The child is dead, ^r so to vex him more?

19 But when David saw that his servants whifpered, David perceived that the childe was dead: therefore David said unto his servants, Is the childe dead? And they sayd, He is dead.

20 Then David ^s arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eat.

21 Then ^t said his servants unto him, What thing is this, that thou hast done? thou diddest fast and weepe for the child while it was alive, but when the childe was dead, thou diddest rise up, and eat meate.

^a Ebr. the anger of David was kindled.
^b Ebr. is the childe of death.

^c Exod. 11, 1.
^d 1 Sam. 16, 7.

^e For David succeeded Saul in his kingdom.

^f The Jews understand this of Eglah and Michal, or of Rispah and Michal.

^g That is, greater things then these: for Gods love and benefits increase toward him, if by their ingratitude they stay him not.
^h Thou hast most cruelly given him into the hands of Gods enemies.

ⁱ Deut. 48, 30.
^j Chap. 16, 28.

^k Meaning, openly, as at noone dayes.
^l Eccles. 47, 11.

^m For the Lord seeketh but that the sinner would turne to him.
ⁿ In saying, that the Lord hath appointed a wicked man to reigne over his people.

^o To wit, to his privie chamber.

^p Thinking by his instant prayer that God would have restored his child, but God hath otherwise determined.

^q Ebr. and he will doe himselfe evil.

^r Shewing that our lamentations ought not to be excessive, but moderate: and that we must praye God in all his doings.
^s As they which considered not that God granteth many things to the fowls and teares of the faithfull.

22 And hee sayd, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will have mercy on me, that the child may live?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to mee.

24 ¶ And David comforteth Bath-sheba his wife, and went in unto her, and lay with her, * and she bare a sonne, and hee called his name Salomon, also the Lord loved him.

25 For the Lord had sent † by Nathan the p Prophet: therefore † he called his name Jedidiah, because the Lord loved him.

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and tooke the citie of the Kingdome.

27 Therefore Joab sent messengers to David, saying, I have fought against Rabbah, and have taken the citie of waters.

28 Now therefore, gather the rest of the people together, and besiege the citie, that thou maist take it, least † the victorie be attributed to mee.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Davids head: and hee brought away the spoile of the citie in exceeding great abundance.

31 And hee carried away the people that was therein, and put them under † lawes, and under yron harrowes, and under axes of yron, and cast them into the pile-kilne: even thus did he with all the cities of the children of Ammon. Then David and all the people returned unto Jerusalem.

CHAP. XIII.

14 Amnon Davids sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOW after this, so it was, that Absalom the sonne of David having a fayre sister, whose name was † Tamar, Amnon the sonne of David loved her.

2 And Amnon was so fore vexed, that hee fell sicke for his sister Tamar: for she was a † virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Davids brother: and Jonadab was a very subtil man.

4 Who said unto him, Why art thou, the kings sonne, so leane from day to day: wilt thou not eate? I me? Then Amnon answered him, I love Tamar my brother Absaloms sister.

5 And Jonadab said unto him, Lie downe on thy bed, and make thy self sicke: and when thy father shall come to see thee: say unto him, I pray thee let my sister Tamar come, and give mee meat, and let her dress me in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himself sicke: and when the king came to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of † cakes in my sight, that I may receive meat at her hand.

7 Then David sent home Tamar, saying, Goe now to thy brother Ammons house, and dress him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee tooke † flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee rooke a pan, and † powdered them out before him, but he would not eat. Then Amnon said, Can ye every man to goe out from me: so every man went out from him.

10 Then Amnon sayd unto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eat, hee tooke her, and said unto her, Come, lie with me, my sister.

12 But he answered him, Nay, my brother, doe not force mee: for no such thing † ought to be done in Israel: commit not this folly.

13 And I, † whether shall I cause my shame to goe: and thou shalt be as one of the fooles in Israel: now therefore I pray thee speake to the king, for he will not denie me unto thee.

14 Howbeit hee would not hearken unto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the love wherewith he had loved her, and Amnon said unto her, Up, get thee hence.

16 And she answered him, † There is no cause: this evill (to put me away) is greater then † other that thou diddest unto me: but he would not heare her.

17 But called his † servant that served him, and said, Put this woman now out from me, and looke the doore after her.

18 (And shee had a garment of † divers colours upon her: for with such garments were the Kings daughters that were virgins, apparelled) Then his servant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of divers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Absalom her brother sayd unto her, Hath Amnon thy brother beene with thee? Now yer bee I still, my sister: hee is thy brother: let not this thing grieve thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But, when King David heard all these things, he was very wroth.

22 And Absalom said unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepshearers in † Baal-hazor, which is beside Ephraim, and † Absalom called all the kings sonnes.

24 And Absalom came to the King, and sayd, Behold now, thy servant hath sheepshearers: I pray thee, that the king with his servants would goe with thy servant.

25 But the King answered Absalom, Nay my sonne, I pray thee let us not goe all, least wee be chargeable unto thee. Yet Absalom lay fore upon him: howbeit hee would not goe, but † thanked him.

26 Then said Absalom, But, I pray thee, shall

n By this consideration he appeased his sorrow.

* Marth. 2. 20 To wit, the Lord, 1. Chron. 12. 9.

† Ebr. by the hand of.

p To call him Salomon.

q Meaning, David, 1. Chron. 22. 5.

r That is, the chief city and where all the conduits are, is as good as taken.

† Ebr. my name be called upon it.

* 1. Chron. 29. 2. That is, three-score pound after the weight of the common talent.

t Signifying that as they were malicious enemies of God, so he put them to cruel death.

a Tamar was Absaloms sister both by father and mother, and Ammons only by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked that can lacke counsell to further it.

d Meaning, some delicate and delectable meats.

i Or, pale.

e That is, hee ved them out.

f For the virgins are ashamed that before which they are afraid to come in the sight of God.

* Levitic. 18. 17 Or, how dost thou put away my shame?

g As a lewd and wicked person.

† Or, for this cause.

† Or, boy.

h For that was of divers colours or pieces of those dyes which had in great admiration, Or, Judg. 13. 14.

i For though he conceived into vengeance in his heart, yet he seemed it to be a caupon served, as comforted his sister.

† Or, in the place of Baal.

k To wit, hee had her, thereby to make wicked people.

† Ebr. thanked.

not my brother I Amnon goe with us? And the king answered him, Why should he go with thee?

27 But Abſalom was iſtant upon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſervants, ſaying, Marke now when Ammons heart is merry with wine, and when I ſay unto you, Smite Amnon, kill him, feare not, for have not I commanded you? be bold therefore, and play the men.

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: and all the kings ſonnes aroſe, and every man gate him up upon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, ſaying, Abſalom hath ſlaine all the Kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the ground, and all his ſervants ſtood by with their cloathes rent.

32 And Jonadab the ſonne of Shimeah Davids brother answered and ſaid, Let not my lord ſuppoſe that they have ſlaine all the youngmen the Kings ſonnes: for Amnon onely is dead, † becauſe Abſalom had reported ſo, ſince hee forced his ſiſter Tamar.

33 Now therefore let not my lord the King take the thing ſo grievouſly: to thinke that all the Kings ſonnes are dead: for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the yongman that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the kings ſonnes come: as thy ſervant ſaid, ſo it is.

36 And aſſoone as hee had left ſpeaking, behold, the kings ſonnes came, and lift up their voyces and wept: and the king alſo and all his ſervants wept exceedingly fore.

37 But Abſalom fled away, and went to Talmat the ſonne of Ammihur king of Geſhur: and David mourned for his ſonne every day.

38 So Abſalom fled, and went to Geſhur, and was there three yeares.

39 And king David deſired to go forth unto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIV.

1 Abſalom is reconciled to his father by the ſubtiltie of Ioab.
24 Abſalom may not ſee the Kings face. 25 The beauty of Abſalom. 30 He cauſeth Ioab to come to be burnt, and is brought to his fathers preſence.

¶ Then Ioab the ſonne of Zeruiah perceived, that the kings heart was toward Abſalom,

2 And Ioab ſent to Tekoah, and brought thence a ſubtill woman, and ſaid unto her, I pray thee, ſaine thy ſelfe to mourne, and now put on mourning apparell, and be anynt not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and ſpeake on this manner unto him, (for Ioab taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake unto the king, and fell downe on her face to the ground, and did obeifance, and ſaid, † Helpe, O king.

5 Then the king ſaid unto her, What aileth thee? And ſhe answered, I am indeed a widow, and mine husband is dead:

6 And thine handmaid had two ſonnes, and

they two ſtrove together in the field, (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him for the ſoule of his brother whom hee ſlewe, that wee may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leave to mine husband neither name nor poſteritie upon the earth.

8 And the king ſaid unto the woman, Goe to thine houſe, and I will give a charge for thee.

9 Then the woman of Tekoah ſaid unto the King, My lord, O King, this trespaffe be on me, and on my fathers houſe, and the King and his throne be guiltleſſe.

10 And the king ſaid, Bring him to me that ſpeaketh againſt thee, and he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king remember the Lord thy God, that thou wouldeſt not ſuffer many revengers of blood to deſtroy, leaſt they ſlay my ſonne. And he answered, As the Lord liveth, there ſhall not one haire of thy ſonne fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaid ſpeake a word to my lord the King. And he ſaid, Say on.

13 Then the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? or why doth the King, as one which is faultie, ſpeake this thing, that hee will not bring againe his baniſhed?

14 For we muſt needs die, and we are as water ſpilt on the ground, which cannot be gathered up againe: neither doeth God ſpare any perſon, yet doeth hee appoint means, not to caſt out from him, him that is expelled.

15 Now therefore, that I am come to ſpeake of this thing unto my lord the King, the cauſe is that the people I have made me afraid: therefore thine handmaid ſaid, Now will I ſpeake unto the King: it may be that the king will performe the requeſt of his handmaid.

16 For the king will heare, to deliver his handmaid out of the hand of the man that would deſtroy mee, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for my lord the King is even as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king now ſpeake.

19 And the king ſaid, Is not the hand of Ioab with thee in all this? Then the woman answered, and ſaid, As thy ſoule liveth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath ſpoken: for even thy ſervant Ioab bade me, and he put all theſe words in the mouth of thine handmaid.

20 For to the intent that I ſhould change the forme of ſpeech, thy ſervant Ioab hath done this thing, but my lord is wiſe according to all wiſdome of an Angel of God, to underſtand all things that are in the earth.

21 ¶ And the king ſaid unto Ioab, Behold

P 3 now.

d Becauſe he hath ſlaine his brother, he ought to be ſlaine according to the Law, Gen. 9. 6. Exod. 21. 12.

e As touching the breach of the Law which puniſheth blood, let me beare the blame.

f Or, innocent.

g Swear that they ſhall not revenge the blood, which are many in number.

g Why doeſt thou give contrary ſentence in thy ſonne Abſalom?

h Or, accept.
i God hath provided wayes (as ſanctuaries) to ſave them oft times, whom man judgeth worthy death.
j For I thought they would kill this mine heire.

† Ebr. reſt.
k Is of great wiſdome to diſcerne right from wrong.

l Haſt not thou done this by the counſell of Ioab?

m By ſpeaking rather in a parable than plainly.
n Or, none can hide ought from the King.

Preceding to the king that Amnon was most deare unto him.

Such is the pride of the wicked masters, that in all their wicked commandments they think to be obeyed.

Lamenting, as that felt the wrath of God upon his house, Chap. 13. 16.

Ebr. because it was put in Abſaloms mouth.

Or, take it no heart.

Or, but.

Or, one after another.
Or, That onely Amnon is dead.

For Maſſah this mother was the daughter of this Talmat, Chap. 3. 3.

Or, ceaſed.

That the king favoured him.

Or, wife.

In token of mourning: for they ſaid anything to ſeem cheerfull.

Ebr. put words in her mouth.

Ebr. Save.

Ebr. a widow woman.

Under this parable the deſcription of the death of Amnon by Abſalom.

n I have granted thy request.

† Ebr. blessed.

o Covering hereby his affection, and shewing some part of justice to please the people.

p Which weighed 6. li. 4. ounces after half an ounce the shekel.

q Or, possession. The wicked are impatient in their affection, and spare no unlawfull meanes to compass them.

r If I have offended by revenging my sisters dishonour: thus the wicked justifie themselves in their evil.

† Ebr. made him.

a Which were as a gird to fet forth his estate.
b Or, controversie.

b That is, nothing of what city or place he was.

c Thus by flatter, flatterie and faire promises the wicked seeke preferment.

now, I have done this thing, goe then, and bring the yong man Abfalom againe.

22 And Joab fell to the ground on his face, and bowed himselfe, and † thanked the King. Then Joab said, This day thy servant knoweth, that I have found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his servant.

23 ¶ And Joab arose, and went to Geshur, and brought Abfalom to Jerusalem.

24 And the King said, Let him turne to his owne house, and nor see my face. So Abfalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beauty as Abfalom: from the sole of his foote even to the top of his head there was no blemish in him.

26 And when he polled his head, (for at every yeares end he polled it: because it was too heavy for him, therefore hee polled it) hee weighed the haire of his head at two hundredth shekels by the kings weight.

27 And Abfalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke upon.

28 ¶ So Abfalom dwelt the space of two yeares in Jerusalem, and saw not the kings face.

29 Therefore Abfalom sent for Joab to send him to the King, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he said unto his servants, Behold, Joab hath a field by my place, and had barley therein: go and set it on fire: and Abfaloms servants set the field on fire.

31 Then Joab arose, and came to Abfalom unto his house, and sayd unto him, Wherefore have thy servants burnt my field with fire?

32 And Abfalom answered Joab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king, for to say, Wherefore am I come from Geshur? It had bene better for me to have bene there still: now therefore let mee see the kings face: and if there be any trespass in mee, let him kill mee.

33 Then Joab came to the king, and told him: and hee called for Abfalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Abfalom.

CHAP. XV.

a The praefises of Abfalom to aspire to the kingdom. 14 David and his flee. 32 Davids prayer. 34 Hushai is sent to Abfalom to discover his counsell.

After this, Abfalom † prepared him charrets, and horses, and fiftie men to runne before him.

2 And Abfalom rose up early, and stood hard by the entering in of the gate: and every man that had any matter, and came to the king for judgement, him did Abfalom call unto him, and sayde, Of what city art thou? And hee answered, Thy servant is of one of the tribes of Israel.

3 Then Abfalom sayd unto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abfalom said moreover, Oh that I were made Judge in the land, that every man which hath any matter of controversie, might come to mee, that I might doe him justice.

5 And when any man came neare to him, and did him obeyfance, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Abfalom to all Israel,

that came to the King for judgement: so Abfalom stale the hearts of the men of Israel.

7 ¶ And after fourtie yeares, Abfalom said unto the King, I pray thee, let mee go to Hebron, and render my vowe which I have vowed unto the Lord.

8 For thy servant vowed a vowe when I remained at Geshur, in Aram, saying, If the Lord shall bring mee againe indeede to Jerusalem, I will serve the Lord.

9 And the king said unto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Abfalom sent spies throughout all the tribes of Israel, saying, When yee heare the found of the trumpet, ye shall say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundredth men out of Jerusalem, that were called: and they went in their simplicitie, knowing nothing.

12 Also Abfalom sent for Ahithophel the Gilonite Davids counsellor, from his city Giloh, while hee offered sacrifices: and the treason was great: for the people increased still with Abfalom.

13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then David said unto all his servants that were with him at Jerusalem, Up, and let us flee: for wee shall not escape from Abfalom: make speede to depart, least he come suddenly and take us, and bring evill upon us, and smite the city with the edge of the sword.

15 And the kings servants said unto him, Behold, thy servants are ready to do according to all that my lord the king shall appoint.

16 So the king departed and all his household † after him, and the king left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a place farre off.

18 And all his servants went about him, and all the Cherethites and all the Felethites, and all the Gittites, even fixe hundredth men which were come after him from Gath, went before the king.

19 Then said the King to Ittai the Gittire, Wherefore comest thou also with us? Returne and abide with the King, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with us? I will go whither I can: therefore returne thou, and cary againe thy brethren: mercie and truth be with thee.

21 And Ittai answered the King, and said, As the Lord liveth, and as me lord the king liveth, in what place my lord the king shall be, whether in death or life, even there surely will thy servant be.

22 Then David said to Ittai, Come, and goe forward. And Ittai the Gittire went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and all the people went forward, but the King passed over the brooke Kidron: and all the people went over toward the way of the wilderness.

24 ¶ And loe, Zadok also was there, and all the Levites with him, bearing the Arke of the covenant of God: and they set downe the Arke of God, and Abiathar went up untill the people were all come out of the city.

d By ending them from heere to heere. e Counting the time that Israelites had asked a King Samuel.

f By offering peace-offering which was to doe in any place.

g And bid to feast in Hebron.

† Ebr. went and increased.

h Whose heart saw that David so possessed would leave a mischief untempted.

† Ebr. chide.

† Ebr. abide.

i Or, house. j To wit, Jerusalem. k There were the kings priests, as some write, counsellors. l Who as some write was the kings name of Gath.

m Meaning, of his family. n God repaid thee thy fidelity and fidelity.

o To wit, the hundredth men.

p Which was charge of the tabernacle, and the Arke. q To wit, the Arke.

25 Then the King said unto Zadok, Carry the Arke of God againe into the citie: If I shall finde favour in the eyes of the Lord, he will bring mee againe, and shew me both it and the Tabernacle thereof.

26 But if he thus say, I have no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The King said againe unto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you, to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, untill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Jerusalem, and they taried there.

30 And David went up to the mount of olives, and wept as hee went up, and had his head covered, and went barefooted: and all the people that was with him, had every man his head covered, and as they went up, they wept.

31 Then one tolde David, saying, Ahithophel is one of them that have conspired with Absalom: and David said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then David came to the top of the mount where hee worshipped God: and behold, Hushai the Archite came against him with his coate torne, and having earth upon his head.

33 Unto whom David sayd, If thou goe with me, thou shalt be a burden unto me.

34 But if thou returne to the citie, and say unto Absalom, I will be thy servant, O King (as I have beene in time past thy fathers servant, so will I now by thy servant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye send me every thing that ye can heare.

37 So Hushai Davids friend went into the citie: and Absalom came into Jerusalem.

CHAP. XVI.

1 The infidelity of Ziba. 5 Shimei curseth David. 16 Hushai cometh to Absalom. 21 The counsell of Ahithophel for the concubines.

When David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figges, and a bottle of wine.

2 And the King said unto Ziba, What meanest thou by these? and Ziba said, They be gifts for the Kings household to ride on, and bread, and dried figges for the young men to eat, and wine, that the faint may drinke in the wilderness.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the King to Ziba, Behold thine

are all that pertained unto Mephibosheth. And Ziba said, I beseech thee, let me finde grace in thy sight, my lord, O King.

5 ¶ And when King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

6 And he cast stones at David, and at all the servants of King David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus sayd Shimei when he cursed, Come forth, come forth thou murderer, and wicked man.

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abithai the sonne of Zeruiah unto the King, Why doth this dead dog curse my lord the King: let me goe, I pray thee, and take away his head.

10 ¶ But the King sayd, What have I to doe with you, yee sonnes of Zeruiah? for he curseth even because the Lord hath bidden him curse David: who dare then say, Wherefore hast thou done so?

11 And David sayd to Abithai, and to all his servants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Jemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and doe me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine over against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite, Davids friend, was come unto Absalom, Hushai sayd unto Absalom, God save the King, God save the King.

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered unto Absalom, Nay, but whom the Lord, and his people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And moreover, unto whom shall I doe service? not to his sonne? as I served before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Give counsell what we shall doe.

21 And Ahithophel sayd unto Absalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

¶ Ebr. I worship.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

¶ Ebr. man of blood.

† Ebr. man of Belial.

e Reproaching him as though by his meanes Mephibosheth and Abner were slaine.

* 1 Sam. 24, 15. and Chap. 3, 8.

f David felt that this was the judgement of God for his sinne, and therefore humbled himself to his rod.

¶ Or, my teares. g Meaning, that the Lord will send comfort to him, when they are oppressed.

h To wit, at Bahurim.

¶ Ebr. let the king live.

i Meaning, David.

¶ Ebr. the second time.

k Suspecting the change of the Kingdome, and so his owne overthrow, he giveth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority.

1 It was so esteemed for the success thereof.

a The wicked are so greedy to execute their malice, that they leave none occasion, that may further the same.

b Meaning, David.

† Ebr. was right in the eyes of Absalom.
† Ebr. what is in his mouth.

¶ Or, given such counsell.

c Hushai sheweth himself faithfull to David, in that he reprooveth this wicked counsell and purpose.

¶ Or, tary all night.

¶ Ebr. have a breath of ruine.

† Ebr. mess.

¶ Or, we will sampe against him.

¶ Or, commanded.
d That counsell which seemed good at the first to Absalom, verſ. 4.
e For by the counsell of Hushai, he went to the battell, where he was destroyed.

23 And the counsell of Ahithophel which he counsell in those dayes, was like as one had asked counsell at the oracle of God: for was all the counsell of Ahithophel both with David and with Absalom.

CHAP. XVII.

7 Ahithophels counsell is overthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hild in the well. 22 David goeth over Jordan. 23 Ahithophel hangeth himself. 27 They bring victuals to David.

Moreover, Ahithophel said to Absalom, a Let me chase out now twelve thousand men, and I will up and follow after David this night.

2 And I will come upon him: for hee is weary, and weake handed: so I will feare him, and all the people that are with him shall flee, and I will smite the king onely.

3 And I will bring againe all the people unto thee, and when all thall returne, (b the man whom thou seekest being slaine) all the people shall be in peace.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then sayd Absalom, Call now Hushai the Archite also, and let us heare likewise † what hee saith.

6 So when Hushai came to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken thus: shall we doe after his saying, or no? tell thou.

7 Hushai then answered unto Absalom, The counsell that Ahithophel hath given is not c good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and will not lodge with the people.

9 Behold, hee is hid now in some cave, or in some place: and though some of them be overthrowen at the first, yet the people shall heare, and say, The people that follow Absalom, † be overthrowen.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall † shrink and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered unto thee, from Dan even to Beer-sheba as the sand of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come upon him in some place, where we shall find him, and we will upon him as the dew falleth on the ground: and of all the men that are with him, we will not leave him one.

13 Moreover, if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we will draw it into the river, untill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had determined to destroy the d good counsell of Ahithophel, that the Lord might e bring evill upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the Priest, Of this and that manner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus have I counsell.

16 Now therefore send quickly, and shew

David, saying, Tary not this night in the fields of the wilderness, but rather get thee f over, least the king be devoured, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En-rogel: (for they might not be seene to come into the city) and a maid went, and told s them, and they went and shewed king David.

18 Nevertheless, a young man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a covering over the wells mouth, and spread grounde corne thereon, that the thing should not be knowne.

20 And when Absaloms servants came to the wife into the house, they sayd, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone over the brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And as soon as they were departed, the other came out of the well, and went and told king David, and said unto him, Up, and get you quickly over the water: for k such counsell hath Ahithophel given against you.

22 Then David arose, and all the people that were with him, and they went over Jordan l untill the dawning of the day, so that there lacked not one of them, that was not come over Jordan.

23 ¶ Now when Ahithophel saw that his counsell was not followed, he saddled his asse, and arose, and he went home unto his city, and put his household in order, and m hanged himself, and died, and was buried in his fathers grave.

24 ¶ Then David came to Mahanaim. And Absalom passed over Jordan, hee, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra, an Israelite, that went in to Abigail the daughter of n Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel,

28 o brought beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought hony, and butter, and sheepe, and cheefe of kine for David, and for the people that were with him, to eat: for they sayd, The people is hungry, and wearie, and thirstie in the wilderness.

CHAP. XVIII.

1 David divideth his armie into three parts. 9 Absalom is hanged, slaine and cast into a pit. 33 David lamenteth the death of Absalom.

Then David a numbred the people that were with him, and set over them captaines of thousands, and captaines of hundreds.

2 And David sent forth the third part of the people under the hand of Joab, and the third part

f That is, over Jordan.

¶ Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God doth succore his, in their greatest dangers.

i The Childe readeth: Now they have paid the Jordan.

k To wit, to pursue thee with all haste.

l They travell all night, and by morning had al their company passed over.

m Gods just vengeance even in this life is poured on them which are enemies, traitors, or persecutors his Church.

n Who was called Ithai Davids Father.

o God sheweth himself most liball to him, when they seeme to be utterly desolate.

a For certain of the Reuben, Gadites, and of halfe tribe, could not beare the violence of the snow against the flocks, and therefore joined with David.

part under the hand of Abishai Joabs brother, the son of Zerviah: and the other third part under the hand of Ittai the Gittite. And the King sayd unto the people, I will goe with you my self also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard us, neither will they passe for us, though halfe of us were slaine: but thou art now worth ten thousand of us: therefore now it is better that thou succour us out of the citie.

4 Then the King said unto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreths and by thousands.

5 And the king commanded Joab and Abishai, and Ittai, saying, Entreate the yong man Abfalom gently for my sake. And all the people heard when the King gave all the Captains charge concerning Abfalom.

6 So the people went out into the felde to meere Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were slaine before the servants of David: so there was a great slaughter that day, even of twentie thousand.

8 ¶ For the battell was scattered over all the country: and the wood devoured much more people that day then did the sword.

9 ¶ Now Abfalom met the servants of David, and Abfalom rode upon a mule, and the mule came under a great thicke oake: and his heade caught hold of the oake, and he was taken up betweene the heaven and the earth: and the mule that was under him went away.

10 And one that saw it, told Joab, saying, Behold, I saw Abfalom hanged in an oake.

11 Then Joab sayd unto the man that tolde him, And hast thou indeed seene? Why then didst not thou then smite him to the ground, and I would have given thee ten *shekels* of silver, and agilde?

12 Then the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not lay mine hand upon the Kings sonne: for in our hearing the King charged thee, and Abishai, and Ittai, saying, Beware lest any touch the yong man Abfalom.

13 If I had done it, it had bene the danger of my life: for nothing can be hid from the King: yea, thou thy self wouldest have bene against me.

14 Then sayd Joab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them through Abfalom, while he was yet alive in the mids of the oake.

15 And ten servants that bare Joabs armour, compassed about and smote Abfalom, and slewe him.

16 Then Joab blew the trumpets, and the people returned from pursuing after Israel: for Joab held backe the people.

17 And they tooke Abfalom, and cast him into a great pit in the wood, and laid a mightie great heape of stones upon him: and all Israel fled every one to his tent.

18 Now Abfalom in his life time had raken and reared him up a pillar, which is in the Kings dale: for he said, I have no sonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called unto this day, Abfaloms place.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let mee runne and beare the King tidings that the Lord hath delivered him out of the hand of his enemies.

20 And Joab sayd unto him, Thou shalt not bee the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

21 Then sayd Joab to Cush, Go tell the King what thou hast seene. And Cush bowed himself unto Joab, and ranne.

22 Then sayd Ahimaaz the sonne of Zadok againe to Joab, What, I pray thee, if I also runne after Cush? And Joab sayd, Wherefore now wilt thou runne my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee sayd unto him, Runne. So Ahimaaz ran by the way of the plaine, and overwent Cush.

24 Now David sate betweene the two gates, and the watchman went to the top of the gate upon the wall, and lift up his eyes, and sawe, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the King said, If he be alone, hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called unto the porter, and sayd, Behold, another man runneth alone. And the King said, He also bringeth tidings.

27 And the watchman said, I me thinketh the running of the foremost is like the running of Ahimaaz the sonne of Zadok. Then the King sayd, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and sayd unto the King, Peace be with thee: and he fell downe to the earth upon his face before the King, and sayd, Blessed be the Lord thy God, who hath shut up the men that lift up their hands against my Lord the King.

29 And the King sayd, Is the yong man Abfalom safe? And Ahimaaz answered, When Joab sent the Kings servant, and me thy servant, I saw a great tumult, but I knew not what.

30 And the King sayd unto him, Turne aside, and stand here: so he turned aside, and stood still.

31 And behold, Cush came, and Cush sayd, Tidings my lord the King: for the Lord hath delivered thee this day out of the hand of all that rose against thee.

32 Then the king sayd unto Cush, Is the yong man Abfalom safe? And Cush answered, The enemies of my Lord the king, and all that rise against thee to doe thee hurte, be as that yong man is.

33 And the king was moved, and went up to the chamber over the gate, and wept: and as hee went, thus he said, O my sonne Abfalom my sonne, my sonne Abfalom, would God I had died for thee, O Abfalom, my sonne, my sonne.

CHAP. XIX.

7 Joab encourageth the king. 8 David is restored. 23 Shimei is pardoned. 24 Mephiboseth meeteth the king. 36 Barzai departeth. 41 Israel striketh with Judah.

And it was told Joab, Behold, the king weepeth and mourneth for Abfalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The king soroweth for his sonne.

† Ebr. judged.

g For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Abfaloms death.

h He sate in the gate of the city of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I see the running.

i He had experience of his fidelity, Chap. 17, 21.

† Or, delivered up.

k To wit, Cush, who was an Ethiopian.

† Ebr. tidings is brought.

l Because he considereth both the judgement of God against his name, and could not otherwise hide his fatherly affection toward his sonne.

† Ebr. salvation, or deliverance.

3 And

|| Or, by stealth.

a As they do that mourne.

b At Mahanaim.

|| Or, captaines.

† Ebr. been right in thine eyes.
† Ebr. to the heart of thy servant.

c Where the most resort of the people haunted.

d Every one blame another and strove, who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

f By this policie David thought that by winning of the captaine, he should have the hearts of all the people.

g Who had before reviled him. Chap. 16. 23.

* Chap. 16. 2.

* Chap. 16. 15.
h For in his adversitie he was his most cruell enemy, and now in his prosperitie, seeketh by flattery to creepe into favour.

3 And the people went that day into the city secretly, as people confounded hide themselves when they flee in battell.

4 So the King hid his face, and the king cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 Then Joab came into the house to the King, and sayd, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sonnes, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy princes, nor servants: therefore this day I perceive, that if Absalom had lived, and we all had died this day, that then it would have pleased thee well.

7 Now therefore up, come out, and speake comfortably unto thy servants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worfe unto thee, then all the evill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the gate: and they told unto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled every man to his tent.

9 ¶ Then all the people were at strife throughout all the tribes of Israel, saying, The King saved us out of the hand of our enemies, and hee delivered us out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we annoyed over us, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King David sent to Zadok and to Abiathar the Priests, saying, Speake unto the Elders of Judah, and say, Why are yee behinde to bring the King againe to his house (for the saying of all Israel is come unto the King, even to his house.)

12 Ye are my brethren: my bones and my flesh are ye: Wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me, and more also, if thou be not captaine of the hoste to me for ever in the roome of Joab.

14 So hee bowed the hearts of all the men of Judah, as of one man: therefore they sent to the King, saying, Returne thou with all thy servants.

15 ¶ So the king returned, and came to Jordan. And Judah came to Gilgall, for to goe to meete the king, and to conduct him over Jordan.

16 ¶ And Shimei the sonne of Gera, the sonne of Jemini, which was of Bahurim, hastened and came downe with the men of Judah to meete king David.

17 And a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteene sonnes and twenty servants with him: and they went over Jordan before the King.

18 And there went over a boate to cary over the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come over Jordan.

19 And said unto the king, Let not my lord impure wickednesse unto me, nor remember the thing that thy servant did wickedly when my lord the King departed out of Jerusalem, that

the king should take it to his heart.

20 For thy servant doeth know, that I have done amisse: therefore behold, I am the first this day of all the house of Joseph that am come to goe down to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lords annoynted?

22 And David said, What have I to doe with you, ye sonnes of Zeruiah, that this day ye should be adversaries unto mee? shall there any man die this day in Israel? for doe not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die, and the king sware unto him.

24 ¶ And Mephiboseth the sonne of Saul came downe to meete the king, and had neither washed his feet, nor dressed his beard, nor washed his cloathes from the time the king departed, untill he returned in peace.

25 And when he was come to Jerusalem, and met the king, the king said unto him, Wherefore wentest not thou with me, Mephiboseth?

26 And he answered, My lord the King, my servant deceived me: for thy servant said, I would have mine asse saddled to ride thereon, for to goe with the king, because thy servant is lame.

27 And he hath accused thy servant unto my lord the king: but my lord the king is as an angel of God: doe therefore thy pleasure.

28 For all my fathers house were but dead men before my lord the king, yet diddest thou set thy servant among them that did eate at thine owne table: what right therefore have I yet to crie any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba, divide the lands.

30 And Mephiboseth said unto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went over Jordan with the king to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourescore yeeres olde, and hee had provided the king of sustenance, while he lay at Mahanaim, for he was a man of very great substance.

33 And the king said unto Barzillai, Come over with mee, and I will feede thee with mee in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king to Jerusalem?

35 I am this day fourescore yeeres olde; and can I discern betweene good or evill? Hath thy servant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of the singing men and women? wherefore then should thy servant be any more a burthen unto my lord the king?

36 Thy servant will goe a little away over Jordan with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy servant turne backe againe, that I may die in mine owne citie, and be buried in the grave of my father and of my mother: but behold thy servant Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the King answered, Chimham shall go with

i By Joseph to meaneth Ephraim. Manasse and jamin (wherein was) because the three were one stand. Numa, 11.

k By my hands, or during my life as read 1. King. 2. 9.

l When Mephiboseth being at Jerusalem had met the King.

* Chap. 16. 4. m Able for his wisdom to help in all matters. n Worshy to do for Saul credit toward thee.

o David desired to take his life from him because he knew the crowne much worse, knowing that he did not merit them.

† Ebr. how many dayes are the yeeres of my life?

p He thought that he merited to receive benefites of him, whom he was able to do his vice againe.

q My count

with mee, and I will doe to him that thou shalt be content with : and whatsoever thou shalt require of mee, that I will doe for thee.

39 So all the people went over Jorden : and the king passed over : and the king kissed Barzilai, and blessed him, and he returned unto his owne place.

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stollen thee away, and have brought the king and his household, and all Davids men with him over Jorden ?

42 And all the men of Judah answered the men of Israel, Because the king is neare of kinne to us : and wherefore now be ye angry for this matter : have we eaten of the kings cost, or have we taken any bribes ?

43 And the men of Israel answered the men of Judah, and said, Wee have ten parts in the king, and have also more right to David then yee : why then did yee disperse us, that our advice should not be first had in restoring our king ? And the words of the men of Judah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against David. 10 Joab killeth Amasa traiterously. 22 The head of Sheba is delivered to Joab. 33 Davids chiefe officers.

Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Jemini) and hee blew the trumpet, and said, Wee have not part in David, neither have we inheritance in the sonne of Ishai, every man to his tents, O Israel.

2 So every man of Israel went from David and followed Sheba the sonne of Bichri, but the men of Judah clave fast unto their King, from Jorden even to Jerusalem.

3 When David then came to his house to Jerusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them : but they were enclosed unto the day of their death, living in widowhood.

4 ¶ Then said the King to Amasa, Assemble mee the men of Judah within three dayes, and be thou here present.

5 So Amasa went to assemble Judah, but hee taried longer then the time which he had appointed him.

6 Then David said to Abishai, Now shall Sheba the sonne of Bichri do us more harme then did Absalom : take thou therefore thy lords servants and follow after him, least he get him walled cities, and escape us.

7 And there went out after him Joabs men, and the Cherethites and the Pelethites, and all the mighty men : and they departed out of Jerusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Joabs garment that he had put on, was girded unto him, and upon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it used to fall out.

9 And Joab sayd to Amasa, Art thou in

health, my brother ? and Joab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Joabs hand : for therewith hee smote him in the fifth rib, and shed out his bowels to the ground, and he smote him not the second time : so he died : then Joab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Joabs men stood by him, and said, He that favoureth Joab, and hee that is of Davids part, let him goe after Joab :

12 And Amasa wallowed in blood in the mids of the way : and when the man saw that all the people stood still, he remooved Amasa out of the way into the field, and cast a cloath upon him, because he saw that every one that came by him, stood still.

13 ¶ When he was remooved out of the way, every man went after Joab, to follow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel unto Abel, and Bethmaachah and all places of Berim, and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neare to Bethmaachah, and they cast up a mount against the city, and the people thereof stood on the ramper, and all the people that was with Joab, destroyed and cast downe the wall.

16 Then cryed a wise woman out of the city, Heare, heare, I pray you, say unto Joab, Come thou hither, that I may speake with thee.

17 And when he came neare unto her, the woman said, Art thou Joab ? And he answered, Yea. And she said to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, They spake in the olde time, saying, They should aske of Abel : and so they have continued.

19 I am one of them that are peaceable, and faithful in Israel : and thou goest about to destroy a city, and a mother in Israel : why wilt thou devour the inheritance of the Lord ?

20 And Joab answered, and said, God forbid, God forbid it mee, that I should beivre or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift up his hand against the king, even against David : deliver us him onely, and I will depart from the city. And the woman said unto Joab, Behold, his head shalbe thrown to thee over the wall.

22 Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichri, and cast it to Joab : then he blew the trumpet, and they retired from the city, every man to his tent : and Joab returned to Jerusalem unto the King.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiah the sonne of Jehoiada over the Cherethites, and over the Pelethites.

24 And Adoram over the tribute, and Josaphat the sonne of Ahilud the Recorder.

25 And Sheia was Scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Iairite was chiefe about David.

CHAP. XXI.

1 Three deare yeares. 9 The vengeance of the sonnes of Saul lighteth on his seven finnes, which are hanged. 15 Four great battels, which David had against the Philistines.

† Ebr. peace.

† Ebr. doubled not his stroke.

h He Rood by Amasa at Joabs appointmeut.

i Unto the city Abel, which was neere to Bethmaachah.

k That is, he went about to overthrow it.

l She sheweth that the old custome was not to destroy a city before peace was offered, Deut. 20, 10, 11. m She speaketh in the name of the citie.

n Hearing his fault told him, he gave place to reason, and required onely him that was author of the treason.

† Ebr. they were scattered.

* Chap. 3, 16.

o Either in dignitie, or familiaritie.

Then

† Ebr. years after years.
† Ebr. fought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seed of Abraham.
* Joh. 9, 3, 16, 17.

b Wherewith may your wrath be appeased, that you may pray to God to remove this plague from his people?
c Save onely of Sauls stocke.

d Of Sauls kinfmen.
e To pacifie the Lord.

* 1. Sam. 18, 3. and 20, 8, 42.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18, 19. for Michal was the wife of Paltiel, 1. Sam. 25, 44. and never had childe, 2. Sam. 6, 23.
† Ebr. fell.
g Which was in the moneth Abib or Nisan, which contained part of March and part of April.
h To make her a tent wherein she prayed to God to turne away his wrath.

i Because drought was the cause of this famine, God by sending of raine shewed that hee was pacified.
j Or, rest.
* 1. Sam. 31, 10.

k. For where the magistrate suffereth fault, unpunished, there the plague of God lieth upon the land.

Then there was a famine in the dayes of David three yeeres † together: and David † asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

2 Then the King called the Gibeonites, and said unto them, (Now the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, unto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Judah.)

3 And David sayde unto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will have no silver nor golde of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 Then they answered the king, The man that consumed us, and that imagined evill against us, so that wee are destroyed from remaining in any coast of Israel,

6 Let seven men of his ^d sonnes be delivered unto us, and wee will hang them up * unto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will give them.

7 But the king had compassion on Mephiboseth the sonne of Jonathan the sonne of Saul, because of the * Lords oath, that was betwene them, *even* betwene David and Jonathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare unto Saul, *even* Armoni and Mephiboseth, and the five sonnes of Michal, the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Mehoathite.

9 And hee delivered them unto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they † died *all* seven together: and they were slaine in the time of harvest: in the ^e first dayes, and in the beginning of barley harvest.

10 Then Rizpah, the daughter of Aiah tooke ^b sackcloth and hanged it up for her upon the rocke, from the beginning of harvest, untill water dropped upon them from the heaven, and suffered neither the birds of the aire to light on them by day, nor beast of the field by night.

11 ¶ And it was tolde David, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And David went and tooke the bones of Saul and the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stollen them from the street of Beth-Ishan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the cuntry of Benjamin in Zelah, in the grave of Kish his father: and when they had performed all that the King had commanded, God was then * appeased with the land.

15 ¶ Again the Philistims hath warre with Israel: and David went downe, and his servants

with him, and they fought against the Philistims, and David fained.

16 Then Ithi-benob which was of the sonnes of Haraphah (the head of whose speare weighed three hundred ^a shekels of brasse) *even* he being girded with a new sword, thought to have slaine David.

17 But Abihai the sonne of Zerviah succoured him, and smote the Philistim, and killed him. Then Davids men sware unto him, saying, Thou shalt go no more out with us to battell, least thou quench the ^a light of Israel.

18 ¶ And after this also there was a battell with the Philistims at ^a Gob, then Sibbechai the Hushathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Jaare-oregim, a Bethlehemite slew ^a Goliath the Gittite: the staffe of whose speare was like a weavers beame.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on every hand fixe fingers, and on every foote fixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reviled Israel, Jonathan the sonne of ^a Shima the brother of David slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of David, and by the hands of his servants.

CHAP. XXII.

^a David after his victories praised God. ^b The anger of God toward the wicked. ^c His prophesies of the rejection of the Jews, and devotion of the Gentiles.

And David spake the words of this ^a song unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, * The Lord is my brocke and my forresse, and he that delivereth mee.

3 God is my strength, in him will I trust: my shield, and the horne of my salvation, my hie tower and my refuge: my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the ^c pangs of death have compassed me: the floods of ungodlinesse have made me afraid.

6 The sorowes of the grave compassed mee about: the snares of death overtook mee.

7 But in my tribulation did I call upon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heavens mooved and shooke because he was angry.

9 ^d Smoke went out at his nostrils, and consuming ^e fire out of his mouth: coales were kindled thereat.

10 Hee ^f bowed the heavens also, and came downe, and darkenesse was under his feete.

11 And he rode upon ^g Cherub and did flie: and he was seene upon the wings of the winde.

12 And hee made darkenesse a Tabernacle round about him, *even* the gatherings of waters, and the cloudes of the aire.

l That is, of the race of giants, which came to nine hundred three quarters.

m For the joy and wealth of the Country that was in the possession of the gold and silver.
o Called Gath. Saph is called Gath, 1. Chron. 11, 29. p That is, the brother of Gath, whose name was, 1. Chron. 11, 29.

* 1. Sam. 18, 3.

a In token of wonderful love, that he received of God.

* Psal. 124, b By the strength of these comfortable means, which were in faith was brought in all nations, as Or, rocks.

c As David (who was the figure of Christ) was in Gods power, delivered from all dangers: so Christ and his Church shall overcome most grievous dangers, and death.

d That is, dark and vapour. e Lightning and thunder. f So it seemed when the sun was dark. g To see his momentary change the world.

By this description of a tempest he declareth the power of God against his enemies.

He alludeth to the miracle of the Red Sea.

I was so beset, that all means seemed to faile.

Toward Saul and mine enemies.

I attempted nothing without his commandment.

Their wickedness cause that thou seemest to forget by wonted mercy.

The winner that had ashen to succour his, never faileth.

He useth extraordinary means to make me win and strong holds. O, heele.

He acknowledgeth that God is the author of his victories, who are his strength.

13. At the brightness of his presence ^b the coles of fire were kindled.

14. The Lord thundred from heaven, and the most High gave his voyce.

15. He shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16. The chanelles also of the sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17. He sent from above, and tooke me: he drew me out of many waters.

18. Hee delivered me from my strong enemy, and from them that hated mee: for they were too strong for me.

19. They ^k prevented me in the day of my calamitie, but the Lord was my stay.

20. And brought me forth into a large place: he delivered me, because he favoured me.

21. The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

22. For I kept the wayes of the Lord, and did not ^m wickedly against my God.

23. For all his Lawes were before mee, and his statutes: I did not depart therefrom.

24. I was upright also toward him, and have kept me from my wickednesse.

25. Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

26. With the godly thou wilt shew thy self godly: with the upright man thou wilt shew thy self upright.

27. With the pure thou wilt shew thy self pure, and with the ⁿ froward thou wilt shew thy self froward.

28. Thus thou wilt save the poore people: but thine eyes are upon the haucie, to humble them.

29. Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30. For by thee have I broken thorow an hoste, and by my God have I leaped over a wall.

31. The way of God is ^o uncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.

32. For who is God besides the Lord? and who is mighty, save our God?

33. God is my strength in battell, and maketh my way upright.

34. He maketh my feete like ^r hinds feete, and hath set me upon mine high places.

35. He reacheth mine hands to fight, so that a bow of brasse is broken with mine armes.

36. Thou hast also given me the shield of thy salvation, and thy loving kindnesse hath caused me to increase.

37. Thou hast enlarged my steps under me, and mine heeles have not slid.

38. I have pursued mine enemies, and destroyed them, and have not turned againe untill I had consumed them.

39. Ye, I have consumed them and trust them thorow, and they shall not arise, but shall fall under my feete.

40. For thou hast ^q girded me with power to battell, and them that arose against mee, hast thou subdued under me.

41. And thou hast given me the neckes of mine enemies, that I might destroy them that hate me.

42. They looked about, but there was none to save them, even unto the ^r Lord, but he answered them not.

43. Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44. Thou hast also delivered me from the contentions of my people: thou hast preserved mee to be the head over nations: the people which I knew not, doe serve me.

45. Strangers ^t shall be in subjection to me: as soone as they heare, they shall obey me.

46. Strangers shall shrink away, and feare in their privie chambers.

47. Let the Lord live, ^u and blessed bee my strength: and God, even the force of my salvation be exalted.

48. It is God that giveth mee power to revenge me, and subdueth the people under me.

49. And rescueth me from mine enemies: (thou also hast lift me up from them that rose against me, thou hast delivered me from the cruell man.

50. Therefore I will praise thee, O Lord, among the ^v nations, and will sing unto thy Name.)

51. Hee is the tower of salvation for his king, and sheweth mercy to his anoynted, even to David, and to his feede ^w for ever.

CHAP. XXIII.

1. The last words of David. 2. The wicked shall be pluckt up as thornes. 3. The names and fallies of his mighty men. 4. He desired water, and would not drinke it.

These also be the ^a last words of David, David the sonne of Ithai saith, even the man who was set upon high, the anoynted of the God of Jaakob, and the sweete finger of Israel saith.

2. The Spirit of the Lord spake by me, and his word was in my tongue.

3. The God of Israel spake to me, the strength of Israel said, Thou shalt beare rule over men, being just, and ruling in the feare of God.

4. Even as the morning light when the sunne riseth the morning, I say, without clouds, so shall mine house be, and not as the ^c graffe of the earth is by the bright raine.

5. For so shall not mine house be with God: for hee hath made with mee an everlasting covenant perfect in all points, and sure: therefore all mine health and whole desire is, that he will not make it grow so.

6. But the wicked shall be every one as thornes thrust away, because they cannot bee taken with hands.

7. But the man that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8. These bee the names of the mighty men whom David had: Hee that sat in the seate of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.

9. And after him was Eleaz the sonne of Dodo, the sonne of Ahohi, one of the three worthies with David, when they ^t defied the Philistims gathered there to battell, when the men of Israel were gone up.

10. Hee arose and smote the Philistims, untill his hand was wearie, and his ^g hand clave unto the sword: and the Lord gave great victorie the same day, and the people returned after him.

^r The wicked in their necessity are compelled to flee to God, but is too late.

^f Meaning of the Jewes, who conspired against me.

^t Not willingly obeying me, but dissemblingly.

^u Let him shew his power, that is the governour of all the world.

^v Rom. 15, 9.

^w Chap. 7, 13.

^a Which he spake after that he had made the Psalmes.

^b Meaning, hee spake nothing but by the motion of Gods Spirit.

^c Which groweth quickly, and fadeth soone.

^d But that my Kingdome may continue for ever according to his promise.

^e As one of the Kings counsell.

^f 1. Chron. 11, 12. Or, assailed with danger of their lives.

^g Meaning, fled from the battell.

^h By a campe which came of wearinesse and straining.

* 1.Chron.11.27.

h Which hath neither respect to many nor few, when he will shew his power.
i Or, giants.

i Being overcome with weariness and thirst.

k Bridling his affection, and also desiring God not to be offended for that rash enterprise.

* 1.Chron.11.20.

† Ebr. Saine.

l Or, Ish-hai.

m Or, a comely man.
n Which was as big as a weavers beame, 1.Chron. 11.23.

o He was more valiant then the thirty that follow, and not so valiant as the six before.
p Chap.11.18.

* 1.Chron.11.27.
q Or, Pelenite.
r Divers of these had two names, as appeareth 1.Chron. 11. and also many more are there mentioned.

him onely to spoile.

11 After him ^{was} * Shammah the sonne of Age, the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gave ^h great victory.

13 ¶ Afterward three of the thirty captaines went downe, and came to David in the harvest time unto the cave of Adullam, and ^h hoste of the Philistims pitched in the valley of ^h Rephaim.

14 And David ^{was} then in an holde, and the garison of the Philistims ^{was} then in Beth-lehem.

15 And David ⁱ longed, and said. Oh, that one would give me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake unto the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to David, who would not drinke thereof, but ^k powred it for an offering unto the Lord.

17 And said, O Lord, be it farre from me, that I should do this. Is not this the blood of the men that went in jeopardy of their lives? therefore he would not drinke it. These things did these three mighty men.

18 ¶ * And Abishai the brother of Joab, the sonne of Zeruiah, was chiefe among the three, and hee lifted up his speare against three hundreth. ^l and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not unto the ^{first} three.

20 And Benaiah the sonne of Jehoiada the sonne of ^h a valiant man, which had done many actes, and ^{was} of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lion in the mids of a pit in the time of snow.

21 And he slew an Egyptian ^a man of great stature, and the Egyptian had ^a speare in his hand, but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Jehoiada, and had the name among the three worthies.

23 He was honourable among ^m thirty, but he attained not to the ^{first} three: and David made him of his counsell.

24 ¶ * Asahel the brother of Joab ^{was} one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ^h Paltire: Ira the sonne of Ikkeish the Tekoite:

27 Abiezer the Anethorhite: * ^h McBunnai the Hufarhite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the river of Gaash:

31 Abi-albon the Arbathite: Azmaveth the Barhumite:

32 Elithaba the Shaalbonite: of the sonne of Jahean, Jonathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi: Eliam the sonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite: the armour-bearer of Joab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Urijah the Hittite, ^o thirty and seven in all.

CHAP. XXIII.

ⁱ David causeth the people to be numbered. ^{to} He repenteth, and chuseth to fall into Gods hands. ^{is} Seventie thousand perish with the pestilence.

AND the wrath of the Lord was ^a againe kindled against Israel, and ^b he mooved David against them. in that he said, Goe, number Israel and Judah.

2 For the King sayd to Joab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the ^c number of the people.

3 And Joab sayd unto the King, The Lord thy God increase the people an hundreth fold moe then they bee, and that the eyes of my lord the King may see it: but why doeth my lord the king desire this thing?

4 Notwithstanding the kings word prevailed against Joab and against the captaines of the hoste: therefore Joab and the captaines of the hoste went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jorden, and pitched in Aroer at the right side of the city that is in the mids of the ^h valley of Gad, and toward Jazer.

6 Then they came to Gilead, and to ^h Tah-tim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ^h Tyrus, and to all the cities of the Hivites and of the Canaanites, and went toward the South of Judah, even to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the end of nine months and twenty dayes.

9 ¶ And Joab delivered the number and summe of the people unto the king: and there were in Israel ^a eight hundreth thousand strong men that drew swords, and the men of Judah were ^e five hundreth thousand men.

10 Then Davids heart smote him, after that he had numbred the people: and David said unto the Lord, I have sinned exceedingly, in that I have done: therefore now, Lord, I beseech thee, take away the trespass of thy servant: for I have done very foolishly.

11 ¶ And when David was up in the morning, the word of the Lord came unto the Prophet Gad Davids ^f Seer, saying,

12 Goe, and say unto David, Thus said the Lord, I offer thee three things, chuse thee which of them I shall doe unto thee.

13 So Gad came to David, and shewed him, and said unto him, Wilt thou that ^g seven yeeres famine come upon thee in thy lande, or wilt thou

o These came to David, and hee chose to fall into the hands of the Lord.

a Before the plague was sent, David was plagued with the plague, and hee chose to fall into the hands of the Lord.

c Because hee had this to say to the king, hee was not to be trusted, and hee was not to be trusted.

h Or, river.
i Or, to the northward and inhabited.
j Or, Zai.

d According to Joabs count, there were all there were eleven hundred thousand.
e Concluding under that name Benjamin: for else they had four hundred and seventy thousand.
f Whom God appointed for David and his house for above four hundred years past for the benevolence: and this was the first yearre to the end should have added other four yeeres more.
g 1.Chron.21.12.

thou see three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land: now advise thee, and see, what answer I shall give to him that sent mee.

14 ¶ And David said unto Gad, I am in a wonderfull strait: let us fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning even unto the time appoynted: and there dyed of the people from Dan even to Beer-sheba seventie thousand men.

16 And when the Angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evill, and said to the Angel, that destroyed the people, It is sufficient, holde nowe thine hand. And the Angel of the Lord was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the Lord (when he saw the Angel that smote the people) and said, Behold, I have sinned, yea, I have done wickedly, but these sheepe, what have they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to David, and said unto him, Go up, reare an altar unto the Lord in the threshing-floore of Araunah the Jebusite.

19 And David (according to the saying of

Gad) went up, as the Lord had commanded.

20 And Araunah looked, and sawe the king and his servants comming towards him, and Araunah went out, and bowed himself before the King on his face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? Then David answered, to buy the threshing-floore of thee for to build an altar unto the Lord, that the plague may cease from the people.

22 Then Araunah said unto David, Let my lord the King, take and offer what seemeth him good in his eyes, behold the oxen for the burnt-offering, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king give unto the king: and Araunah said unto the king, The Lord thy God be favourable unto thee.)

24 Then the king said unto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt-offering unto the Lord my God of that which doth cost mee nothing. So David bought the threshing-floore, and the oxen for fiftie shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and the Lord was appealed toward the land, and the plague ceased from Israel.

1 Called also Ornan, 1. Chron. 21, 10.

in That is, abundantly: for as some write, he was King of Jerusalem before David wanne the tower.

n Some write that every tribe gave 50 which make 500. or that afterward he bought as much as came to 550 shekels. 1. Chron. 21, 25.

THE FIRST BOOKE of the KINGS.

THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of David, Salomon and the rest of the Kings unto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then savoureth them when his word is truly set forth, vertue esteemed, vice punished and concord maintained) fall to decay and come to nought: as appeareth by the dividing of the kingdome under Roboam, and Ieroboam, which before were but all one people, and now by the just punishment of God were made two, whereof Judah and Benjamin clave to Roboam, and this was called the kingdome of Judah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Judah had his throne in Jerusalem, and the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh, should come of the stocke of David, the genealogie of the Kings of Judah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned over Judah in Jerusalem, as Ahab did over Israel in Samaria.

CHAP. I.

3 Abisag keeps David in his extreme age. 5 Adonijah usurpeth the kingdome. 30 Salomon is anointed king. 50 Adonijah fleeth to the altar.

NOW when King David was olde, and stricken in yeeres, they covered him with cloathes, but no heate came unto him.

2 Wherefore his servants sayd unto him, Let there be sought for my lord the king a yong virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maide throughout all the coasts of Israel, and found one Abisag a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith, ex-

alted himselfe, saying, I will be king. And he gat him chaets and horsemen, and fifty men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Absalom.

7 And he tooke counsell of Joab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah.

8 But Zadok the Priest, and Benajah the sonne of Jehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattell by the stone of Zoheleth, which is by En-rogel, and called all his brethren the kings sons, and all the men of Judah the kings servants.

10 But Nathan the Prophet, and Benajah, and the mighty men, and Salomon his brother hee called not.

d Reads 1. Sam. 15, 1.

† Ebr. dayes.

† Ebr. his words were with Joab. e They tooke his part and followed him.

¶ Or, the fountains.

f As the Cherethites and Pelishtines.

11 Where-

* 1 Sam. 3, 4.

g For Adonijah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors.
† Ebr. sinners.

l Acknowledging him to be true and worthy King as the figure of his Christ.

† Ebr. let the king Adonijah live.

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

n Mooved by the Spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ.

11 Wherefore Nathan spake unto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adonijah the sonne* of Haggith doth reigne, and David our lord knoweth it not?

12 Now therefore come and I will now give thee counsell, how to save thine owne & live, and the life of thy sonne Salomon.

13 Goe, and get thee in unto King David, and say unto him, Diddest not thou my lord, O King, sweare unto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit upon my throne? why ^{is} then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and ^h confirme thy words.

15 ^g So Bath-sheba went in unto the King into the chamber, and the king was very olde, and Abithag the Shunammite ministred unto the King.

16 And Bath-sheba bowed and made obeysance unto the king. And the king sayd, What is thy matter?

17 And he answered him, My Lord, thou swarest by the Lord thy God unto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit upon my throne.

18 And behold, now ^{is} Adonijah king, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cartell, and theepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Joab the Captaine of the hoste: but Salomon thy servant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For eis when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be ^k reputed t vile.

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king upon his face l to the ground.

24 And Nathan said, My lord, O king, haft thou said, Adonijah shall reigne after me, and he shall sit upon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cartell, and theepe, and hath called all the kings sons, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God save king Adonijah.

26 But mee thy servant, and Zadok the Priest, and Benaiah the sonne of Jehoiada, and thy servant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy ^m servant, who should sit on the throne of my lord the king after him?

28 ^g Then king David answered and said, Call me Bath-sheba. And the came in to the kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liveth, who hath redeemed my soule out of all adversitie,

30 That as I ⁿ sware unto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit upon my throne in my place: so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reverence unto the king, and said, God save my lord king David for ever.

32 ^g And king David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada. And they came before the King.

33 Then the king said unto them, Take with you the ^o servants of your lord, and cause Salomon my sonne to ride upon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the priest and Nathan the Prophet anoynt him there king over Israel, and blow ye the trumpet, and say, God save king Salomon.

35 Then come up after him, that he may come and sit upon my throne: and he shall be king in my stead: for I have † appointed him to be prince over Israel, and over Judah.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, So be it, and the Lord God of my lord the king † ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne about the throne of my lord king David.

38 So Zadok the priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God save king Salomon.

40 And all the people came up after him, and the people piped with pipes, and rejoyced with great joy, so that the earth rang with the sound of them.

41 ^g And Adonijah and all the ghesstes that were with him, heard it (and they had made an end of eating) and when Joab heard the found of the trumpet, he said, What meaneth this noise and uproare in the city?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the priest came: and Adonijah said, Come in: for thou art a ⁿ worthy man, and bringest ^q good tidings.

43 And Jonathan answered, and said to Adonijah, Verely our lord king David hath made Salomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet have anoynted him king in Gihon, and they are gone up from thence with joy, and the city is mooved: this is the noise that yee have heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the kings servants came ^r to blesse our Lord king David, saying, God make the name of Solomon more famous then thy name, and exalt his throne above thy throne: therefore the king worshipped upon the ^t bed.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to sit

o Meaning, the Kings servants such as were of his guard.

† Ebr. command.

† Ebr. say.

p Wherewith accustomed to anoynt the king, and the holy anointment, 30, 35.
† Ebr. blesse.

q Ebr. a good power.
r He praised him more than, thinking he have heard more terrible news, but God wrought things contrary to his expectation, and so did hee downe his pride.

s To salute him, and to pay him, and to praye for him.

t He gave him thanks for his good service.

fit on my throne this day, even in my sight;

49 Then all the ghesstes that were with Adonijah, were afraid, and rose up, and went every man his way.

50 And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the hornes of the altar.

51 And one told Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let King Salomon sweare unto me this day, that he will not slay his servant with the sword.

52 Then Salomon said, If hee will shew himself a worthy man, there shall not an haire of him fall to the earth; but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obey-fances unto King Salomon. And Salomon sayd unto him, Goe to thine house.

CHAP. II.

1 David exhorted Salomon, and giveth charge concerning Joab, Barzilai, and Shimei. 10 The death of David. 17 Adonijah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars room.

Then the dayes of David drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the a way of all the earth: be strong therefore, and shew thy self a man.

3 And take heede to the bcharge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his judgments, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in every thing whereunto thou turnest thee.

4 That the Lord may confirme his worde which he spake unto me, saying, If thy sonnes take heede to their way, that they walke before mee in trueth, with all their hearts, and with all thy power, * t thou shalt not (said he) want one of thy posteritie upon the throne of Israel.

5 Thou knowest also what Joab the sonne of Zerviah did to mee, and what hee did to the two captaines of the hostes of Israel, unto * Abner the sonne of Ner, and unto * Amasa the sonne of Jether, whom he slew, and shed blood of bartell in peace, and put the blood of warre upon his girdle that was about his loynes, and in his shooes that were on his feet.

6 Doe therefore according to thy wisdom, and let thou not his hoare head go downe to the grave in peace.

7 But shew kindnes unto the sonnes of * Barzilai the Gileadite, and let them be among them that eate at thy table: f for so they came to mee when I fled from Absalom thy brother.

8 And beholde, with thee * is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meet me at Jorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe unto him: therefore thou shalt cause his hoare head to goe downe to the grave with blood.

10 So * David slept with his fathers, and was buried in the citie of David.

11 And the dayes which David * reigned upon Israel, were fourtie yeeres: seven yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Jerusalem.

12 ¶ * Then fate Salomon upon the throne of David his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and thece said, A Comcest thou peaceably? and hee sayd, Yea.

14 He said moreover, I have a sute unto thee. And he said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, trefuse me not. And hee said unto him, Say on.

17 And he said, Speake, I pray thee, unto Salomon the King, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee unto the King.

19 ¶ Bath-sheba therefore went unto King Salomon, to speake unto him for Adonijah: and the king rose to meete her, and * bowed himself unto her, and fate downe on his throne: and hee caused a seate to be set for the kings mother, and the fate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King said unto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 But king Salomon answered and said unto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Joab the sonne of Zerviah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liveth, who hath established me, and set mee on the throne of David my father, who hath also made mee an house, as he * promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and hee smote him that he died.

26 ¶ Then the King said unto Abiathar the Priest, Go to Anathoth unto thine owne fields: for thou art t worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest unto the Lord, that he might * fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: (for Joab had turned after Adonijah, but hee turned not after Absalom) and Joab fled unto the Taberna-

* AQt 2, 29. and 13, 35.
* 2 Sam. 5, 4. and 1 Chron. 29, 26, 27.

* 1 Chron. 29, 23.

h For the feared least hee would worke treason against the king.

i In signe of their favour and consent.

† Ebr. cause not my face to turne away.

k In token of reverence, and that others by his example might have her in greater honour.

l Meaning, that if he should have granted Abishag, which was so deare to his father, he would afterward have aspired to the kingdome.

* 2 Sam. 7, 12, 13.

¶ Or, fell upon him.

¶ Or, possessions. † Ebr. man of death. m When he fled before Absalom, 2 Sam. 17, 24.

* 1 Sam. 7, 31, 35.

n Hee tooke Adonijahs part when he would have usurped the kingdome, Chap. 17.

cle of the Lord, and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Joab was fled unto the Tabernacle of the Lord, and beholde, *he is by the* o altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Goe, fall upon him.

30 And Benaiah came to the Tabernacle of the Lord, and said unto him, Thus saith the King. Come out. And he said, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and p smite him, and bury him, that thou maiest take away the blood, which Joab shedde causeles, from me, and from the house of my father.

32 And the Lord shall bring his blood upon his owne head, for he smote two men more righteous and better then he, and slew them with the sword, and my father David knew not: *to wit,* * Abner the sonne of Ner, captaine of the hoast of Israel, and * Amasai the sonne of Jether, captaine of the hoast of Judah.

33 Their blood shall therefore returne upon the head of Joab, and on the head of his seede for ever: but upon David, and upon his seede, and upon his house and upon his throne shall there be peace for ever from the Lord.

34 So Benaiah the sonne of Jehoiada went up, and smote him and slew him, and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Jehoiada in his rourne over the hoaste: and the king set Zadok the * Priest in the rourne of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and saide unto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest over the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be upon thine owne head.

38 And Shimei said unto the king, The thing is good: as my lord the king hath said, so will thy servant doe. So Shimei dwelt in Jerusalem many dayes.

39 And after three yeeres two of the servants of Shimei fled away unto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his servants: and * Shimei went, and brought his servants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said unto him, Did I not make thee to sweare by the Lord, and protested unto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidst unto me, The thing is good, that I have heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King saide also to Shimei, Thou knowest all the wickednesse whereunto thine heart is privie, that thou diddest to David my fa-

ther: the Lord therefore shall bring thy wickednesse upon thine owne head.

45 And let king Salomon be blessed, and the throne of David established before the Lord for ever.

46 So the king commanded Benaiah the sonne of Jehoiada: who went out and smote him that he died. And the * kingdom was x established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giveth him wisdom. 16 The pleading of the two harlots, and Salomons sentence therein.

Salomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the * citie of David, untill hee had made an end of building his owne house, and the house of the Lord, and the wall of Jerusalem round about.

2 Onely the people sacrificed in the b hie places, because there was no house built unto the Name of the Lord, untill those dayes.

3 And Salomon loved the Lord, walking in the ordinances of David his * father: onely hee sacrificed and offered incense in the hie places.

4 And the king went to d Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer upon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall give thee?

6 And Salomon said, Thou hast shewed unto thy servant David my father great mercy, * when he walked before thee in truth, and in righteousness, and in uprightness of heart with thee: and thou hast * kept for him this great mercie, and hast given him a sonne, to sit on his throne, as *appeareth* this day.

7 And now, O Lord my God, thou hast made thy servant king in stead of David my father: and I am but a yong childe, and know not how to f goe out and in.

8 And thy servant is in the mids of thy people, which thou hast chosen, even a great people, which cannot be told nor numbered for multitude.

9 * Give therefore unto thy servant an understanding heart, to judge thy people: that I may discern betweene good and bad: for who is able to judge this thy * mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thy self long life, neither hast asked riches for thy self, nor hast asked the life of thine b enemies, but hast asked for thy self understanding to heare judgement,

12 Beholde, I have done according to thy wordes: loe, I have given thee a wife and understanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like unto thee.

13 And I have also * given thee that, which thou hast not asked, both riches and honour, so that among the Kings there * shall be none like unto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father David did walke, I will prolong thy dayes.

15 And

o Thinking to be saved by the holiness of the place.

p For it was lawfull to take the wilfull murderer from the altar, Exod. 21, 14.

* 2. Sam. 3, 27.
* 2. Sam. 20, 10.

q Joab shalbe justly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

f Thus God appointeth the wayes and meanes to bring his just judgements upon the wicked.

t His covetous mind mooved him rather to venture his life, then to loose his worldly profit, which he had by his servants.

u For though thou wouldst denie, yet thine owne conscience would accuse thee for reviling and doing wrong to my father, 2. Sam. 16, 5.

* 1. Chron. 2, 10. x Because all his enemies were destroyed.

* Chap. 7, 1. a Which was Beth-jehon.

b Where also were appointed before the temple was built to offer unto the Lord. c For his father had commanded him to obey the Lord, and walk in his wayes. Chap. 2, 3. d For there was the Tabernacle. 2. Chron. 3, 6.

f Or, as he was kept.

e Thou hast performed thy promise.

f That is, who have himselfe executing the charge of his people. * 1. Chron. 2, 10. g Or, obedient.

g Which is many in number.

h That is, the thine enemies should die.

* Math. 23, 11. i Or, had no root.

* Chap. 27, 1.

He knew that
had appeared
into him in a
dream.

Or, victuals.
by this example
appeareth that
had kept promise
with Salomon in
judging him
in house.

She stole the
little child
away, because she
might both avoide
the shame and
punishment.

Except God
were Judges under-
standing, the im-
becitie of the
religion shall
perchance the just
use of the in-
nocent.

Her motherly
affection herein
appeareth that she
rather indure
perilous of the
law, then see her
child cruelly
killed.

That is, his
chief officers.
He was the
sonne of Achi-
sai and Zadok
the priest.

Not Abiathar
whom Salomon
had put from his
office, Chap. 1. 27.
nor another of
his Name.
Chap. 1. 14.

15 And when Salomon awoke, behold it was
a dreame, and he came to Jerusalem, and stood
before the Arke of the covenant of the Lord, and
offered burnt-offerings, and made peace-offerings,
and made a feast to all his servants.

16 ¶ Then came two harlots unto the king,
and stood before him.

17 And the one woman said, Oh my Lord, I
and this woman dwell in one house, and I was de-
livered of a child with her in the house.

18 And the third day after that I was delivered,
this woman was delivered also, and we were in the
house together; no stranger was with us in the house
save we twaine.

19 And this womans sonne died in the night:
for the overlay him.

20 And she arose at midnight, and I tooke my
sonne from my side, while thine handmaide slept,
and layed him in her bosome, and layed her dead
sonne in my bosome.

21 And when I arose in the morning to give my
sonne sucke, behold, he was dead: and when I had
well considered him in the morning, behold, it was
not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my
sonne liveth, and thy sonne is dead. Again she
sayd, No, but thy sonne is dead, and mine alive:
thus they spake before the king.

23 Then said the king, She saith, This that li-
veth is my sonne, and the dead is thy sonne: and
the other saith, Nay, but the dead is thy sonne, and
the living is my sonne.

24 Then the king said, Bring me a sword: and
they brought out a sword before the king.

25 And the king said, Divide ye the living child
in twaine, and give the one halfe to the one, and
the other halfe to the other.

26 Then spake the woman, whose the living
child was, unto the king, for her compassion was
kindled toward her sonne, and she sayd, Oh my
lord, give her the living child and slay him not:
but the other said, Let it be neither mine nor thine,
but divide it.

27 Then the king answered and said, Give
her the living child, and slay him not: this is his
mother.

28 And all Israel heard the judgement which
the king had judged, and they feared the king: for
they saw that the wisdom of God was in him to
doe justice.

CHAP. IV.

1 The princes and rulers under Salomon. 22 The purveyance
for his victuals. 26 The number of his horses. 32 His
bookes and writings.

And king Salomon was king over all Israel.

2 And these were his Princes, b Azariah
the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shitha,
Scribes, Jehoiaphat the sonne of Ahilud, the Re-
corder,

4 And Benaiah the sonne of Jehoiada was
over the hoste, and Zadok and Abiathar, Priests,

5 And Azariah the sonne of Nathan was over the
officers, and Zabud the sonne of Nathan, Priest, was
the kings friend,

6 And Ahithar was over the household, and
Adoniram the sonne of Abda was over the tri-
bute.

7 ¶ And Salomon had twelve officers over
all Israel, which provided victuals for the king

and his household: each man had a moneth in the
yeere to provide victuals.

8 And these are their names: the sonne of Hur
in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Sha-
albim and Beth-shebeth, and Elon and Beth-
hanan:

10 The sonne of Hefed in Aruboth, to whom
pertained Shochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of
Dor, which had Taphath the daughter of Salomon
to wife.

12 Baana the sonne of Ahilud in Taanach,
and Megiddo, and in all Beth-shean, which is
by Zartana beneath Izreel, from Beth-shean to
Abelmeholah, even till beyond over against
Jokmeam.

13 The sonne of Geber in Ramoth Gilead,
and his were the townes of Jair, the sonne of
Manasseh, which are in Gilead, and under him
was the region of Argob, which is in Bashan:
threescore great cities with walles and bares of
brasse.

14 ¶ Ahinadab the sonne of Iddo had to Ma-
hanaim:

15 Ahimaaz in Naphtali, and he tooke Basmath
the daughter of Salomon to wife:

16 Baanath the sonne of Hushai in Asher and in
Aloth:

17 Jehoiaphat the sonne of Paruah in Issa-
char:

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the country of
Gilead, the land of Sihon king of the Amorites,
and of Og king of Bashan, and was officer alone in
the land.

20 Judah and Israel were many, as the sand of
the sea in number, feating, drinking, and making
merrie.

21 * And Salomon reigned over all king-
domes, from the River unto the land of the Philis-
tines, and unto the border of Egypt, and they
brought presents, and served Salomon all the dayes
of his life.

22 And Salomons victuals for one day were
thirtie measures of fine flour, and threescore
measures of meale:

23 Ten fat oxen, and twentie oxen of the pa-
stures, and an hundred sheepe, beside harts, and
buckes, and bugles, and fat fowle.

24 For he ruled in all the region on the other side
of the River, from Tiphah even unto Azzah,
over all the kings on the other side the River:
and he had peace round about him on every side.

25 And Judah and Israel dwelt without feare
every man under his vine, and under his fig-tree,
from Dan even to Beer-sheba, all the dayes of
Salomon.

26 ¶ And Salomon had fourtie thousand
stalles of horses for his charrets, and twelve thou-
sand horsemen.

27 And these officers provided victuall for king
Salomon, and for all that came to king Salomons
table, every man his moneth, and they suffered to
lacke nothing.

28 Berlay also and straw for the horses and
mules, brought they unto the place where the of-
ficers were, every man according to his charge.

29 ¶ * And God gave Salomon wisdom and
understanding exceeding much, & a large heart,
even as the sand that is on the sea shore.

¶ Or, Elon in
Beth-aven.

¶ Or, to the
plaine.

d Which townes
bore Jairs name,
because he tooke
them of the Ca-
naanites, Numb.
33. 43.

e Salomon obser-
ved not the division
that Joshua made,
but divided it as
might best serve
for his purpose.

f They lived in
all peace and
security.
* Eccles. 47. 15.
g Which is
Euphrates.

† Ebr. Corim.

¶ Or, Gaza.
h For they were
all tributaries
unto him.

i Throughout all
Israel.

* 2. Chron. 9. 25.

* Eccles. 37. 14,
15. 16.

k Meaning, great
understanding and
able to compre-
hend all things

l To wit, the Philosophers and Astronomers, which were judged most wife.

m Which for the most part are thought to have perished in the captivitie of Babylon.

n From the hieft to the lowest.

30 And Salomons wifdome excelled the wifdome of all the children of the East, and all the wifdome of Egypt.

31 For hee was wifer then any man: *yea*, then were Ethan the Ezrahire, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake threethousand ^m proverbs: and his songs were a thousand and five.

33 And hee spake of trees, from the cedar-tree that is in Lebanon, even unto the ⁿ hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wifdome of Salomon, from all kings of the earth, which had heard of his wifdome.

CHAP. V.

1 *Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuff for the building. 13 The number of the workemen.*

|| Or, Zor.

* 1.Chron.2,3.

|| Or, his enemies.

a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.
* 1.Sam.7,13.
1.Chron.22,10.

b This was his equitie, that he would not receive a benefite without some recompence.

c In Hiram is prefigurate the vocation of the Gentiles, who should help to build the Spiritual Temple.

|| Or, Notes.

d While my servants are occupied about thy business.

† Ebr. Corim.
|| Or, pure.

* Chap.3,12.

And Hiram king of Tyrus sent his servants unto Salomon. (for hee had heard that they had anoynted him king in the roome of his father) because Hiram had ever loved David.

2 * And Salomon sent him to Hiram, saying,

3 Thou knowest that David my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side, untill the Lord had put ⁿ them under the soles of his feete.

4 But now the Lord my God hath given mee ^a rest on every side, so that there is neither adversarie, nor evill to resist.

5 And beholde, I purpose to build an house unto the Name of the Lord my God, * as the Lord spake unto David my father, saying, Thy sonne, whom I will set upon thy throne for thee, he shall build an house unto my Name.

6 Now therefore command, that they hew me cedar-trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the ^b hire for thy servants, according to all that thou shalt appoint: for thou knowest that there are none among us, that can hew timber like unto the Sidonians.

7 ¶ And when ^c Hiram heard the wordes of Salomon, he rejoyced greatly, and said, Blessed be the Lord this day, which had given unto David a wife sonne over this mightie people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest unto me, and will accomplish all thy desire, concerning the cedar-trees and fire-trees.

9 My servants shall bring them downe from Lebanon to the sea: and I will convey them by sea ⁿ in rafts unto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receive them: now thou shalt doe mee a pleasure to minister food for ^d my familie.

10 So Hiram gave Salomon cedar-trees and fire-trees, *even* his full desire.

11 And Salomon gave Hiram twenty thousand [†] measures of wheate for foode to his household, and twentie measures of ^{||} bearen oyle. Thus much gave Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gave Salomon wifdome as he ^{*} promised him. And there was peace be-

tweene Hiram and Salomon, and they ^e two made a covenant.

13 ¶ And King Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was over the summe.

15 And Salomon had seventie thousand that bare burdens, and fourescore thousand masons in the mountaine.

16 Besides the ^f princes, whom Salomon appointed over the worke, *even* three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundations of the house, *even* hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the ^g masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

2 *The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.*

And * in the foure hundredth and fourescore ^a yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon over Israel, in the moneth ^a Zif, (which is the second moneth) he built the ^b house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twentie broad, and thirtie cubites high.

3 And the ^c porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ⁿ broad without, and narrow within.

5 And by the wall of the house he made ^g galleries round about, *even* by the wals of the house round about the Temple and ^d the oracle, and made chambers round about.

6 And the nethermost gallery was five cubits broad, and the middlemost sixe cubites broad, and the third seven cubites broad: for hee made ^e rests round about without the house, that the *beames* should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ⁿ chamber was in the right side of the house, and men went up with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the [†] house and finished it, and sieled the house, being vawted with sieeling of cedar-trees.

10 And he built the galleries upon all the wall of the house of five cubits height, and they were joyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my judgements, and keepe all my commandments,

e As touching the furnishing of the house and vessels.

* Chap.4,6.

|| Or, making the worke.

f The Ebrei word is Zif, which some say were called masons.

* 1.Chron.2,2.

a Which most containeth the April and part of May.

b Whereby is meant the Temple and the Oracle.

c Or the court where the people prayed, which was before the place where the altar burnt-offering stood.

|| Or, respect to shew.

|| Or, left.

d Whence the spake between the Chambers.

|| Or, left.

|| Or, left.

|| Or, left.

|| Or, left.

|| Or, left.

|| Or, left.

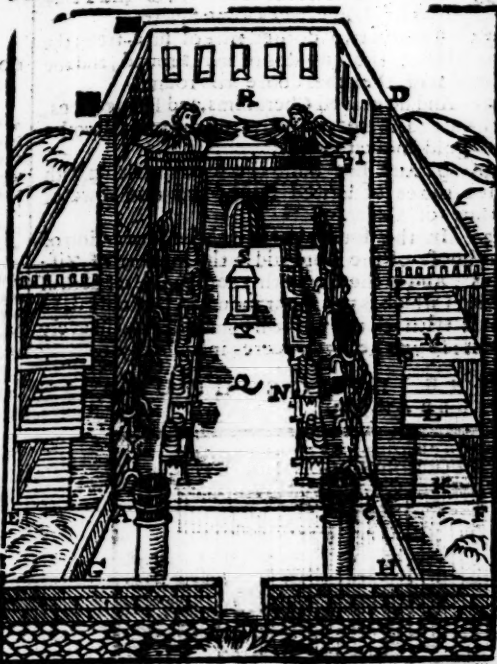
|| Or, left.

|| Or, left.

|| Or, left.

|| Or, left.

THE TEMPLE UNCOVERED.



The cause why we uncovered and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within might be seen more lively. A B The length of the Temple of threescore cubites. A C The breadth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D The height of thirte cubites. B F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The first chamber was five cubits broad. L The second sixe, M The third seven. N O P The restes or flayes of the wall, which bare up the posts that did separate chamber from chamber. Q The holy place. R The holiest of all, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on every side of the Temple. V The ten tables on both sides for the shew-bread. X The incense-altar.

to walke in them, then will I performe unto thee my promise, * which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the walles of the house within, with boards of Cedar-tree from the pavement of the house unto the walles of the ceiling, and within he covered them with wood, and covered the floore of the house with planks of firre.

16 And he built twentie cubits in the sides of the house with boards of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubits long.

18 And the Cedar of the house within was carved with knops, and graven with Houres: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites high: and he covered it with pure gold, and covered the altar with Cedar.

21 So Salomon covered the house within with pure golde, and hee set the place of the oracle with chaines of golde, and covered it with golde.

22 And hee overlaid all the house with golde, untill all the house was made perfite. Also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of Olive-tree, ten cubits high.

24 The wing also, of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings unto the uttermost part of the other of his wings, were ten cubits.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one life.

THE TEMPLE COVERED.
WEST.



EAST.

The figure representeth the great court separated into three parts, whose separation was made of three orders of hewenstone, and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner-court, for it was neerer the Temple then was the peoples. B The Altar of burnt-sacrifices, which was much greater then Moses was. For the length thereof was twentie cubites, and the breadth as much, and ten in height. C Ten lavers, 1 Chron. 4. 6. D The sea, 2 Chron. 4. 2. E The court of the people, 2 Chron. 4. 9. and 6. 12. which is called the great porch, and in Acts 3. 11. the porch of Salomon. This court is often taken in the Scripture of the New Testament for the Temple, Math. 21. 13. Acts 3. 2. 3. for the people did not passe up further, but did worship in this court. This is the place wherein Christ and his Apostles used to preach, and whence Christ did cast the buyers and sellers. F A stage of brasie, whereon Salomon prayed, that he might be better seene and heard of the people. It was five cubits long, five broad, and in height three, 1 Chron. 6. 13. G A gate on the East, called the gate of Sur, or Seir, 1 Kings 11. 6. and the gate of the foundation, 1 Chron. 13. 3. It is also called beautifull, Acts 3. 2. for the prince did onely enter in thereat, and not the people, Exek. 44. 3. for the people entred in by the North-gate and the South, Exek. 46. 9.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the

† Ebr. he drew through chaines of gold before.

1 Meaning, the altar of incense, Exod. 30. 1.
1 Or, Pine-tree.

NORTH.

1 Sam. 7. 13.
According as promised unto us, Exod. 37. 12.

Meaning, unto the house, which is also sealed.

For when hee made of the house the first verse, hee said both the temple, and the temple.
Or, wilde cucumber.
That is, in the westward place of the house.

* Exod. 37. 10.

m For the other which Moses made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great sinnes.

n So that the fashion of the carved worke might still appeare.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the house.

28 And hee m overlaid the Cherubims with golde.

29 And hee carved all the walles of the house round about with graven figures of Cherubims and of Palme-trees, and graven flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle he made two doores of Olive trees: and the upper-post and side postes were five square.

32 The two doores also were of Olive-tree, and he graved them with graving of Cherubims, and Palme-trees, and graven flowers, and covered them with golde, and laid a thin golde upon the

Cherubims and upon the Palme-trees.

33 And so made he for the doore of the Temple: postes of Olive-trees foure square.

34 But the two doores were of fire-tree, the two sides of the one doore were round, and the two sides of the other doore were round.

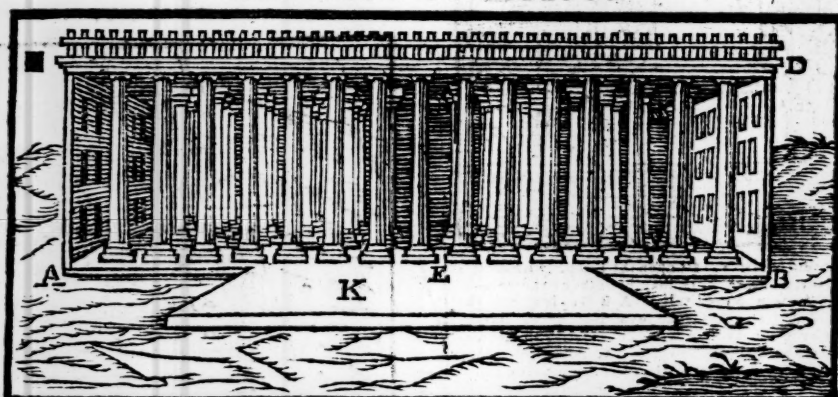
35 And he graved Cherubims, and Palme-trees, and carved flowers, and covered the carved worke with gold finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

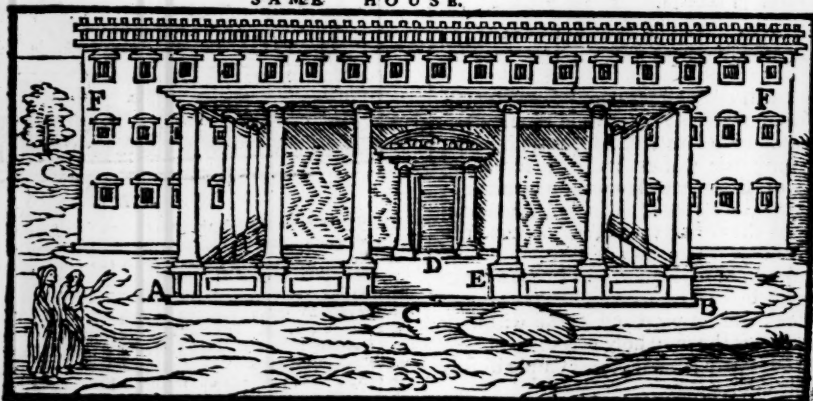
38 And in the eleventh yeere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in every point: so was he seven yeeres in building it.

THE FIRST FIGURE OF THE KINGS HOUSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be scene. A B The length of an hundred cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windows. K The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOUSE.



This second figure sheweth the manner of the house without and the porch thereof, which was fiftie cubites long. A B and thirtie broad. C D The pavement. E The windows F.

CHAP. VII.

2 The building of the house of Salomon. 17 The excellency of Hiram in the pieces which he made for the Temple.

B Ut Salomon was building his owne house a thirteen yeeres, and a finished all his house.

2 He built also an house b called the forest of

Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, upon foure rowes of Cedar pillars: and Cedar beames were laid upon the pillars.

3 And it was covered above with cedar upon mount Lebanon in Syria: this house he used in Summer for pleasure and recreation.

* Chap. 9, 10. a After he had built the Temple.

b For the beauty of the place, and great abundance of cedar-trees that went to the building thereof, compared to the

the beames, that lay on the forty and five pillars, fifteene in a rowe.

4 And the windowes were in three rowes, and window was against window in three rankes.

5 And all the doores, and the side posts with the windowes were fouresquare, and window was over against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before them, even before them were thirtie pillars.

7 Then he made a porch for the throne, where he judged, even a porch of judgement, and it was fyled with cedar from pavement to pavement.

8 And in his house where he dwelt was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like unto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation unto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubits, and stones of eight cubits.

11 Above also were costly stones squared by rule, and boards of cedar.

12 And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames: so was it to the inner court of the house of the Lord, and to the porch of the house.

13 Then King Salomon sent, and set one Hiram out of Tyrus.

14 He was a widowes sonne of the tribe of Naphtai, his father being a man of Tyrus, and wrought in brasse: he was full of wisdom, and understanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eightene cubites, and a threed of twelve cubites did compass either of the pillars.

THE FORME OF THE PILLAR.



16 And hee made two chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was five cubits.

17 He made grates like networke and wrothen worke like chaines for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to cover the chapters that were upon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after a lillie worke in the porch, foure cubits.

20 And the chapters upon the two pillars had also above, a over against the belly within the networke pomegranates: for two hundredth pomegranates were in the two rankes about upon either of the chapters.

21 And he set up the pillars in the porch of the Temple. And when hee had set up the right pillar, he called the name thereof Jachin: and when he had set up the left pillar, hee called the name thereof Boaz.

22 And upon the top of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 And he made a molten sea of ten cubits wide from brim to brim, round in compass, and five cubites high, and a line of thirtie cubites did compass it about.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other. C D The height of five cubites. E F This vessell was in compass thirtie cubites. G The two rowes which compassed the vessell about, and were garnished with bulles heads, wherein were pipes to avoid the water.

24 And under the brim of it were knops like wilde cucumers compassing it round about, ten in one cubite, compassing the sea round about: and the two rowes of knops were cast, when it was molten.

25 It stood on twelve buls, three looking toward the North, and three toward the West, & three toward the South, and three toward the East: and the Sea stood above upon them, and all their hinder parts were inward.

26 It was an handbreadth thicke, and the brim thereof was like the worke of the brim of a cup

Or, pammels.

Or, cords like chaines.

* As was scene commonly wrought in costly porches.

Or, round about the midst.

Or, beyond.

† Ebr. the second.

‡ Which was in the inner-court

betweene the Temple and the oracle.

¶ That is, he will

stablish, to wit, his

promise toward

this house.

¶ That is in

strength: meaning

the power thereof

shall continue.

o So called for

the hugeness of

the vessell.

* 2. Chron. 4. 3.

Or, a spawne.

p Bath and Ephah
seeme to be both
one measure,
Ezech. 45, 11.
every bath con-
tained about ten
pottels.

† Ebr. shoulders.

q The mouth of
the great base or
frame entred into
the chapter, or
pillar that bare up
the caldron.

r Or, rings.

r Which was cal-
led the pillar, cha-
pter, or small base
wherein the cal-
dron stood.

f To keepe wa-
ters for the use of
the sacrifices.

t To wit, of
the Temple or
Sanctuary.

u By this name
also Hiram the
king of Tyrus
was called.

cup with floures of lilies: it contained two thou-
sand p baths.

27 ¶ And he made ten bases of brasie, one base
was foure cubites long, and foure cubites broad
and three cubites high.

28 ¶ And the worke of the bases was on this
manner. They had borders, and the borders were
betweene the ledges:

29 And on the borders that were betweene
the ledges, were lions, bulles and Cherubims: and
upon the ledges there was a base above: and be-
neath the lions and bulles, were additions made of
thinne worke.

30 And every base had foure brasen wheeles,
and plates of brasie: and the foure corners had
underfettlers: under the caldron were underfettlers
molten at the side of every addition.

31 And the mouth of it was within the chapter
and above to measure by the cubite: for the mouth
thereof was round, made like a base, and it was a
cubit and half a cubit: and also upon the mouth
thereof were graven workes, whose borders were
four square, and not round.

32 And under the borders were foure wheeles,
and the axeltrees of the wheele joyned to the base:
and the height of a wheele was a cubit, and half a
cubit.

33 And the fashion of the wheeles was like the
fashion of a charer wheele, their axeltrees, and
their naves and their fellows, and their spokes were
all molten.

34 And foure underfettlers were upon the foure
corners of one base: and the underfettlers thereof
were of the base it self.

35 And in the toppe of the base was a round
compass of half a cubite high round about: and
upon the top of the base the ledges thereof, and
the borders thereof were of the same.

36 And upon the tables of the ledges thereof,
and on the borders thereof he did grave Cheru-
bims, lions and palmer trees, on the side of every
one, and additions round about.

37 Thus made he the ten bases. They had all one
cathing, one measure, and one file.

38 ¶ Then made he ten caldrons of brasie,
one caldron contained fourtie baths, and every
caldron was foure cubits, one caldron was upon one
base throughout the ten bases.

39 And he set the bases, five on the right side
of the house, and five on the left side of the house.
And he set the sea on the right side of the house
Eastward toward the South.

40 ¶ And Hiram made caldrons, and basins,
and basons, and Hiram finished all the worke that
he made to King Salomon for the house of the
Lord.

41 To wit, two pillars and two bowles of the
chapters that were on the top of the two pillars,
and two grates to cover the two bowles of the
chapters which were upon the top of the pillars.

42 And foure hundred pomegranates for the
two grates, even two rows of pomegranates for
every grate to cover the two bowles of the cha-
piter, that were upon the pillars.

43 And the ten bases, and ten caldrons upon
the bases.

44 And the sea, and twelve buns under that sea,
and pots, and basins, and basons: and all
these vessels, which Hiram made to King Salo-
mon for the house of the Lord, were of shining
brasie.

THE FORME OF THE
CALDRONS.

A B These base whereupon stood the caldrons, which was foure
cubites long. B C Foure cubites broad. A D Three cubites
high. E The imboisement and figures of Lions, Bulles, Cherubims,
F The border of workmanship folding to and fro. G The foure
wheeles which had a cubite and an half of height. H The foure
staves or upholders, which were upon the base whereupon the Cal-
drons stood. I The Caldron.

46 In the plaine of Jorden did the King cast
them in clay betweene Succoth and Zartban.

47 And Salomon left to weigh all the vessels, because
of the exceeding abundance, neither could the
weight of the brasie be counted.

48 So Salomon made all the vessels that per-
teined unto the house of the Lord, the golden
altar, and the golden table, whereon the shewbread
was.

49 And the candlesticks, five at the right side,
and five at the left, before the oracle of pure gold,
and the floweres, and the lamps, and the snuffers of
gold.

50 And the bowles, and the hooks, and the
basins, and the spoones, and the ashpans of pure
gold, and the hinges of gold for the doores of
the house within, even for the most holy place,
and for the doores of the house: to wit, of the
Temple.

51 So was finished all the worke that king Sa-
lomon made for the house of the Lord, and Salo-
mon brought in the things which David his father
had dedicated: the silver and the gold and the
vessels, and layed them among the treasures of the
house of the Lord.

C H A P. VIII.

¶ The Ark is borne into the Temple. 10 A cloud filleth the
Temple. 14 The King blesseth the people.

¶ Then King Salomon assembled the Elders of
Israel, even all the heads of the tribes, the
chiefe fathers of the children of Israel unto him
in Jerusalem, for to bring up the Ark of the co-
venant of the Lord from the City of David, which
is Zion.

2 And all the men of Israel assembled unto
King Salomon at the feast in the moneth of E-
thanim, which is the seventh moneth.

3 And all the Elders of Israel came, and the
Priests tooke the Ark.

4 They

¶ Or, thick

¶ This was
according to the
forme that the
Lord prescribed
unto Moses
Exodus.

¶ Some think
for some in-
strument of music

¶ 2. Chron.

¶ 1. Chron. 16
¶ Ebr. Salomon
¶ For David
brought it from
Obed-edom, and
placed it in the
Tabernacle, where
he had made for
a. Sam. 4, 17.
¶ Concerning
part of October
the which month
they held their
solemn feasts
Num. 29, 30

4. They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring up.

5. And King Salomon and all the Congregation of Israel that were assembled unto him, were with him before the Arke, offering sweete and beeves, which could not be told, nor numbered for multitude.

6. So the Priests brought the Arke of the Covenant of the Lord unto his place, into the oracle of the house into the most holy place, even under the wings of the Cherubims.

7. For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke, and the barres thereof above.

8. And they drew out the barres, that the endes of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are unto this day.

9. Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt.

10. And when the Priests were come out of the Sanctuary, the cloud filled the house of the Lord.

11. So that the Priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12. Then spake Salomon, The Lord said, that he would dwell in the dark cloud.

13. I have built thee an house to dwell in; an habitation for thee to abide in for ever.

14. And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15. And hee said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16. Since the day that I brought my people Israel out of Egypt, I chose no cite of all the tribes of Israel, to build an house that my Name might be there: but I have chosen David to be over my people of Israel.

17. And it was in the heart of David my father, to build an house to the Name of the Lord God of Israel.

18. And the Lord sayd unto David my father, Whereas it was in thine heart to build an house unto my Name, thou didst well, that thou wast so minded:

19. Nevertheless thou shalt not build the house, but thy sonne that shall come out of thy loines; he shall build the house unto my Name.

20. And the Lord hath made good his word that he spake: and I am risen up in the throne of David my father, and sit on the throne of Israel, as the Lord promised, and have built the house for the Name of the Lord God of Israel.

21. And I have prepared therein a place for the Arke, wherein is the Covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22. Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven,

23. And said, O Lord God of Israel, there is

no God like thee in heaven above, or in the earth beneath, thou that keepest covenant and mercie with thy servants that walke before thee, with all their heart,

24. Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25. Therefore, now Lord God of Israel, keepe with thy servant David my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit upon the throne of Israel: for that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26. And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest unto thy servant David my father.

27. It is true indeede that God will dwell on the earth: behold; the heavens, and the heavens of heavens are not able to containe thee; how much more unable is this house that I have built.

28. But have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to heare the cry and prayer which thy servant prayeth before thee this day:

29. That thine eyes may be open toward this house, night and day, toward the place whereof thou hast sayd, * My Name shall be there: that thou mayest hearken unto the prayer which thy servant prayeth in this place.

30. Heare thou therefore the supplication of thy servant, and of thy people Israel which pray in this place, and heare thou in the place of thine habitation, even in heaven, and when thou hearest, have mercie.

31. When a man shall trespass against his neighbour, and he lay upon him an oath to cause him to swear, and the swearer shall come before thine altar into this house,

32. Then heare thou in heaven, and I doe and judge thy servants, that thou condemne the wicked to bring his way upon his head, and justify the righteous, to give him according to his righteousnesse.

33. When thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turned againe to thee, and confess thy Name, and pray and make supplication unto thee in this house,

34. Then heare thou in heaven, and be mercifull unto the sinne of thy people Israel, and bring them againe unto this land, which thou gavest unto their fathers.

35. When heaven shall be shut up, and there shall be no raine because they have sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, which thou dost asist them,

36. Then heare thou in heaven, and pardon the sin of thy servants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and give raine upon the land that thou hast given thy people to inherite.

37. When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillars, when their enemies shall besiege them in the cities of their land, or any plague, or any sicknesse,

38. Then what prayer, and supplication soever shall be

h Unfainedly and without all hypocricie.

* Chap. 2, 4.

i He is ravished with the admiration of Gods mercies, who being incomprehensible and Lord over all will become familiar with men.

* Deut. 12, 11.

|| Or, from.

k To wit, the judge or neighbour, and to the Lord, the Father, the Son, and the Holy Ghost.

m Acknowledge thy just judgement, and praye thee.

n So that there be a drought to destroy the fruit of the land.

f Ebr. in the land of their gates.

o For such are most meete to receive Gods mercies.

p Hee meaneth such as should be turned from their idolatry to serve the true God.

q That this is the true religion wherewith thou wilt be worshipped.

* Dan. 6, 19.

r Or, maintaine their right.
* 1. Chron. 6, 36.
Ecclef. 7, 25.
1. John 1, 10.

s Or, if they repent.

t Though the Temple was the chief place of prayer, yet he concluded not them, that being let with necessity call upon him in other places.
f As Daniel did,
Dan. 6, 10.

u Or, avenge their wrong.

v Hee understood by faith, that God of enemies would make friends unto them that did convert unto him.

* Exod. 19, 6.

shall be made of any man or of all thy people Israel, when every one shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Heare thou then in heaven, in thy dwelling place, and be mercifull, and do, and give every man according to all his wayes, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men.)

40 That they may feare thee as long as they live in the land, which thou gavest unto our fathers.

41 Moreover as touching the stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heaven thy dwelling place, and do according to all that the stranger calleth for unto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may know that thy Name is called upon this house which I have built.

44 ¶ When thy people shall go out to battell against their enemies by the way that thou shalt send them, and shall pray unto the Lord * toward the way of the citie which thou hast chosen, and toward the house that I have built for thy Name,

45 Heare thou then in heaven their prayer and their supplication, and judge their cause.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliver them unto the enemies, so that they carry them away prisoners unto the land of the enemies, either farre or neere.

47 Yet if they turne againe unto their heart in the land (to the which they be carried away captives), and returne and pray unto thee in the land of them that carried them away captives, saying, We have sinned, we have transgressed, and done wickedly,

48 If they turne againe unto thee with all their heart, and with all their soule in the land of their enemies, which led them away captives, and pray unto thee toward the way of their land, which thou gavest unto their fathers, and toward the citie which thou hast chosen, and the house which I have built for thy Name,

49 Then heare thou their prayer and their supplication in heaven thy dwelling place, and judge their cause.

50 And be mercifull unto thy people that have sinned against thee, and unto all their iniquities (wherein they have transgressed against thee) and cause that they which led them away captives, may have pitie and compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes be open unto the prayer of thy servant, and unto the prayer of thy people Israel, to hearken unto them, in all that they call for unto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an end of

praying all this prayer and supplication unto the Lord, he rose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heaven.

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant.

57 The Lord our God be with us, as hee was with our fathers, that he forsake us not, neither leave us.

58 That he may bowe our hearts unto him, that we may walke in all his wayes, and keepe his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I have prayed before the Lord, be neere unto the Lord our God day and night, that he defend the cause of his servant, and the cause of his people Israel always as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God, to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace-offerings which he offered unto the Lord, to wit, two and twenty thousand beeves, and an hundred and twenty thousand sheepe: so the King and all the children of Israel dedicated the house of the Lord.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there he made burnt-offerings, and the meate-offerings, and the fat of the peace-offerings, because the brazen altar that was before the Lord, was too little to receive the burnt-offerings, and the meate-offerings, and the fat of the peace-offings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, even from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven dayes and and eleven dayes, even fourteene dayes.

66 And the eighth day he sent the people away: and they thanked the King, and went unto their tents joyous, and with glad heart, because of all the goodnesse that the Lord had done for David his servant, and for Israel his people.

CHAP. IX.

a The Lord appeareth the second time to Salomon. 11 Salomon buildeth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a navy for gold.

When Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared unto Salomon the second time, as he appeared unto him at Gibeon.

3 And the Lord sayd unto him, I have heard thy prayer and thy supplication, that thou hast made before mee: I have hallowed this house (which thou hast built) to put my Name there for ever, and mine eyes, and my heart shall be there perpetually.

u Salomon is a figure of Christ who comes between the Law and his Church

x He concluded that man of himself is unable unto God, and all obedience to his Law proceeds of his mere mercie.

y Ebr. the way of a day in the day.

* 1. Chron. 14

y Before there cle where the Ark was.

* 1. Chron. 15

z That is, from North to South meaning all the country. a Seven dayes is the dedication, and seven for the feast.

† Ebr. Medit.

* 1. Chron. 14

* Chap. 3, 6

* Chap. 4, 9
Deut. 12, 11

4 And ^a if thou wilt walke before me (as David thy father walked in purenesse of heart and in righteousness) to doe according to all that I have commanded thee, ^b and keepe my statutes, and my judgements,

5 Then will I stablish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, * Thou shalt not want a man upon the throne of Israel.

6 But if yee and your children turne away from mee, and will ^b not keepe my Commandements, ^c and my statutes (which I have set before you) but goe and serve other gods, and worship them,

7 Then will I cut off Israel from the lande, which I have given them, and the house which I have hallowed * for my Name, will I cast out of my sight, and Israel shall be a ^cproverbe, and a common talke among all people.

8 Even this high house shall be so: every one that passeth by it, shall be astonished, and shall hiss, and they shall say, * Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them, therefore hath the Lord brought upon them all this evill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the King of Tyrus had brought to Salomon timber of Cedar, and fire trees, and golde, and whatsoever he desired) then king Salomon gave to Hiram twentie cities in the land of Galile.

12 And Hiram came out from Tyrus to see the cities which Salomon had given him, and they pleased him nor.

13 Therefore hee sayd, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram had sent the King ^d sixe score talents of gold.

15 ^e And this is the cause of the tribute, why King Salomon raised tribute, ^f to wit, to build the house of the Lord, and his owne house, and ^g Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come up, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the citie, and gave it for a present unto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Bethoron the nether.

18 And Baalath, and Tabor in the wilderness of the land.

19 And all the cities ^h of store, that Salomon had, even cities for charrets, and cities for horsemen, and ⁱ all that Salomon desired and would build in Jerusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were ^j left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries unto this day.

22 But of the children of Israel did Salomon

* make no bondmen: but they were men of warre and his servants, and his princes, and his capitaines, and rulers of his charers and his horsemen.

23 These were the princes of the officers, that were over Salomons worke: ^k even i five hundredth and fiftie, and they ruled the people that wrought in the worke.

24 ^l And Pharaohs daughter came up from the citie of David unto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt-offerings and peace-offrings upon the altar which he built unto the Lord: and he burnt incense upon the Altar that was before the Lord, when hee had finitied the house.

26 ^m Also king Salomon made a navie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the navie, his servants, that were mariners, and had knowledge of the sea, with the servants of Salomon.

28 And they came to Ophir, and fet from thence ⁿ foure hundredth and twentie talents of gold, and brought it to king Salomon.

C H A P T E R X.
1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 His regall throne. 23 His power and magnificence.

And the ^o Queene of Sheba hearing the fame of Salomon (concerning the Name of ^p Lord) came to proove him with hard questions.

2 And shee came to Jerusalem with a very great traine, and camels that bare sweete odours, and gold exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declareth unto her all her questions: nothing was hid from the king, which he expounded not unto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built,

5 And the ^q meat of his table, and the fitting of his servants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt-offrings, that he offered in the house of the Lord, and ^r shee was greatly astonished.

6 And shee sayd unto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleevved not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not tolde mee: for thou hast more wisdom and prosperitie, then I have heard by report.

8 Happy are thy men, happy are these thy servants, which stand ever before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which ^s loved thee, to set thee on the throne of Israel, because the Lord loved Israel for ever, and made thee king to doe equitie and righteousness.

10 And she gave the king sixe score talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gave to king Salomon.

11 The navie also of Hiram (that caried gold from Ophir) brought likewise great plentie of ^t Almuggim trees from Ophir, and precious stones.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings palace,

* Levit. 25, 39.

i The overseers of Salomons worke, were divided into three parts: the first contained 3300, the second 300, and the third 250, which were Israelites: so here are contained the two last parts, which make 550, look more, 2. Chron. 3, 10.

k In the 2. Chron. 8, 18. is made mention of thirtie more, which seeme to have bene employed for their charges.

* 2. Chron. 9, 7, 8, 12, 43. Luke 11, 31. a Josephus saith, that shee was Queene of Ethiopia, and that Sheba was the name of the chief city of Meeroe, which is an yland of Nilus.

b That is, the whole order, and trade of his house.

f Ebr. there was no more spirit in her.

e But much more happy are they, which heare the wisdom of God revealed in his word.

d It is a chief signe of Gods favour, when godly and wise rulers sit in the throne of justice.

c This is the cause, why Kings are appointed.

* 2. Chron. 9, 10.

palace, and made harps and psalteries for fingers: There came no more such Amuggim trees, nor were no more seene unto this day.

13 And King Salomon gave unto the Queene of Sheba, whatsoever she would aske, besides that which Salomon gave her of his [†]kingly liberallie: so she returned and went to her owne countrey, both she and her servants.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was fixe hundreth threescore and fixe ^{*}talents of gold,

15 Besides that he had of merchant men and of the marchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the [†]country.

16 And king Salomon made two hundreth targets of beaten golde, fixe hundreth *shields* of gold wear to a target:

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the ^{*}house of the wood of Lebanon.

18 ¶ Then the King made a great throne of yvorie, and covered it with the best golde,

THE ROYAL THRONE OF SALOMON.



19 And the throne had fixe steps, and the top of the throne was round behinde, and there were 8 staves on either side on the place of the throne, and two lions standing by the staves.

20 And there stood twelve lyonson the fixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the navie of Tharshish with the navie of Hiram: once in three yeeres came the navie of [†]Tharshish and brought gold and silver, yvorie, and apes and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought every man his present,

vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together ^{*}charers and horsemen: and he had a thousand and foure hundred charers, and twelve thousand horsemen, whom he placed in the charer cities, and with the King at Jerusalem.

27 And the King ^{*}gave silver in Jerusalem as stones, and gave cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ^{*}the kings merchants received the linnen for a price.

29 There came up and went out of Egypt *some* charer worth fixe hundreth *shekels* of silver: that is, one horse, an hundreth and fifty. And thus they brought *horses* to all the kings of the Hittites, and to the Kings of Aram by their meanes.

CHAP. XI.

^{*} Salomon hath a thousand wives and concubines, which bring him to idolatrie. [†] His God raised up adversaries against him. [‡] He died.

But King Salomon loved ^{*}many ^{*}outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon, and Heth,

2 Of the nations whereof the Lord had sayd unto the children of Israel, ^{*}Goe not yee in to them, nor let them come in to you: for surely they will turne your hearts after their gods: to them, *Isa* [†]did Salomon joyne in love.

3 And he had seven hundreth wives, that were ^{*}princesses, and three hundreth ^{*}concubines, and his wives turned away his heart.

4 For when Salomon was old, his wives turned his heart after other gods, so that his heart was not ^{*}perfect with the Lord his God as *was* the heart of David his father.

5 For Salomon followed ^{*}Ashrathe the god of the Zidonians, and ^{*}Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as *did* David his father.

7 Then did Salomon build an hie place for Chemosh, the ^{*}abomination of Moab, in the mountaine that is over against Jerusalem, and unto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wives, which burnt incense and offered unto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, ^{*}which had appeared unto him twice.

10 And had given him a ^{*}charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

11 Wherefore the Lord sayde unto Salomon, Forasmuch as [†]this is done of thee, and thou hast not kept my Covenant, and my statutes (which I commanded thee) ^{*}I will surely rent thy kingdome from thee, and will give it to thy servant.

12 Notwithstanding in thy dayes I will not do it, because of David thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome: but will give one ^{*}tribe to thy sonne, because of David

[†] Ebr. by the hand of the King.

^{*} Exod. 25, 39.

[†] To wit, of Arabia, which for the great abundance of all things was called Happy.

^{*} Chap. 7, 2.

[†] As the chair-bowes, or places to lean upon.

[†] By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

^{*} 2 Chron. 1, 10.

[†] Or, he made ver as pictures as Baal.

[†] Or, for the party of the king members give a voice at a price.

[†] Ebr. made.

^{*} Deut. 17, 17. Eccl. 1, 12, 13. a which was idolatrie.

^{*} Exod. 34, 11.

[†] Or, Queen. b To whom he pertained as dowrie.

^c He served the Lord with a pure heart.

^{*} Jud. 3, 19. d Who was called Molech, verse 7. made 1. King. 13, 10.

^{*} Thus the scripture termeth the soever man that reverence and serve at God.

^{*} Chap. 1, 4. and 9, 1.

^{*} Chap. 4, 11.

[†] That thou hast forsaken me and worshipped idols ^{*} Chap. 3, 15.

[†] Because the tribes of Benjamin had the possession of the land, they are here taken as one tribe.

David my ſervant, and becauſe of Jeruſalem which I have choſen.

14 ¶ Then the Lord ſtirred up an aduerſarie unto Salomon, even Hadad the Edomite, of the kings ſeede, which was in Edom.

15 * For when David was in Edom, and Joab the captaine of the hoſt had ſmitten all the males in Edom, and was gone up to bury the ſlaine.

16 (For fixe moneths did Joab remaine there and all Iſrael, till he had deſtroyed all the males in Edom.)

17 Then this Hadad * fled, and certaine other Edomites, of his fathers ſervants with him, to goe into Egypt. Hadad being yet a little childe.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gave him an houſe, and appointed him vitallies and gave him land.

19 So Hadad I found great favour in the fight of Pharaoh, and he gave him to wife the ſiſter of his owne wife, even the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captaine of the hoſt was dead, Hadad ſayd to Pharaoh, Let me depart, that I may go to mine owne country.

22 But Pharaoh ſayd unto him, What haſt thou lacked with mee, that thou wouldeſt thus goe to thine owne country? And he answered, Nothing, but in any wiſe let me goe.

23 ¶ And God ſtirred him up another aduerſary, Rezon the ſonne of Eliada, which * fled from his lord Hadad, ſerking of Zobah.

24 And hee gathered men unto him, and had bin captaine over the company, when David ſlew them. And they went to Damafcus, and dwelt there, and they made him king in Damafcus.

25 Therefore was he an aduerſary to Iſrael all the dayes of Salomon, beſides the evill that Hadad did, he alſo abhorred Iſrael, and reigned over Aram.

26 ¶ And Jeroboam the ſonne of Nebat an Ephraimite of Zereda Salomons ſervant (whoſe mother was called Zeruah a widow) liſt up his hand againſt the king.

27 And this was the cauſe that he liſt up his hand againſt the king, when Salomon built Millo. hee repaired the broken places of the citie of David his father.

28 And this man Jeroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, hee made him * overſeer of all the labour of the houſe of Joſeph.

29 And at that time, when Jeroboam went out of Jeruſalem, the Prophet Ahijah the ſhilonite found him in the way, having a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and rent it in twelve peeces.

31 And ſayd to Jeroboam, Take unto thee ten peeces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdome out of the hands of Salomon, and will give ten tribes to thee.

32 But hee ſhall have one tribe for my ſervant

David ſake, and for Jeruſalem the citie, which I have choſen out of all the tribes of Iſrael.

33 Becauſe they have forſaken mee, and have worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites; and have not walked in my wayes (to do right in mine eyes, and my ſtatutes, and my lawes) as did David his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for David my ſervants ſake, whom I have choſen, and who kept my commandements and my ſtatutes.

35 * But I will take the kingdome out of his ſonnes hand, and will give it unto thee, even the ten tribes.

36 And unto his ſonne will I give one tribe, that David my ſervant may have a q light alway before mee in Jeruſalem the citie, which I have choſen me to put my Name there.

37 And I will take thee, and thou ſhalt reigne t even as thine heart deſireth, and ſhalt be king over Iſrael.

38 And if thou hearken unto all that I command thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements as David my ſervant did, then will I be with thee, and build thee a ſure houſe, as I built unto David, and will give Iſrael unto thee.

39 And I will * for this afflict the ſeede of David, ſbut not for ever.

40 ¶ Salomon fought therefore to kill Jeroboam, and Jeroboam aroſe, and fled into Egypt unto Shihlak king of Egypt, and was in Egypt untill the death of Salomon.

41 And the reſt of the words of Salomon, and all that he did, and his wiſedome, are they not written in the * booke of the acts of Salomon?

42 The time that Salomon reigned in Jeruſalem over all Iſrael, was * fourtie yeeres.

43 And Salomon ſlept with his fathers: and was buried in the citie of David his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 2 He reſiſteth counſell of the Ancients. 30 Jeroboam reigneth over Iſrael. 21 God commandeth Rehoboam not to ſlight. 28 Jeroboam maketh golden calves.

A Nd * Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him king.

2 And when Jeroboam the ſonne of Nebat heard of it (who was yet in Egypt, * whither Jeroboam had fled from king Salomon, and * dwelt in Egypt.)

3 Then they ſent and called him: and Jeroboam and all the Congregation of Iſrael came and ſpake unto Rehoboam, ſaying,

4 Thy father made our * yoke grievous: now therefore make thou the grievous ſervitude of thy father, and his ſore yoke which hee put upon us, * lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet for three dayes, then come againe to me, And the people departed.

6 And king Rehoboam tooke counſell with the old men that * had ſtood before Salomon his father, while hee yer lived, and ſayd, What counſell give yee, that I may make an anſwere to this people?

7 And they ſpake unto him ſaying, If thou be a b ſervant unto this people this day, and ſerve them,

¶ Or, to doe that that pleaſeth me.

* Chap. 12, 13.

q He hath reſpect unto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine throughout all the world.
† Ebr. in all that thy ſoule.

r For this idolatry that Salomon hath committed.
f For the whole ſpiritual kingdome was reſtored in Meſſiah.

t Which booke as is thought, was loſt in their captivity.
* 2 Chron. 9, 30.

* 2 Chron. 10, 3.

* Chap. 11, 40.
¶ Or, returne from Egypt.

* Chap. 4, 7.

a Oppreſſion was not with ſo great charges, which we are not able to ſuſtaine.
¶ Or, had been of his ancient counſellers.
b They ſhewed him that there was no way to win the peoples hearts, but to grant them their juſt petition.

them, and answer them, and speake kinde words to them, they will be thy servants for ever.

8 But hee forsooke the counsell that the olde men had given him, and asked counsell of the young men that had been brought up with him, and waited on him.

9 And he said unto them, What counsell give ye, that we may answer this people, which have spoken to me, saying, Make the yoke, which thy father did put upon us, lighter?

10 Then the young men that were brought up with him, spake unto him, saying, Thus shalt thou say unto this people, that have spoken unto thee, and sayd, Thy father hath made our yoke heauey, but make thou it lighter unto us: even thus shalt thou say unto them, My least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heavier: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe the third day.

13 And the king answered the people sharply, and left the olde mens counsell that they gave him.

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not unto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahijah the Shilonite unto Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion have wee in David? wee have none inheritance in the sonne of Ithi. To your tents, O Israel: now see to thine owne house, David, so Israel departed unto their tents.

17 Howbeit over the children of Israel, which dwelt in the cities of Judah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then the king Rehoboam fled speede to get him up to his charret, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

20 ¶ And when all Israel had heard that Jeroboam was come againe, they sent and called him to the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah * onely.

21 And when Rehoboam was come to Jerusalem, he gathered all the house of Judah with the tribe of Benjamin, an hundredth and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came unto Shemaiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying,

24 Thus sayth the Lord, Ye shall not goe up, nor fight against your brethren the children of Israel: returning every man to his house for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 ¶ Then Jeroboam built Sechem in mount Ephraim, and dwelt therein, and went from thence, and built Peniel.

26 And Jeroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe up and doe sacrifice in the house of the Lord at Jerusalem, then shall the hearts of this people turne againe unto their lord, even to Rehoboam king of Judah: so shall they kill me, and goe againe to Rehoboam king of Judah.

28 Whereupon the king tooke counsell, and made two calves of golde, and sayd unto them, It is too much for you to goe up to Jerusalem: Behold, O Israel, thy gods which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) even to Dan.

31 Also he made an house of his places, and made priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Jeroboam made a feast the fifteenth day of the eighth moneth, like unto the feast that is in Judah, and offered on the altar. So did he in Beth-el, and offered unto the calves that hee had made: and he placed in Beth-el the Priests of the high places, which he had made.

33 And Lee offered upon the altar, which hee had made in Beth-el, the fifteenth day of the eighth moneth, (even in the moneth which he had forged off his owne heart) and made a solemn feast unto the children of Israel, and he went up to the altar, to burne incense.

CHAP. XIII.

1 Jeroboam is reprehended of the Prophet. 4 His hand drieth up. 13 The Prophet is seduced, 24 and is killed of a lion. 33 The obstinacie of Jeroboam.

And behold, there came a man of God out of Judah (by the commandement of the Lord) unto Beth-el, and Jeroboam stood by the Altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a child shall be borne unto the house of David, * Josiah by name, and upon thee shall hee sacrifice the priests of the high places that burne incense upon thee, and they shall burne mens bones upon thee.

3 And he gave a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are upon it, shall fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Jeroboam stretched out his hand from the altar, saying, Lay holde on him: but his hand which hee put forth against him, dried up, and hee could not pull it in againe to him.

5 The altar also clave asunder, and the ashes fell

c There is nothing harder for them that are in authority, then to bridle their affections, and to follow good counsell.

h Or, little finger. d I am much more able to keepe you in subjection then my father was.

h Or, scorpions.

e The people declare their obedience in this that they would attempt nothing before the king had given them just occasion.

h Or, the Lord was the cause, * Chap. 22. 17.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

† Ebr. strengthened himself.

g By the just judgement of God for Salomons finnes.

* Chap. 12. 23.

h For as yet he perceived not that the Lord had so appointed it.

* 2 Chron. 22. 12. That is, the Prophet.

k Who of us just judgement will punish the trespasser, and his merry people.

l He feared his people have by the means beene raised to rise against him.

m So craveth carnall persons when they make a religion to serve in their appearance.

n That is, a place, where they were built for idolatry.

o Because he would use the devotion to his idolatry, as a new religion besides the true. hee is pointed in the Law.

a That is, the prophet. b Not that he was called Benjamin, but other of his name.

* A King.

c By this signe shall know the Lord hath sent me. h Or, hee perished.

d The wild rage against the Prophet of God when they despise them Godly judgments.

fell out from the altar, according to the signe, which the man of God had given by the commandement of the Lord.

6 Then the king answered and said unto the man of God, ^e I beseech thee, pray unto the Lord thy God, and make intercession for mee, that mine hand may be restored unto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King sayd unto the man of God, Come home with mee, that thou mayest dine, and I will give thee a reward.

8 But the man of God sayd unto the King, If thou wouldest give me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For so ^u was it charged me by the word of the Lord, saying, ^f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken unto the king, told they their father.

12 And their father saide unto them, What way went he? and his sonnes [†] shewed him what way the man of God went, which came from Judah.

13 And he sayde unto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting under an oake: and he sayd unto him, Art thou the man of God, that camest from Judah? And he sayd, [†] Yea.

15 Then he sayd unto him, [§] Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he sayd unto him, I am a Prophet also as thou art, and an ^h Angel spake unto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: ^{but} he lied unto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came unto the Prophet, that brought him againe.

21 And hee cried unto the man of God, that came from Judah, saying, Thus sayth the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee.

22 But camest backe againe, and hast eaten bread and drinke water in the place whereof he did say unto thee, Thou shalt eate no bread nor drinke any water; thy carkeis shall not come unto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drinke, he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, ^k a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient unto the Commandement of the Lord: therefore the Lord hath delivered him unto the Lion, which hath rent him and slaine him, according to the word of the Lord, which he spake unto him.

27 ¶ And he spake to his sonnes, saying, Saddle mee the asse. And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corps: and the Lion had not eaten the body, nor torne the asse.

29 And the Prophet tooke up the body of the man of God, and laid it upon the asse, and brought it againe, and the olde Prophet came to the city, to Lumen and bury him.

30 And he layd his body in his owne grave, and they lamented over him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, Bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar, that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this Jeroboam ⁿ converted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might [†] consecrate himself and be of the priests of the hie places.

34 And this thing turned to sinne unto the house of Jeroboam, even to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

^a Jeroboam sendeth his wife disguised so Ahijah the Prophet, who declareth unto him the destruction of his house. ²² Judah is justified by Shishak.

AT that time Abijah the sonne of Jeroboam fell sicke.

2 And Jeroboam sayd unto his wife, Up, I pray thee, ^a and disguise thy self that they know not that thou art the wife of Jeroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee ^{*} that I should be king over this people.

3 And take [†] with ^b thee tenne loaves and cracknels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Jeroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his [†] sight was decayed for his age.

5 Then the Lord sayd unto Ahijah, Behold, the wife of Jeroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say unto her: for when shee commeth

^k By this fearefull example, God setteth forth how dangerous a thing it is for men to behave themselves coldly, or deceitfully in their charge whereunto God hath called them.

^l To declare that this was onely the judgement of God: for if the Lion had done it for hunger, hee would also have devoured the body, in which he had prepared for himself.

ⁿ So the wicked profit not by Gods threatenings, but go backward, and become worse and worse. 1. Tim. 3. 13. [†] Ebr. fill his hand.

^a His owne conscience bare him witness, that the Prophet of God would not forsake his affections, which was a wicked man.

^{*} Chap. 11. 31. [†] Ebr. in thine hand.

^b According to the custome when they went to aske counsell of Prophets. 1. Sam. 9. 7. [†] Or, waifers. [†] Ebr. eyes stood.

e Then the wife of Jeroboam.

d For God oft times discovereth unto his the craft and subtiltie of the wicked.

e Which wait but a servant.

f To wit, two calves.

* Chap. xi. 11. and 1 King. 9. 8.

g Every male even to the dogs.

1 Sam. 25. 22.

b As well him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the middes of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused when they doe evil in the commandement of their governors.

o The Lord smote him that he died, 2 Chron. 13. 20.

p And died before Jeroboam about foure yeeres.

in, he shall send her to Krole another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou wife of Jeroboam: why seimest thou thus thy self to be another? I am sent to thee with heavy tidings.

7 Go tell Jeroboam, Thus sayth the Lord God of Israel, Forasmuch as I have exalted thee from among the people, and have made thee prince over my people Israel,

8 And have rent the kingdome away from the house of David, and have given it thee, and thou hast not bene as my servant David, which kept my Commandements, and followed me with all his heart, and did onely that which was right in mine eyes.

9 But hast done evill above all that were before thee (for thou hast gone and made thee other gods, and molten images, to provoke mee, and hast cast me behind thy backe.)

10 Therefore behold, I will bring evill upon the house of Jeroboam, and will cut off from Jeroboam him that is pishon against the wall, as well him that is shut up, as him that is left in Israel, and will sweep away the remnant of the house of Jeroboam, as a man sweepeth away dung till it be all gone.

11 The dogges shall eate him of Jeroboams stocke that dieth in the citie, and the fowles of the aire shall eat him that dieth in the field: for the Lord hath sayd it.

12 Up therefore and get thee to thine house: for when thy feet enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Jeroboam shall come to the grave, because in him there is found some goodnesse toward the Lord God of Israel in the house of Jeroboam.

14 Moreover, the Lord shall stirre him up a King over Israel which shall destroy the house of Jeroboam in that day: what? yea, even now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the River, because they have made them groves, provoking the Lord to anger.

16 And he shall give Israel up, because of the finnes, of Jeroboam, who did sinne, and made Israel to sinne.

17 And Jeroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his servant Ahijah the Prophet.

19 And the rest of Jeroboams actes, how he warred, and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Jeroboam reigned were two and twentieth yeeres: and hee slept with his fathers, and Nadab his sonne reigned in his steade.

21 Also Rehoboam the sonne of Salomon reigned in Judah, Rehoboam was one and fortie yeeres old, when he began to reigne, and reigned seventene yeeres in Jerusalem, the citie which the Lord did chuse out of all the tribes of Israel,

to put his name there: and his mothers name was Naamah an Ammonite.

22 And Judah wrought wickednesse in the sight of the Lord: and they provoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and groves in every hie hill, and under every greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord hath cast out before the children of Israel.

25 And in the fift yeere of King Rehoboam, Shishak king of Egypt came up against Jerusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and rooke away all: so he caried away all the shields of gold which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them unto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the garde bare them, and brought them againe into the gard-chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah.

30 And there was warre betweene Rehoboam and Jeroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of David: his mothers name was Naamah an Ammonite: and Abijam his sonne reigned in his steade.

CHAP. XV.

1 Abijam reigneth over Judah. 2 Afa succeedeth in his roomes. 3 The battell betweene Afa and Baasba. 4 Jehoaphat succeedeth Afa. 5 Nadab succeedeth Jeroboam. 6 Baasba killeth Nadab.

And in the eighteenth yeere of King Jeroboam the sonne of Nebat, reigned Abijam over Judah.

2 Three yeeres reigned hee in Jerusalem, and his mothers name was Maachah the daughter of Abithalom.

3 And he walked in all the finnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of David his father.

4 But for Davids sake did the Lord his God give him a light in Jerusalem, and set up his sonne after him, and established Jerusalem.

5 Because David did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, save onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Jeroboam as long as he lived.

7 The rest also of the actes of Abijam, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah: there was also warre betweene Abijam and Jeroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of David: and Afa his sonne reigned in his steade.

9 And in the twenty yeere of Jeroboam King of Israel, reigned Afa over Judah.

10 Hee reigned in Jerusalem one and fourtie yeeres.

years; and his mothers name was Maachah, the daughter of Abihalom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe * Maachah his mother also from her estate, because she had made an idole in a grove; and Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the his places. Neverthelesse Afa's heart was upright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated unto the house of the Lord, silver and golde, and vessels.

16 ¶ And there was warre betweene Afa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went up against Judah, and built Ramah, so that he would let none goe out or into Afa king of Judah.

18 Then Afa tooke all the silver and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and delivered them into the hands of his servants, and king Afa sent them to * Benha-dad the sonne of Tabrimon, the sonne of Hezion king of Aram that dwelt at Damascus, saying,

19 There is a covenant betweene mee and thee, and betweene my father and thy father: Behold, I have sent unto thee a present of silver and golde: come, breake thy covenant with Baasha King of Israel, that he may depart from mee.

20 So Ben-hadad hearkened unto king Afa, and sent the captaines of the hostes, which he had, against the cities of Israel, and smote Lion, and Dan, and Abel-berh-maachach, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Judah none excepted, and they rooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Judah? but in his old age he was diseased in his feete.

24 And Afa slept with his fathers, and was buried with his fathers in the city of David his father. And Jehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Jeroboam began to reigne over Israel the second yeare of Afa king of Judah, and reigned over Israel two yeares.

26 And he did evill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third yeare of Afa king of Judah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee smote all the house of Jeroboam, hee left none alive to Jerobo-

am, until he had destroyed him, according to the * word of the Lord which he spake by his servant Ahijah the Shilonite.

30 Because of the finnes of Jeroboam which he committed, and wherewith hee made Israel to sinne, by his provocation, wherewith he provoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Afa and Baasha king of Israel, all their dayes.

33 In the third yeare of Afa king of Judah, began Baasha the sonne of Ahijah to reigne over all Israel in Tirzah, and reigned foure and twentie yeares.

34 And hee did evill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

C H A P. XVI.

1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 31 Ahab married Izabel. 34 Izabels 11 baith againe.

T H E N the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captaine over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to provoke mee with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the * house of Jeroboam the sonne of Nebat.

4 * He that dieth of Baashas stocke in the city, him shall the dogges eate: and that man of him which dieth in the helde, shall the fowles of the ayre eate.

5 And the rest of the actes of Baasha, and what he did, and his power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Jeroboam, even for all the wickednesse that he did in the sight of the Lord, in provoking him with the worke of his hands, and because he killed him.

8 ¶ In the sixe and twentieth yeare of Afa king of Judah, began Elah the sonne of Baasha to reigne over Israel in Tirzah, and reigned two yeares.

9 And his servant Zimri, captaine of halfe his charetes, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seven and twenty yeare of Afa king of Judah, and reigned in his stead.

11 ¶ And when hee was king, and sate on his throne, hee slew all the house of Baasha, nor leaving thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Jehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they finned, and made Israel

* Chap. 14, 10.

[By causing the people to commit idolatry with his calves, and so provoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Jehu to Baasha in the Name of the Lord

b Meaning, the house of Baasha. * Chap. 15, 29. * Chap. 14, 11.

¶ Or, valiantnesse. * 1 Chron. 16, 1.

c That is, the Prophet did his message.

d Meaning, Nadab Jeroboams sonne.

e The Chaldee text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Havaul his father and he were Prophets.

to sinne, and provoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seven and twenty yeare of Afa king of Judah did Zimri reigne seven dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

16 And the people of the hoast heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoast, king over Israel that same day, even in the hoast.

17 Then Omri went up from Gibbethon, and all Israel with him, and they besieged ^b Tirzah.

18 And when Zimri saw, that the city was taken, he went into the palace of the kings house, and burnt himself, and the kings house with fire, and so died.

19 For his finnes which hee finned, in doing that which is evill in the sight of the Lord, in walking in the way of Jeroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: for ⁱ halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirty yeare of Afa king of Judah began Omri to reigne over Israel, and reigned twelve yeares. Sixe yeares reigned he in Tirzah.

24 And hee bought the mountaine ^h Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did evill in the eyes of the Lord, and did ^k worfe then all that were before him.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, and in his finnes wherewith he made Israel to sinne in provoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in ^l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne over Israel, in the eighth and thirtie yeare of Afa king of Judah, and Ahab the sonne of Omri reigned over Israel in Samaria two and twenty yeares.

30 And Ahab the sonne of Omri did worfe in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Jeroboam the sonne of Nebat, except hee rooke Iezabel also the daughter of Ethbaal king of the Zidonians ^m to wife, and went and served Baal, and worshipped him?

32 Also hee reared up an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab pro-

ceeded, and did provoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build ⁿ Jericho: he laid the foundation thereof in Abiram his eldest sonne, and set up the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake ^t by Joshua the sonne of Nun.

CHAP. XVII.

1 *Elijah forewarneth of the famine to come.* 4 *Hee is fed of Ravens.* 9 *He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

AND Elijah the Tishbite one of the inhabitants of Gilead sayd unto Ahab, * As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor raine these yeares, but ^a according to my word.

2 ¶ And the word of the Lord came unto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy self in the ^h river Cherith, that is over against Jorden,

4 And thou shalt drinke of the river, and I have commanded the ^c ravens to feed thee there.

5 So hee went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over against Jorden.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in ^f evening, and he dranke of the river.

7 And after a while the river dried up, because there fell no raine upon the earth.

8 ¶ And the ^d word of the Lord came unto him, saying,

9 * Up, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I have commanded a widow there to sustaine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the city, behold, the widow was there ^e gathering sticks: and he called her, and said, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fetch it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but even an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering ^f a few sticks for to goe in, and dresse it forme and my sonne, that we may eat it, and ^f die.

13 And Elijah said unto her, Feare not, come. doe as thou hast said, but make me thereof a little cake first of all, and bring it unto mee, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, ^g The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, unto the time that the Lord send raine upon the earth.

15 So she went, and did as Elijah said, and she did eate: so did hee and her house ^h for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so fore, ⁱ that there was no breath left in him.

18 And she said unto Elijah, What have I to do with

^g The siege had continued from the time of Nadab Jeroboams sonne.

^h Where Zimri kept himself in hold.

^t Ebr. burnt the Kings house upon him.

ⁱ That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

^h Or, Shemeron.

^k For such is the nature of idolatry, that the superstition thereof doeth daily increase, and the elder it is, the more abominable it is before God and his Church.

^l He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

^m By whose means he fell to all wicked and strange idolatry, and cruell persecution.

ⁿ Read Joshua

^t Ebr. by the of Joshua

^a Ecclesiastes James 5, 14, 15. That is, when I serve. b But as I have declare it by the revelation.

^h Or, brooke.

^c To strengthen his faith against persecution, and promise him his reward.

^d At the command of the Lord God Almighty, his mercy is to be hand to deliver them. * Luke 4, 41.

^e All things strengthen the faith of Elijah, who is intent that he should hold out nothing with but only the Gods providence.

^f Ebr. two.

^f For their hope of any sustenance.

^g God needs benefit for the of his, but he miseth a small ample recompence for the same. h That is, she had raine on the earth.

ⁱ Or, that is, i God would whether he learned by his merciful providence to make her only his comfort.

with thee, O thou man of God, art thou come unto me to call my sinne to remembrance, and to slay my sonne?

19 And he said unto her, Give mee thy sonne: and he tooke him out of her bosome, and caried him up into a chamber, where he abode, and laid him upon his owne bed.

20 Then hee called unto the Lord, and said, O Lord my God, hast thou ^k punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himself upon the child three times, and called unto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he revived.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and delivered him unto his mother, and Elijah sayd, Behold, thy sonne liveth.

24 And the woman said unto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab.* 23 *Obadiah hideth an hundredth Prophets.* 40 *Elijah killeth all Baals prophets.* 45 *Hee obaieth raine.*

After many dayes, the word of the Lord came to Elijah, in the ^a third yeere, saying, Goe, shew thy self unto Ahab, and I will send raine upon the earth.

2 And Elijah went to shew himself unto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the governour of his house: (and Obadiah ^b feared God greatly:

4 For when Jezebel destroyed the Prophets of the Lord, Obadiah tooke an hundredth ^c prophets, and hid them by fifties in a cave, and he fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all the fountaines of water, and unto all the rivers, if so be that we may finde grasse to save the horses and the mules alive, least we deprive the land of the beasts.

6 And so they divided the lande betweene them to walke thorow it. Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah ^c met him: and he knew him, and fell on his face, and said, Art not thou my Lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah is here.

9 And he said, What have I finned, that thou wouldest deliver thy servant into the hand of Ahab to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall cary thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill mee: But

I thy servant ^d feare the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel slew the Prophets of the Lord, how I hid an hundredth men of the Lords Prophets by fifties in a cave, and fed them with bread and water?

14 And now thou saiest, Goe, tell thy lord, Behold, Elijah is here, that he may slay me.

15 And Elijah said, As the Lord of hostes liveth, before whom I stand, I will surely shew^e my self unto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said unto him, Art thou he that troubled Israel?

18 And hee answered, I have not troubled Israel, but ^f thou and thy fathers house, in that yee have forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel unto mount Carmel, and the prophets of Baal foure hundredth and ^g fiftie, and the prophets of the groves foure hundredth, which eate at Jezebels table.

20 ¶ So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long ^h halt ye betweene two opinions? If the Lord be God, follow him, but if Baal be he, then goe after him. And the people answered him not a word.

22 Then said Elijah unto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundredth and fiftie men.

23 Let them therefore give us two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire ⁱ under, and I will prepare the other bullocke, and lay him on the wood, and will put no fire ⁱ under.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that answereth ^b by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Elijah said unto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire ⁱ under.

26 So they tooke the one bullocke that was given them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare us: but there was no voyce, nor any to answer: and they ⁱ leapt upon the altar that was made.

27 And at noone Elijah mocked them, and said, Crie alowde: for hee is a ^k god, either hee talketh to pursueth ^l his enemies, or is in his journey, or it may be that he slepeeth, and must be ⁱ awakened.

28 And they cryed lowd, and cut themselves as their maner was, with knives and lancers, till the blood gushed out upon them.

29 And when midday was passed, and they had prophecied untill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Elijah said unto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according

^d I am none of the wicked persecuters that thou shouldest procure unto me such displeasure, but serve God, and favour his children.

^e By my presence I will declare that thou hast told him the truth.

^f The true ministers of God ought not onely not to suffer the truth to be unjustly slandered, but to reprove boldly the wicked slanders without respect of person.

^g Be constant in religion, and make it not as a thing indifferent, whether ye follow God or Baal, or whether ye serve God wholly or in part, Zeph. 3.

^h By sending downe fire from heaven to burne the sacrifice.

ⁱ As men ravished with some strange spirit.

^k You esteeme him as God.
^l Hee mocketh their beastly madness, which think that by any instance or suit, the dead and vile idoles can help their worshippers in their necessities.

* Gen. 32, 27.
2. King. 17, 34.

† Ebr. Sats, which
some thinke con-
taine about three
pottels and a third
part a piece.

m Hereby he de-
clared the excellent
power of God, who
contrary to nature
could make the fire
burne even in the
water, to the intent
they should have
none occasion to
doubt that he is
the onely God.

n Though God suf-
fer his to runne in
blindnesse and er-
rour for a time, yet
at the length he
callet them home
to him by some no-
torious signe and
worke.

o He commanded
them that as they
were truly per-
suaded to confesse
the onely God: so
they would serve
him with all their
power, and destroy
the idolaters his
enemies.

p As Gods spirit
mooved him to
pray, so was hee
strengthened by the
same, that he did
not faint, but con-
tinued still till he
had obtained.

q Or, here and
there.

q He was so streng-
thened with Gods
spirit, that he ran
faster then the cha-
ret was able to
runne.

a To wit, of Baal.
b Though the
wicked rage a-
gainst Gods chil-
dren, yet he bol-
deth them backe
that they cannot
execute their
malice.

to the number of the tribes of the sonnes of Jaakob, (unto whom the word of the Lord came, saying, * Israel shall be thy name)

32 And with the stones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would containe two measures of seed.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him in the wood:

34 And sayd, Fill foure barrells with water, and poure it upon the burnt-offering and on the wood. Againe he said, Doe so againe. And they did for the second time. And he sayd, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the Prophet came and sayd, Lord God of Abraham, Izhak, and of Israel, let it be known this day, that thou art the God of Israel, and that I am thy servant, and that I have done all these things at thy commandement.

37 Heare mee, O Lord, heare me, and let this people knowe that thou art the Lord God, and that thou hast turned their heart againe at the last.

38 Then the fire of the Lord fell, and consumed the burnt-offering, and the wood, and the stones, and he dust, and licked up the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and sayd, The Lord is God, the Lord is God.

40 And Elijah sayd unto them, Take the prophets of Baal, let not a man of them escape: and they tooke them, and Elijah brought them to the brooke Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eate and drinke, for there is a found of much raine:

42 So Ahab went up to eate and to drinke, and Elijah went up to the top of Carmel: and he crouched unto the earth, and put his face betwene his knees,

43 And sayd to his servant, Goe up now, and looke toward the way of the Sea. And hee went up, and looked, and said, There is nothing. Againe he said, Goe againe seven times.

44 And at the seventh time he sayd, Behold, there ariseth a little cloude out of the Sea like a mans hand. Then he sayd, Up, and say unto Ahab, Make ready the charet, and get thee downe, that the raine slay thee not:

45 And in the meane while the heaven was blacke with cloudes and winde, and there was a great raine. Then Ahab went up, and came to Izreel.

46 And the hand of the Lord was on Elijah, and he girded up his loynes, and ran before Ahab till he came to Izreel.

CHAP. XIX.

5 Elijah fleeing from Izebel, is nourished by the Angel of God. 15 Hee is commanded to anoynt Hazael, Jehu, and Elisha.

NOW Ahab told Izebel all that Elijah had done, and how he had slaine all the prophets with the sword.

2 Then Izebel sent a messenger unto Elijah, saying, The gods do so to me, and more also, if I make not thy life like one of their lives by to morow this time.

3 ¶ When he saw that, he arose, and went for his life, and came to Beerseba, which is in Judah, and left his servant there.

4 But hee went a dayes journey into the wilderness, and came and sate downe under a Juniper tree, and desired that he might die, and sayd, It is now enough: O Lord, take my soule: for I am no better then my fathers.

5 And as hee lay and slept under the Juniper tree, Behold now, an Angel touched him, and sayd unto him, Up, and eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head, so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Up, and eat: for thou hast a great journey.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, unto Horeb the mount of God.

9 And there hee entred into a cave, and lodged there: and behold, the Lord spake to him, and sayd unto him, What doest thou here, Elijah?

10 And he answered, I have bene very jealous for the Lord God of hostes: for the children of Israel have forsaken thy covenant, broken downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

11 And he sayd, Come out, and stand upon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was not in the winde: and after the winde came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voyce.

13 And when Elijah heard it, he covered his face with his mantle, and went out, and stood in the entering of the cave, and behold, there came a voyce unto him, and sayd, What doest thou here, Elijah?

14 And he answered, I have bene very jealous for the Lord God of hostes, because the children of Israel have forsaken thy covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord sayd unto him, Goe, returne by the wilderness unto Damascus, and when thou comest there, anoynt Hazael king over Aram.

16 And Jehu the sonne of Nimshi shalt thou anoynt King over Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roome.

17 And him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

18 Yet will I leave seven thousand in Israel: even all the knees that have not bowed unto Baal, and every mouth that hath not killed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantle

¶ Or, which he
minde led him

c So hard a thing
it is to be true
impudence is a
fiction, that the
Saints could be
overcome the
same.

d He declared
except God had
nourished him
ratically, it had
not been possi-
ble for him to have
gone this journey

e He complained
that the more
lous that he
himself to make
taine Gods
the more only
was he persua-
* Rom. 11, 13

f For the same
man is made
come near to
God, if he
appears in his
strength and
majesty, and
force of his
be submitted to
self to our
capacities.

g We ought
to depend on
multitude in
maintaining Gods
but because of
dutie for
we ought to be

¶ Or, Syria

* 2. King. 3, 13
Eccles. 4, 1

* Rom. 11, 14
h He declared
wicked dissent
and idolaters
not his.

mantle upon him.

20 And he left the oxen, and ranne after Elijah, and said, I Let mee, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what have I done to thee?

21 And when he went backe againe from him, he rooke a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gave unto the people, and they did eate: then he arose and went after Elijah, and ministred unto him.

CHAP. XX.

1 Samaria is besieged. 23 The Lord promisseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproved therefore by the Prophet.

Then Ben-hadad the king of Aram assembled all his army, and two and thirty kings with him, with horses, and charets, and went up and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the citie.

3 And said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine: also thy women, and thy sayre children are mine.

4 And the king of Israel answered, and said, My lord King, according to thy saying, I am thine, and all that I have.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send unto thee, and command, thou shalt deliver me thy silver and thy gold, and thy women, and thy children,

6 Or else I will send my servants unto thee by to morow this time, and they shall search thine house, and the houses of thy servants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him, Hearken not unto him, nor consent.

9 Wherefore hee saide unto the messengers of Ben-hadad, Tell my lord the king, All that thou diddest send for to thy servant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent unto him, and said, The gods doe so to me and more also, if the dust of Samaria be enough to all the people that follow me, for every man an handful.

11 And the king of Israel answered, and said, Tell him, I let not him that girdeth his loines, boast himself, as he that putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, hee said unto the servants, Bring forth your engines. And they set them against the citie.

13 And beheld, there came a Prophet unto Ahab king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I will deliver it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By whom? and hee said, Thus sayeth the Lord, By the servants of the Prin-

ces of the provinces. He said againe, Who shall order the battell? and he answered, Thou.

15 Then hee numbred the servants of the Princes of the provinces, and they were two hundred, two and thirtie, and after them hee numbred the whole people of all the children of Israel, even seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both hee and the kings: for two and thirtie kings helped him.

17 So the servants of the Princes of the provinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So they came out of the citie, to wit, the servants of the Princes of the provinces, and the hoaste which followed them.

20 And they slew every one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew hee the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said unto him, Goe, be of good courage, and confider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come up against thee.)

23 Then the servants of the king of Aram said unto him, Their gods are gods of the mountaines, and therefore they overcame us: but let us fight against them in the plaine, and doubtlesse we shall overcome them.

24 And this doe, Take the kings away, every one out of his place, and place captaines for them.

25 And number thy self an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall overcome them: and hee hearkened unto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went up to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled, and went against them, and the children of Israel pitched before them like two little flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake unto the King of Israel, saying, Thus saith the Lord, Because the Aramites have said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one over against the other seven dayes, and in the seventh day the battell was joynd: and the children of Israel slew of the Aramites an hundred thousand footemen in on day.

30 But the rest fled to Aphek into the city: and there fell a wall upon seven and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

h That is, young men trained in the service of princes.

† Ebr. man. Or, Syriant.

‡ Which them that were appointed for the preservation of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not unpunished.

l All they, which were in the battell of the former yeare, verse 15.

m Who are of like power in the valley, as I am on the hills, and can as well destroy a multitude with few as with many.

† Ebr. from chamber to chamber.

n In signe of submission, and that we have deserved death, if he will punish us with rigour.

l Or, and caught it of him.
o He is alive,

p Thou shalt appoint in my chief city what thou wilt, and I will obey thee.

q Or, of the disciples.

q By this externall signe hee would more lively touch the kings heart.

r Because thou hast transgressed the commandment of the Lord.

f By this parable he maketh Ahab condemne himself, who made a covenant with Gods enemy, and let him escape, whom God had appointed to be slain.

* Chap. 22. 38.

l Or, Shemeron.

* Or, at this time.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompense.

31 ¶ And his servants said unto him, Behold now, wee have heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let us put sackcloth about our loynes, and ropes about our heads, and goe out to the King of Israel: it may be that he will save thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let mee live: and he said, Is he yet alive? hee is my brother.

33 Now the men tooke diligent heed, if they could catch any thing of him, and made haste, and said, Thy brother Ben-hadad. And he said, Goe, bring him. So Ben-hadad came our unto him, and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant. So hee made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets saide unto his neighbour by the commandment of the Lord, Smite mee, I pray thee. But the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and said, Smite mee, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himself with ashes upon his face.

39 And when the king came by, he cryed unto the King, and said, Thy servant went unto the middes of the battell, and behold, there went away a man, whom another man brought unto mee, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of silver.

40 And as thy servant had here and there to doe, he was gone: And the King of Israel said unto him, So shall thy judgement be: thou hast given sentence.

41 And hee hasted, and tooke the ashes away from his face: and the King of Israel knewe him that hee was of the Prophets:

42 And he said unto him, Thus saith the Lord, * Because thou hast let gone out of thine handes a man whom I appoynted to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heave and in displeasure, and came to Samaria.

CHAP. XXI.

1 Iezabel commandeth to kill Naboth, for the vineyard that hee refused to sell to Ahab. 19 Elijah reprooveth Ahab, and he repeneth.

AFTER these things, Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give mee thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house: and I will give thee for it a better vineyard then it is: or if it please thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giving the inheritance of my fathers unto thee.

4 Then Ahab came into his house heave and in displeasure, because of the word which Naboth the Izreelite had spoken unto him. For hee had said, I will not give thee the inheritance of my fathers, and he lay upon his bed, and turned his face and would eat no bread.

5 Then Iezabel his wife came unto him, and said unto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Izreelite, and said unto him, Give me thy vineyard for money, or if it please thee, I will give thee another vineyard for it: but he answered, I will not give thee my vineyard.

7 Then Iezabel his wife saide unto him, Doeest thou now governe the kingdome of Israel? Up, eate bread, and be of good cheere, I will give thee the vineyard of Naboth the Izreelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters unto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witness against him, saying, Thou diddest blaspheme God and the king: then carry him out, and stone him that he may die.

11 And the men of the citie, even the Elders and governours which dwelt in his citie, did as Iezabel had sent unto them: as it was written in the letters, which she had sent unto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, Up, and take possession of the vineyard of Naboth the Izreelite, which hee refused to give thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came unto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither hee is gone downe to take possession of it.

19 Therefore shalt thou say unto him, Thus saith the Lord, Hast thou killed, and also gotten possession? And thou shalt speake unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thee even thy blood also.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And hee answered, I have found thee: for thou hast sold thy self to worke wickednes in the sight of the Lord.

b Thus the wicked consider not what is just and lawfull, but freely, without conscience, oppresse the righteous.

c As though he said, Thou knowest not what I will reigne. Command and I will obey. Ebr. let mine heart be merry.

d For they were used to require mens faith: for none could tell truly that were notorious sinners.

e Thus the wicked kings counsellors Gods commandment, who will not to confesse the shedding of innocent blood, obey rather to wicked counsellors demerits of punishment: then the just lawes of God. Ebr. words.

f This example of Naboth sheweth the holy Ghost leaveth to us, as the intent there should be, to shew tyrannie, and specially in them whom nature kind should move to be pitifully inclined to mercy.

g Doe not thinke to have any advantage by murdering of an innocent. b This was fulfilled in Joerab his son, as 2 Kings 9. 25.

Chap. 14, 20.
1. King 9, 1.
2. Sam. 15, 22.
Chap. 14, 10.

Chap. 15, 19.
Chap. 16, 3.

1. King 9, 33.
Or, fortified, or
position.

By the wicked
counsel of his wife
he became a vile
idolater, and cruel
murderer as one
that gave himself
wholly to serve
Satan.

Ebr. his flesh.
In token of
mourning, or as
some read, bare-
headed.

Meaning, in Jo-
shaphat's time, 1. King
9, 16.

2. Chron. 18, 7, 8.
Ben-hadad the
King of Syria, and
Ahab made a peace
which endureth
three yeeres.

To see and
visit him.
The Kings of
Syria kept Ramoth
before this league
was made by Ben-
hadad: therefore
he thought not
himself bound
thereby to retire
it.

I am ready to
joyne and go with
thee, and all mine
is at thy com-
mandment.

He seemed that
he would not goe
to the warre, ex-
cept God reproo-
ved it, yet when
Michajah counseled
the contrary,
he would not obey.

Meaning, the false
prophets, which
were flatterers and
served for lucre,
whom Jezebel had
assembled and kept
after the death of
those whom Elias
died.

Jezebel did
not acknowledge
the false prophets
to be Gods ministers,
but did contemne them.

h Whereby we see that the wicked
cannot abide to heare the trueth, but hate the Prophets of God and molest them.

21 * Behold, I will bring evill upon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, aswell him that is * shut up, as him that is left in Israel.

22 And I will make thine house like the house of * Jeroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, for the provocation wherewith thou hast provoked and made Israel to sinne.

23 And also of Jezebel spake the Lord, saying, * The dogs shall eate Jezebel by the wall of Izeel.

24 The dogs shall eate him of Ahabs stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eat.

25 (But there was none like Ahab, who did i fell himself to worke wickednes, in the sight of the Lord, whom Jezebel his wife provoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord caft out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his cloathes, and put sackcloth upon t him, and fasted, and lay in sackcloth, and went k softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seek thou how Ahab is humbled before me; because he submitteth himself before mee, I will not bring that evill in his dayes, but in his l sonnes dayes will I bring evill upon his house.

CHAP. XXII.

1 Jehoshaphat and Ahab fight against the King of Syria.

2 Michajah sheweth the king what shall be the success of their enterprise. 3 Zidkijah the false prophet smiteth him. 4 Ahab is slaine. 5 Ahaziah his sonne succedeth.

6 The reigne of Jehoshaphat. 7 And Ioram his sonne.

And * they continued a three yeeres without warre betweene Aram and Israel.

2 And in the third yeere did Jehoshaphat the king of Judah b come downe to the king of Israel.

3 (Then the king of Israel said unto his servants, Know yee not that c Ramoth Gilead was ours; and we stay, and take it not out of the hand of the King of Aram?)

4 And hee sayd unto Jehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Jehoshaphat said unto the King of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat sayd unto the King of Israel, e Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the f prophets upon a foure hundred men, and sayd unto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe up, for the Lord shall deliver it into the hands of the King.

7 And Jehoshaphat said, Is there here never a Prophet of the g Lord more, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man (Michajah the sonne of Imlah) by whom we may aske counsell of the Lord, but h I hate him: for he doeth nor propheticie good unto mee, but evill. And Jehoshaphat said, Let not the king say so.

9 Then the King of Israel called an i Eunuch, and sayd, Call quickly Michajah the sonne of Imlah,

10 And the king of Israel and Jehoshaphat the king of Judah sate either of them on his throne in their * apparell in the void place at the entring in of the gate of Samaria, and all the prophets propheticied before them.

11 And Zidkijah the sonne of Chenaanah made him l homes of yron, and sayde, Thus sayeth the Lord, With these shalt thou push the Aramites, untill thou hast consumed them.

12 And all the prophets propheticied so, saying, Goe up to Ramoth Gilead, and prosper: for the Lord shall deliver it into the kings hand.

13 ¶ And the messengers that was gone to call Michajah, spake unto him, saying; Behold now, the words of the prophets declare good unto the king with t one accord, let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michajah said, As the Lord liveth, whatsoever the Lord sayth unto mee, that will I speake.

15 ¶ So he came to the King, and the king sayde unto him, Michajah, shall wee goe against Ramoth Gilead to battell, or shall wee leave off? And hee answered him, n Goe up, and prosper: and the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then hee said, I saw all Israel scattered upon the mountaines, as sheepe that had no sheepeheard. And the Lord sayd, o These have no master, let every man returne unto his house in peace.

18 (And the king of Israel sayd unto Jehoshaphat, Did I not tell thee that he would propheticie no good unto me, but evill?)

19 Again he said, Heare thou therefore the word of the Lord, I saw the Lord sit on his throne, and all the phoast of heaven stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall p entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this manner, and another sayd on that manner.

21 Then there came forth a spirit, and q stood before the Lord, and sayd, I will entise him. And the Lord sayd unto him, Wherewith?

22 And he sayd, r I will goe out, and be a s false spirit in the mouth of all his prophets. Then he sayd, Thou shalt entise him, and shalt also prevaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed evill against thee.

24 Then Zidkijah the sonne of Chenaanah came neere, and snote Michajah on the cheek, and sayd, * t When went the spirit of the Lord from me, to speake unto thee?

25 And Michajah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michajah and carie him unto Amon the governour of the citie, and unto Joash the kings sonne.

27 And say, Thus saith the King, Put this man

i Reade Gen. 37. 26.

k In their Kingly apparell.

l The true prophets of God were accustomed to use signes for the confirmation of their doctrine, Isa. 20, 2. Jere. 7, 3. Wherein the false Prophets did imitate them, thinking thereby to make their doctrine more commendable.

m Ebr. mouth. This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it, be they never so ungodly. n Hee speaketh this in derision, because the King attributed so much to the false prophets, experience he should trie that they were but flatterers. o It is better they returne home then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels.

q Or, perfwade and deceive.

r Here we see that though the devil be ever ready to bring us to destruction, yet he hath no further power then God giveth him. s I will cause all his prophets to tell lies.

* 2. Chron. 18, 23. t Thus the wicked would seeme that none were in the favour of God, but they, and that God hath given his graces to none so much as to them.

† Let him be pined away with hunger, and be fed with a small portion of bread and water.

v That when ye shall see these things come to passe, ye may give God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

¶ Or, in his simplicity, and ignorantly.

† Ebr. and betweene the brigandine.

† Ebr. sicke.

y To wit, Ahab, king of Israel.

z Of the Israelites.

¶ Or, the harlots washed it.

* Chap. 21, 19.

in the prison-house, and feed him with bread of affliction, and with water of affliction, untill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And hee sayd, Hearken all ye people.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himself, and went into the battell.

31 And the king of Aram commanded his two and thirrie captaines over his charrets, saying, Fight neither with small, nor great, save onely against the king of Israel.

32 And when the captaines of the charrets saw Jehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Jehoshaphat cryed,

33 And when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betweene the joynts of his brigandine. Wherefore he sayd unto his charer-man, Turne thine hand, and cary me out of the hoaste: for I am hurt.

35 And the battell increased that day, and the king stood still in his charer against the Aramites, and died at even: and the blood ran out of the wound into the mids of the charer.

36 And there went a proclamation thorowout the hoast about the going downe of the sunne, saying, Every man to his city, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charer in the poole of Samaria, and the dogs licked up his blood (and they washed his armour): according unto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yvorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 * And Jehoshaphat the sonne of Asa began to reigne upon Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was five and thirtie yeares olde when hee began to reigne, and reigned five and twentie years in Jerusalem. And his mothers name was Azubath the daughter of Shilhi.

43 And hee walketh in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless, the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat, and his worthy deedes that hee did, and his battells which he fought, are they not written in the booke of the Chronicles of the kings of Judah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the deputie was king.

48 Jehoshaphat made ships of Tharshish to saile to Ophir for gold, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab unto Jehoshaphat, Let my servants goe with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the city of David his father, and Jehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab beganne to reigne over Israel in Samaria, the seventeenth yeare of Jehoshaphat king of Judah, and reigned two yeares over Israel.

52 But hee did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the sounne of Nebat, which made Israel to sinne.

53 For he served Baal, and worshipped him, and provoked the Lord God of Israel unto wrath, according unto all that his father had done.

* 2 Chron. 20.

a Meaning, that he was led into error, thinking that they might sacrifice to the Lord in these places, as well as they did before the Temple was built.

b In the time of this king, Judah was subject to Jeddah, and was recovered by whom they of Judah appointed. c By Tharshish, Scripture meaneth Cilicia, and also sea called Medorum. d Josephus writeth that Ophir is in India, where the Egyptians and Arabians sought for gold.

i Or, in all points as his father did.

THE SECOND BOOKE of the KINGS.

THE ARGUMENT.

THIS second booke containeth the Acts of the Kings of Judah and Israel: to wit, of Israel, from the death of Ahab unto the last King Hoshea, who was imprisoned by the King of Assyria, and his city Samaria taken, and the ten tribes by the just plague of God for their idolatry and disobedience to God led into captivity. And also of Judah, from the reigne of Jehoram sonne of Jehoshaphat unto Zedackia, who for contemning the Lords commandment by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sounne most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Jeremy: and also by the just vengeance of God for contempt of his word Jerusalem was destroyed, the Temple burnt, and he and all his people were led away captives into Babylon. In this booke are notable examples of Gods favour towards those rulers and people which obey his Prophets, and embrace his word: and contrarywise, of his plagues toward those common-weales which neglect his ministers, and doe not obey his commandments.

CHAP. I.

1 Ahaziah by a fall fallsthe sicke and confuseth with Baalzebub. 3 He is reproved by Elijah. 20 The captains over fiftie were sent to Elijah, whereof two were burnt with fire from heaven by his prayer. Ahaziah died, and Jehoram his brother succeeded him.

Then Moab rebelled against Israel after the death of Ahab:
2 And Ahaziah fell thorow the lattesse window in his upper-chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he said, Goe, Baalzebub the god of Ekron, if I shall recover of this my diseafe.

3 Then the Angel of the Lord sayd to Elijah the Tishbite, Arise, and go up to meete the messengers of the king of Samaria, and say unto them, Is it not because there is no God in Israel, that ye goe to enquire of Baalzebub the god of Ekron?

4 Wherefore thus sayeth the Lord, Thou shalt not come downe from the bed on which thou art gone up, but shalt die the death. So Elijah departed.

5 And the messengers returned unto him, to whom he said, Why are ye now returned?

6 And they answered him, There came a man and mer us, and said unto us, Goe, and returne unto the king which sent you, and say unto him, I hus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the God of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone up, but shalt die the death.

7 And he said unto them, What manner of man was hee which came and mer you, and tolde you these wordes?

8 And they sayd unto him, He was an e hairie man, and girded with a girdle of leather about his loynes. Then said hee, It is Elijah the Tishbite.

9 Therefore the King sent unto him a captaine over fiftie with his fiftie men, who went up unto him: for behold, he sate on the toppes of a mountaine, and he sayd unto him, O man of God, the king hath commanded that thou come downe.

10 But Elijah answered, and sayd to the captaine over the fiftie, If that I be a man of God, let fire come down from the heaven, and devoure thee and thy fiftie. & So fire came downe from the heaven, and devoured him and his fiftie.

11 Againe also he sent unto him another captaine over fiftie with his fiftie. Who spake, and sayd unto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah answered, and sayd unto them, If I be a man of God, let fire come downe from the heaven, and devoure thee and thy fiftie. So fire came downe from the heaven, and devoured him and his fiftie.

13 Yet againe he sent the third captaine over fiftie with his fiftie. And the third captaine over fiftie went up, and came, and fell on his knees before Elijah, and besought him, and sayd unto him, O man of God, I pray thee, let my life and the life of these thy fiftie servants be precious in thy sight.

14 Behold, there came fire downe from the heaven, and devoured the two former captaines

over fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd unto Elijah, Goe downe with him, be not afraid of his prefence. So he arose, and went downe with him unto the king.

16 And he said unto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed on which thou art gone up, but shalt die the death.

17 So he died according to the word of the Lord which Elijah hath spoken. And Jehoram began to reigne is his stead in the second yeare of Jehoram the sonne of Jehoshaphat king of Judah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

1 Elijah divided the waters with his cloake. 11 Hee is taken up into heaven. 20 Elifha saith his cloake and divideth Jordan. 20 The bitter and venomous waters are healed. 23 The children that mocke Elifha, are rent in pieces with stones.

And when the Lord would take up Elijah into heaven by a whirlewinde, Elijah went with Elifha from Gilgal.

2 Then Elijah said to Elifha, Tarie here, I pray thee: for the Lord hath sent me to Beth-el. But Elifha said, As the Lord liveth, and as thy soule liveth, I will not leave thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elifha, and said unto him, Knowest thou that the Lord will take thy master from e thine head this day? And he said, Yea, I know it: hold ye your peace.

4 Againe Elijah sayd unto him, Elifha, tarie here, I pray thee: for the Lord hath sent mee to Jericho. But he sayd, As the Lord liveth, and as thy soule liveth, I will not leave thee. So they came to Jericho.

5 And the children of the Prophets that were at Jericho, came to Elifha, and sayd unto him, Knowest thou, that he Lord will take thy master from thine head this day? And hee sayd, Yea, I know it: hold ye your peace.

6 Moreover Elijah sayd unto him, Tarie, I pray thee, here: for the Lord hath sent me to Jordan. But he sayd, As the Lord liveth, and as thy soule liveth, I will not leave thee. So they went both together.

7 And fifty men of the sonnes of the Prophets went and stood on the other side a farre off, and they two stood by Jordan.

8 Then Elijah tooke his cloake, and wrapt it together, and smote the waters, and they were divided hither and thither, and they twaine went over on the drie land.

9 Now when they were passed over, Elijah sayd unto Elifha, Aske what I shall doe for thee before I be taken from thee. And Elifha said, I pray thee, let thy Spirit be double upon me.

10 And he sayd, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt have it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeareth a chariot of fire, and horses

m Thus the Lord giveth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselves are afraid to doe Gods message. n Jehoshaphat going to battell against the Syrians, made his sonne Jehoram king in the 17 yeare of his reigne: and in the 18 yeare which was the second yeare of his sonne, Jehoram the sonne of Ahab reigned in Israel: and in the fifth yeare of this Jehoram Jehoshaphat died, and the Kingdome of Juda was confirmed to his sonne.

a Which was that place where the children of Israel were circumcised after they came over Jordan, and had been fourtie yeares in the wilderness, as Josh. 5. 9. b So called, because they are begotten as it were a new by the heavenly doctrine. c That is, from being any more thine head: for to be as the head, is to be the master, as to be as the feet, is to be a scholler. d For the Lord had revealed it unto him. e Not onely at Bethel, but at Jericho and other places were there Prophets, which had schollers, whom they instructed and brought up in the true feare of God.

f To wit, of Jordan.

g Let thy Spirit have double force in me, because of these dangerous times: or let me have twice so much as the rest of the Prophets: or thy spirit being divided into three parts, let me have two.

of

Water healed. Jehoram.

I I. Kings.

He and Jehoshaphat overcome the

* Ezech. 43.9.
1. Mach. 3.13.
h Thus God hath
left a testimony in
all ages (both be-
fore the Law in the
time of the Gof-
pell) of our re-
surrection.

i The Spirit of
prophecie is given
to him, as it was
to Elijah.

k Meaning, Elijah:
for they thought
his body had been
cast in some
mountaine.
l Because the fact
was extraordinary,
they doubted where
he was become, but
Elisha was assured
that he was taken
up to God.

n Or, killeth the
inhabitants.

m Thus God gave
him power, even
contrary to nature,
to make that water
profitable for mans
use, which before
was hurtfull.

n Perceiving their
malicious heart
against the Lord
and his word, he
desireth God to
take vengeance of
that injurie done
unto him.

a Read the anno-
tation in the first
chapter and seven-
teenth verse.

of fire, and did separate them twaine. * So Elijah
went up by a whirlwinde into ^b heaven.

12 And Elisha saw it, and hee cried, My fa-
ther, my father, the charer of Israel, and the horfe-
men thereof: and he saw him no more: and hee
tooke his ^c owne cloathes, and rent them in two
pieces.

13 ¶ Hee tooke up also the cloake of Elijah,
that fell from him, and returned, and stood by the
banke of Jorden.

14 After, he tooke the cloake of Elijah, that
fell from him, and smote the waters, and sayd,
Where is the Lord God of Elijah? And so he also,
after hee had striken the waters, so that they were
divided this way and that way, went over, ^d even
Elisha.

15 And when the children of the Prophets,
which were at Jericho, saw him on the other side,
they said, i The Spirit of Elijah doeth rest on
Elisha: and they came to meete him, and fell to
the ground before him,

16 And said unto him, Behold now, there be
with thy servants fiftie strong men, let them goe,
we pray thee, and seeke thy ^k matter, if so be the
Spirit of the Lord hath taken him up, and cast him
upon some mountaine, or into some valley. But
he said, l Ye shall not send.

17 Yet they were instant upon him, till hee
was ashamed: wherefore he said, Send. So they
sent fiftie men, which sought three dayes, but
found him not.

18 Therefore they returned to him, (for hee
taried at Jericho) and he said unto them, Did not
I say unto you, Goe not?

19 ¶ And the men of the city said unto Elisha,
Behold, we pray thee, the situation of the city is
pleasant, as thou, my lord, seest, but the water is
naught, and the ground barren.

20 Then he said, Bring me a new cruse, and put
falt therein. And they brought it to him.

21 And he went unto the spring of the waters,
and cast there ^m the falt, and sayth, Thus sayth
the Lord, I have healed this water: death shall
no more come thereof, neither barrenesse to the
ground.

22 So the waters were healed unto this day,
according to the word of Elisha which hee had
spoken.

23 ¶ And he went up from thence unto Beth-
ell. And as he was going up the way, litle children
came out of the city, and mocked him, and sayd
unto him, Come up, thou bald head, come up,
thou bald head.

24 And he turned backe, and looked on them,
and ⁿ cursed them in the name of the Lord. And
two beares came out of the forest, and tare in pie-
ces two and fourty children of them.

25 So he went from thence to mount Carmel,
and from thence he returned to Samaria.

CHAP. III.

a The reign of Jehoram. 6 He and Jehoshaphat goe to warre
against Moab which rebelled. 13 Elisha reproved him.
17 And giveth their hoaste water. 24 The Moabites are
overcome. 27 Their King sacrificeth his sonne.

NOW Jehoram the sonne of Ahab began to
reigne over Israel in Samaria, the ^a eighteenth
yeare of Jehoshaphat king of Judah, and reigned
twelve yeares.

2 And he wrought evill in the sight of the
Lord, but not like his father nor like his mother:

for he tooke away the image of Baal that his father
had made.

3 Neverthelesse, he cleaved unto the ^b sinnes
of Jeroboam the sonne of Nebat, which made Is-
rael to sinne, and departed not therefrom.

4 ¶ Then ^c e Mesha king of Moab had store of
sheepe, and rendred unto the king of Israel an
hundred thousand lambes, and an hundred thou-
sand rammes with the wooll.

5 But when Ahab was dead, the king of Moab
rebelled against the king of Israel.

6 Therefore King Jehoram went out of Samaria
the same season, and numbered all Israel.

7 And went, and sent to Jehoshaphat king of
Judah, saying, The king of Moab hath rebelled
against me: wilt thou goe with me to barrell
against Moab? And he answered, I will goe up; for
d I am, as thou art, my people, as thy people, and
mine horses, as thine horses.

8 Then sayd hee, What way shall we goe up?
And he answered, The way of the wilderness of
Edom.

9 ¶ So went the king of Israel and the king
of Judah, and the ^e king of Edom, and when they
had compassed the way seven dayes, they had no
water for the hoaste, nor for the cattell that f
followed them.

10 Therefore the king of Israel said, Alas, that
I Lord hath called these three kings, to give them
into the hand of Moab.

11 But Jehoshaphat sayd, Is there not here a
Prophet of the Lord, that we may inquire of the
Lord by him? And one of the king of Israels ser-
vants answered, and sayd, Here is Elisha the sonne
of Shaphat, which f powred water on the hands of
Elijah.

12 Then Jehoshaphat said, g The word of the
Lord is with him. Therefore the king of Israel, and
Jehoshaphat, and the king of Edom went downe
to him.

13 And Elisha sayd unto the King of Israel,
h What have I to doe with thee? get thee to the
Prophets of thy father, and to the Prophets of thy
mother. And the king of Israel sayd unto him,
i Nay: for the Lord hath called these three kings
to give them into the hand of Moab.

14 Then Elisha said, As the Lord of hoasts li-
veth, in whose sight I stand, if it were not, that I
regard the presence of Jehoshaphat the king of
Judah, I would ^k not have looked toward thee, nor
seene thee.

15 But now bring mee a minstrell. And when
the minstrell i played, the hand of the Lord came
upon him.

16 And he sayd, Thus sayeth the Lord, Make
this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see
winde nor see raine, yet the valley shall be filled
with water, that ye may drinke: both ye and your
cattell, and your beasts.

18 But this is a ^m small thing in the sight of the
Lord: for he will give Moab into your hand.

19 And ye shall smite every strong towne, and
every chiefe city, and shall fell every faire tree, and
shall stoppe all the fountaines of water, and a marre
every good field with stones.

20 And in the morning when the meate-offe-
ring was offered, behold, there came water by the
way of Edom: and the countrey was filled with
water.

21 And when all the Moabites heard that the
kings

b He that had
the golden calf
that Jeroboam
had made.
c This was
after that hee
had made the
Moabites min-
istries to his in-
cellours.

d Read the
13.4.

e Meaning, the
victory, or
triumph of the
king of Judah,
and
f King of
Edom, that
at their time.

f That is, who
was his servant.
g He is able to
strengthen what
Gods will is in
point.

h He knew
this wicked
would have
used his com-
to serve him,
and therefore
disdaineth to
served him.
i The word
effeence was
servant of the
but when the
driven by
necessity
of the
danger.
k God
word to be
red to the
because of
godly that
among them.
l He sang
Gods glory,
stirred up the
phets heart
prophetic,
in the
ly miraculously
you want,
you cannot
into your
n Though
below his
for a time
comet, yet
hath his
when he will
them away,
incent they
feele vengeance
which is
against them.

m That is, a
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in the sight
of the Lord.
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of the Lord.

kings were come up to fight against them, they gathered all that was able to put on harness, and upward, and stood in their border.

22 And they rose early in the morning, when the sunne arose upon the water, and the Moabites saw the water over against them, as red as blood:

23 And they said, * This is blood: the Kings are surely slain, and one hath smitten another: now therefore Moab, to the spoile.

24 And when they came to the host of Israel, the Israelites arose up, and smote the Moabites, so that they fled before them, but they pursued and smote them, and smote Moab.

25 And they destroyed the cities: and on all the good field every man cast his stone, and filled them, and they stoppt all the fountaines of water, and felled all the good trees: onely in Kir-harath left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seven hundred men that drewe the sword, to breake thorow unto the King of Edom: but they could not.

27 Then he tooke his eldest sonne, that should have reigned in his stead, and offered him for a burnt-offering upon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

CHAP. IV.

4 God increaseth the oyle to the poore widow by Elisha. 12 Hee setteth for the Shunammite a sonne at Gods hand. 13 Who dying, 32 hee raiseth him up againe. 40 Hee maketh sweete the portage. 42 and multiplie the loaves.

And one of the wives of the sonnes of the Prophets cryed unto Elisha, saying, Thy servant mine husband is dead, and thou knowest, that thy servant didd feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha said unto her, What shall I doe for thee: tell mee, what hast thou at home? And she said, Thine handmayd hath nothing at home, save a pitcher of oyle.

3 And he said, Goe and borrow thee vessels abroad of all thy neighbours, emptic vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore upon thee and upon thy sonnes, and powre out into * all those vessels, and set aside those that are full.

5 So shee departed from him, and shut the doore upon her, and upon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said unto her sonne, Bring me yet a vessel. And hee sayd unto her, There is no more vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Goe and sell the oyle, and pay them that thou art in debt unto, and live thou and thy children of the greif.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold, I know now, that this is an holy man of God that passeth by us continually.

10 Let us make him a little chamber, I pray

thee, with walles, and let us set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he cometh to us.

11 ¶ And on a day, hee came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his servant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee said unto him, Say unto her now, Behold, thou hast had all this great care for us, I what shall we do for thee? Is there any thing to be spoken for thee to the king or to the captain of the host? And she answered, I dwell among mine owne people.

14 Again hee said, What is then to be done for her? Then Gehazi answered, In deed she hath no sonne, and her husband is old.

15 Then sayd he, Call her, And hee called her, and she stood in the doore.

16 And he said, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lye unto thine handmayd.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life that Elisha had said unto her.

18 ¶ And when the child was grown, it fell on a day, that hee went out to his father, and to the reapers.

19 And he said unto his father, Mine head, mine head. Who said to his servant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then she went up, and laid him on the bed of the man of God, and shut the doore upon him and went out.

22 ¶ Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? It is neither a new moone nor Sabbath day. And she answered, * All shall be well.

24 Then she sadden an asse, and said to her servant, Drive, and goe forward: stay not for me to get up, except I bid thee.

25 ¶ So shee went, and came unto the man of God to mount Carmel. And when the man of God saw her * over against him, he said to Gehazi his servant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say unto her, Art thou in health? is thine husband in health? and is thy childe in health? And she answered, We are in health.

27 And when she came to the man of God unto the mountaine, she caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? did I not say, Deceive me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe upon the face of the childe.

30 And the mother of the childe sayd, As the Lord liveth, and as thy soule liveth, I will not leave

Thus the servants of God are not unthankfull for the benefits they receive.

k I am content with that that God hath sent me, and can want nothing that one can doe for another. I which then was a reproach, and therefore he would that his master should pray to God for her that the might be fruitful. Gen. 18. 10.

m His head ached sore, and therefore hee cryed thus.

n For at such time the people were wont to resort to the Prophets for doctrine and consolation. * Ebr. peace.

|| Or, farre off.

o Is taken of humillity and joy that she had met with him. * Ebr. her soule in bitterness.

p Make such speed that nothing may let thee in the way, Luke 10. 4.

the house of Rimmon, the Lord be mercifull unto thy servant in this point.

19 Unto whom hee said, * Goe in peace. So hee departed from him about halfe a dayes journey of ground.

20 And Gehazi the servant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: As the Lord liveth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, hee light downe from the charer to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent mee, saying, Behold, there be come to mee, even now from mount Ephraim two young men of the children of the Prophets: give them, I pray thee, a talent of silver, and two change of garments.

23 And Naaman sayd, Yea, take two talents: and he compelled him, and bound two talents of silver in two bags, with two change of garments, and gave them unto two of his servants, that they might beare them before him.

24 And when hee came to the tower, hee tooke them out of their hands, and layd them in the house, and sent away the men: and they departed.

25 Then hee went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 But he sayd unto him, Went not mine heart with thee, when the man turned againe from his charer to meete thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheepe, and oxen, and men-servants, and maide-servants?

27 The leprosie therefore of Naaman shall cleave unto thee, and to thy seede for ever. And he went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh yron to swimme above the water. 8 Hee discovereth the king of Syriaes counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria.

24 Samaria is besieged, and endureth extreme famine. A And the children of the Prophets said unto Elisha, Behold, we pray thee, the place where we dwell with thee, is so little for us.

2 Let us now goe to Jordan, that we may take thence every man a beame, and make us a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy servants. And he answered, I will goe.

4 So he went with them, and when they came to Jordan, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then he cryed, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe a piece of wood, and cast in thither, and he caused the yron to swimme.

7 Then he sayd, Take it up to thee. And hee stretched out his hand, and tooke it.

8 Then the king of Aram warred against Israel, and tooke counsell with his servants, and said, In such and such a place shall my campe.

9 Therefore the man of God sent unto the

king of Israel, saying, Beware thou goe not over to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and saved himself from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his servants, and said unto them, Will yee not shew me, which of us bewrayeth our counsell to the king of Israel?

12 Then one of his servants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, even the wordes that thou speakest in thy privie chamber.

13 And he said, Goe and espie where he is, that I may send and fetch him. And one told him, saying, Behold he is in Dorhan.

14 So he sent thither horses, and charers, and a mighty hoste: and they came by night, and compassed the citie.

15 And when the servant of the man of God arose early to goe out, beholde, an hoste compassed the city with horses and charers. Then his servant said unto him, Alas master, how shall wee doe?

16 And hee answered, Feare not: for they that be with us, are more then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the servant, and hee looked, and behold, the mountaine was full of horses and charers of fire round about Elisha.

18 So they came downe to him, but Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha sayd unto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whom ye seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the middes of Samaria.

21 And the king of Israel said unto Elisha when he saw them, My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bow? but set bread and water before them, that they may eat and drinke, and goe to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went up and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it untill an asses head was at fourescore pieces of silver, and the fourth part of a kab of doves doing at five pieces of silver.

26 And as the king of Israel was going upon the wall, there cryed a woman unto him, saying, Helpe, my lord, O King.

27 And he said, Seeing the Lord doeth not succour

d The wicked conspire nothing so craftily, but God can reveale it to his servants, and cause their counsell to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, and discovereth it unto his King.

f Though it had bene nothing in mans judgement to have taken Elisha, yet the wicked ever doubt, and thinke they are never able to prepare power enough, though it be but against one or a few.

g For he was assured of Gods help, and that millions of Angels camped about the godly to deliver them. * 2 Chron. 32, 7.

h That he may behold how thou hast prepared an armie to rescue us.

i Meaning, the Syrians his enemies, which came down, thinking themselves sure of him.

k Thus he did being led by the Spirit of God, and not because he fought his owne reverence, but onely to set forth the glory of God.

l The wicked use reverent and grave words towards the servants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more prevail for common quietnesse, then if they had bin overcome in battell: for they returned no more at that time to fight against Israel, or to that Kings dayes.

n The Ebrewes write, that they burned it in the siege for lacke of wood.

o Meaning, any kinde of vitaille, as corne and wine, &c.

* Deut. 28, 55, 57.

h Or, under his clothes.

p Thus hypocrites when they see Gods judgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

q Meaning, Jehoram Abahs sonne, who killed the prophets, and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

a The godly are ever assured of Gods help in their necessities, but the times and houres are onely revealed by Gods Spirit.

b To whom the King gave the charge and oversight of things, as verse 17.

c He mocked at the Prophets words, saying, that if God rained down corne from heaven, yet this could not come to passe.

d Thy infidelity shalbe punished herein when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart, and not among their brethren, Levit. 24.

f Thus God needed no great preparation to destroy the wicked, though they be never so many: for he can scatter them with a small noise, of shaking of a leaf. g The wicked neede no greater enemy then their owne conscience to pursue them.

cour thee, how should I helpe thee with the barne, or with the winepresse?

28 Also the King said unto her, What ayleth thee? And she answered, This woman said unto me, Give thy sonne that we may eate him to day, and we will eate my sonne to morrow.

29 * So we sod my sonne, and did eate him: and I said to her the day after, Give thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went upon the wall, the people looked, and behold, he had sackcloth within upon his flesh.)

31 And he said, God doe so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And the King sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this q murderers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?

33 While he yet talketh with them, behold, the messenger came downe unto him, and said, Behold, this evill commeth of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elisha prophesie pleale of vitailles, and other things to Samaria. 6 The Syrians run away and have no man following them. 17 The prince that would not belive the word of Elisha, is troden to death.

Then Elisha said, Heare yee the word of the Lord: thus saith the Lord, * To morow this time a measure of fine flour shalbe sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windows in the heaven, could this thing come to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof?

3 Now there were foure leprous men at the entering in of the gate: and they said one to another, Why sit we here untill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit heere, we die also. Now therefore come, and let us fall into the campe of the Aramites: if they save our lives, we shall live: and if they kill us, we are but dead.

5 So they rose up in the twilight, to goe to the campe of the Aramites: and when they were come to the utmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charrets, and a noise of horses, and a noise of a greit armie, so that they said, one to another, Beholde, The King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their allies, even the campe at it was, and fled for their lives.

8 And when these lepers came to the utmost

part of the campe, they entred into one tent, and did eate and drinke, and caried thence silver and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then sayd one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If we tarry till day light, some mischief will come upon us. Now therefore, come, let us goe, and tell the kings household.

10 So they came and called unto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents are as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said unto his servants, I will shew you now, what the Aramites have done unto us. They know that we are affamished, therefore they are gone out of the campe to hid themselves in the field, saying, When they come out of the citie, we shall catch them alive, and get into the citie.

13 And one of his servants answered, and said, Let men take now five of the horses that remaine, and are left in the citie, (behold, they are even as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke two charrets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them unto Jorden, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel, according to the word of the Lord.

17 And the king gave the prince (on whose hand he leaned) the charge of the gate, and the people trode upon him in the gate, and hee died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windows in the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophesieth unto the Shunammite the death of seven peres. 11 He prophesieth to Hazael, that he shall be king of Syria. 15 He reigneth after Benhadad. 16 Jezebel reigneth over Iudah. 20 Edom saileth from Iudah. 25 Abaziah succeedeth Jezebel.

Then spake Elisha unto the woman, * whose sonne he had restored to life, saying, Up, and goe, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it commeth also upon the land seven yeeres.

2 And

2 And the woman arose, and did after the saying of the man of God, and went both shee and her household, and sojourned in the land of the Philistines seven yeeres.

3 ¶ And at the seven yeeres end, the woman returned out of the land of the Philistines, and went out to call upon the king for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told the king, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called upon the king for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the king asked the woman, shee told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day that she left the land, even until this time.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the king said unto Hazeel, Take a present in thine hand, and goe meet the man of God, that thou maiest enquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazeel went to meet him, and tooke the present in his hand, and of every good thing of Damascus, even the burden of fourtie camels, and came and stood before him, and said, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elisha said to him, Goe, and say unto him, Thou shalt recover: howbeit the Lord hath shewed me, that hee shall surely die.

11 And hee looked upon him stedfastly, till Hazeel was ashamed, and the man of God wept.

12 And Hazeel said, Why weepeth my lord? And hee answered, because I know the evil that thou shalt doe unto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shall dash their infants against the stones, and rent in pieces their woman with child.

13 Then Hazeel said, What is thy servant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And hee answered, Hee tolde mee that thou shouldest recover.

15 And on the morowe hee tooke a thicke cloath and dipt it in water, and spread it on his face, and hee died: and Hazeel reigned in his steade.

16 ¶ Now in the fift yeere of Joram the sonne of Ahab king of Israel, and of Jehoshaphat King of Judah, Jehoram the sonne of Jehoshaphat king of Judah began to reigne.

17 He was two and thirtie yeeres old, when hee began to reigne: and hee reigned eight yeeres in Jerusalem.

18 And hee walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah, for

David his servants sake, as he had promised him to give him a light, and to his children for ever.

20 ¶ In those dayes Edom rebelled from under the hand of Judah, and made a King over themselves.

21 Therefore Joram went to Zair, and all his charrets with him, and he arose by night, and smote the Edomites which were about him, with the captaines of the charrets, and the people fled into their tents.

22 So Edom rebelled from under the hand of Judah unto this day: then Libnab rebelled at that same time.

23 Concerning the rest of the actes of Joram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David. And Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Joram the sonne of Ahab King of Israel, did Ahaziah the sonne of Jehoram king of Judah begin to reigne.

26 ¶ Two and twentie yeeres old was Ahaziah when hee began to reigne, and hee reigned one yeere in Jerusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did evil in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And hee went with Joram the sonne of Ahab to warre against Hazeel king of Aram in Ramoth Gilead, and the Aramites smote Joram.

29 And King Joram returned to be healed in Izreel of the wounds which the Aramites had given him at Ramah, when he fought against Hazeel king of Aram. And Ahaziah the sonne of Jehoram king of Judah went downe to see Joram the sonne of Ahab in Izreel, because he was sicke,

CHAP. IX.

6 Jehu is made king of Israel. 24 And killeth Jehoram the King thereof. 27 And Ahaziah otherwise called Ochaziah, the King of Judah. 33 And causeth Izebel to be cast downe out of a window, and the dogges did eat her.

Then Elisha the Prophet called one of the children of the Prophets, and said unto him, * a Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Jehu the sonne of Jehoshaphat, the sonne of Nimshi, and goe, and make him arise up from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus saith the Lord, I have anoynted thee for king over Israel: then upon the doore, and flee without any tarying.

4 So the servant of the Prophet gate him up to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I have a message to thee, O captaine. And Jehu said, Unto which of all us? And hee answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, and said unto him, Thus saith the Lord God of Israel, I have anoynted thee for king over the people of the Lord, even over Israel.

7 And thou shalt smite the house of Ahab thy

* 2.Sam.7,13.

m Which had been subject from Davids time, until this time of Jehoram.

n This was a city in Judah given to the Levites, Josh. 21,13. and after turned from King Jehoram, because of his idolatry.

* 1.Chron.22,1.

o Which is to be understood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was forty two yeeres old, as 2.Chron. 22,2.

p Which was a city in the tribe of Gad beyond Jordan.

q This is a city belonging to the tribe of Issachar.

* 1.Kings 19,16.

17. a Prepare thy self to goe diligently about thy business: for in those countreyes they used long garments which they rucked up, when they went about earneest business.

† Ebr. from chamber to chamber.

b This anoynting was for Kings, Priests and Prophets, which were all figures of Messiah in whom these three offices were accomplished.

Jehu anoynted King, goeth to Izreel, II. Kings. and slayeth Jehoram, and Jezebel

* 2. King. 21. 15.
25.
* 1. King. 14. 10.
and 21. 21.

* 1. King. 14. 10.
and 21. 22.
* 1. King. 16. 3. 11.

n That is, the rest of the armie, whom he called before his brethren, verse 3. d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath ever favoured the children of God (yea they called the Sonne of God a deceiver, and said he had the devill) therefore they ought not to be discouraged.

* Chap. 8. 29.

e God had thus ordeined, as is read, 2. Chron. 22. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Joram, then to obey the will of God, should perish with him, by whose meane he thought to have become stronger. Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning, that forasmuch as God is their enemy because of their sinnes, that he will ever stirre up some to revenge his cause.

thy master, that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord * of the hand of Jezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut up, as him that is left in Izreel.

9 And I will make the house of Ahab, like the house * of Jeroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahijah.

10 And the dogges shall eate Jezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Jehu came out to the servants of his lord. And one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell us it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I have anoynted thee for King over Israel.

13 Then they made haste, and tooke every man his garment, and put it under him on the top of the staires, and blew the trumpet, saying, Jehu is King.

14 So Jehu the sonne of Jehoshaphat the sonne of Nimshi conspired against Joram: (Now Joram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.)

15 And * king Joram returned to be healed in Izreel of the wounds, which the Aramites had given him, when he fought with Hazael king of Aram) and Jehu said, If it be your mindes, let no man depart and escape our of the city, to goe and tell in Izreel.

16 So Jehu gate up into a charer, and went to Izreel: for Joram lay there, and * Ahaziah king of Judah was come downe to see Joram.

17 And the watchman that stood in the tower in Izreel spied the company of Jehu as hee came, and said, I see a company. And Jehoram said, Take a horseman and fend to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the King, Is it peace? And Jehu sayd, What hast thou to doe with peace? Turne behind me. And the watchman told, saying, The messenger came to them, but he commeth nor againe.

19 Then hee sent out another on horsebacke, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to doe with peace? Turne behind me.

20 And the watchman told, saying, He came to them also, but commeth nor againe, and the marching is like the marching of Jehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Jehoram said, Make ready: and his charer was made ready. And Jehoram king of Israel, and Ahaziah king of Judah went out either of them in his charer against Jehu, and met him in the field of Naboth the Izreelite.

22 And when Jehoram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace? whiles the whoredomes of thy mother Jezebel, and her witchcrafts are yet in great number?

23 Then Jehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Jehu tooke a bow in his hand, and

smote Jehoram betwene the shoulders, that the arrow went through his heart; and he fell downe in his charer.

25 Then said Jehu to Bidkar a captain, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord layed this burden upon him.

26 * Surely I have seene yesterday the blood of Naboth, and the blood of his sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house: And Jehu pursued after him, and said, Smite him also in the charer: and they smote him in the going up to Gur, which is by Ibleam. And he fled to Megiddo, and there died.

28 And his servants caried him in a charer to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 ¶ And in the * eleventh yeare of Joram the sonne of Ahab, began Ahaziah to reigne over Judah.

30 And when Jehu was come to Izreel, Jezebel heard it, and painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered at the gate, shee sayd, Had I Zimri peace, which slew his master?

32 And he lift up his eyes to the window, and said, Who is on my side, who? Then two or three of her Eunuchs looked unto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood upon the wall, and upon the horses, and he trode her under foote.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a Kings daughter.

35 And they went to bury her, but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, * In the field of Izreel shall the dogs eate the flesh of Jezebel.

37 And the carkeis of Jezebel shall be as dung upon the ground in the field of Izreel, so that none shall say, This is Jezebel.

CHAP. X.

6 Jehu causeth the severie sonnes of Ahab to be slaine. 24 And after that fourth and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigne in his stead.

A Hab had now sevenie sonnes in Samaria. And Jehu wrote letters, and sent to Samaria unto the rulers of Izreel, and to the Elders, and to the bringers up of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee have with you your masters sonnes, yee have with you both charers and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonne is best and most meete, and let him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And

Or, spake the prophesie upon him.

* 1. King. 21. 22. By this phrase evident, that Jezebel caused Naboth and his sonnes to be slain.

death, that he might enjoy the vineyard more quietly for his childrens sake.

After that he was wounded in the rias, he fled to the city of Judah.

* That is, the whole yeare.

Chap. 8. 29. when he said he began to reigne, the twelfth yeare of Joram, hee had part of the yeare for the whole.

1 Being of a wicked and cruel nature, he would have reigned as long as hee could.

the would have reigned as long as hee could.

As a thought would say, traitors, or traitors against the good.

1. King. 16. 11. Or, children.

This he said, the motion of the Spirit of God, that her blood should be shed.

the blood of innocents, which spectacle is an example of Gods judgments.

Joanannes was a tyrant.

Or, to wit, of the King of Edom.

1. King. 16. 11. Or, by the hand of.

* 1. King. 21. 22. p Thus God means against them, to suppress his wrath, and punish his servants.

a The Scripture useth to call the sonnes, which are either children or nephews.

b He wrote this to prove that whether they would take part of no.

5 And he that was governour of Ahab's house, and he that ruled the city, and the Elders, and the bringers up of the children sent to Jehu saying, We are thy servants, and will do all that thou shalt bid us: we will make no king: doe what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Izreel by to morowe this time. (Now the kings sonnes, even seventie persons were with the great men of the city, which brought them up.)

7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seventie persons, and layd their heads in baskets, and sent them unto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They have brought the heads of the Kings sonnes. And he said, let them lay them on two heapes at the entering in of the gate untill the morning.

9 And when it was day, he went out, and stood and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slewe all these?

10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake by his servant * Elijah.

11 So Jehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria. And as Jehu was in the way by an house where the shepherds did sheare.

13 He met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and go downe to salute the children of the King and the children of the Queene.

14 And he said, Take them alive. And they tooke them alive, and flew them at the well beside the house where the sheepe are shorne, even two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Jehonadab the sonne of Rechab comming to meete him, and hee blessed him, and said to him, Is thine heart upright, as mine heart is toward thine? And Jehonadab answered, Yea, doubtlesse. Then give me thine hand. And when he had given him his hand, he tooke him up to him into the charer.

16 And he said, Come with mee, and see the zeale that I have for the Lord: so they made him ride in his charer.

17 And when he came to Samaria, he slew all that remained, unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Jehu assembled all the people, and said unto them, Ahab served Baal a little, but Jehu shall serve him much more.

19 Now therefore call unto mee all the prophets of Baal, all his servants, and all his priests, and let not a man be lacking: for I have a great sacrifice for Baal: whosoever is lacking, he shall not live. But Jehu did it by a subtiltie to destroy the servants of Baal.

20 And Jehu said, ¶ Ptoclaime a solemne assembly for Baal. And they proclaimed it.

21 So Jehu sent unto all Israel, and all the servants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said unto him that had the charge of the vestry, Bring forth vestments for all the servants of Baal. And hee brought them out vestments.

23 And when Jehu went, and Jehonadab the sonne of Rechab into the house of Baal, he said unto the servants of Baal, Search diligently, and look, least there be here with you any of the servants of the Lord, but the servants of Baal onely.

24 And when they went in to make sacrifice and burnt-offering, Jehu appointed fourescore men without, and sayd, If any of the men whom I have brought into your hands, escape, his soule shall be for his soule.

25 And when hee had made an ende of the burnt-offering, Jehu sayd to the guard, and to the captaines, Go in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard, and the captaines cast them out, and went into the city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a jakes of it unto this day.

28 So Jehu destroyed Baal out of Israel.

29 But from the finnes of Jeroboam the sonne of Nebat which made Israel to sinne, Jehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd unto Jehu, Because thou hast diligently executed that which was right in mine eyes, and hast done unto the house of Ahab, according to all things that were in mine heart, therefore shall thy sonnes unto the fourth generation sit on the throne of Israel.

31 But Jehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Jeroboam, which made Israel to sinne.

32 In those dayes the Lord began to loathe Israel, and Hazael smote them in all the coasts of Israel.

33 From Jorden Eastward, even all the land of Gilead, the Gadites, and the Renbenites, and them that were of Manasseh, from Aroer (which is by the river Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Jehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria is eight and twentie yeares.

CHAP. XI.

1 Athaliah purrath to death all the Kings sonnes, except yoash the sonne of Ahaziah. 4 Yoash is appointed King. 15 Jehonadab causeth Athaliah to be slaine. 17 He maketh a covenant betweene God and the people. 18 Baal and his priests are destroyed.

Then * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

1 Ebr. sanctifie.

1 Thus God would have his servants preserved, and idolaters destroyed; as in his law he giveth expresse commandement, Deut. 13. 10 Or, he shall die for him.

k Which city was neare to Samaria.

l Thus God approoveth and rewardeth his zeale, in executing Gods judgement upon his wickednesse was afterward punished. 10 Or, to cut them off.

* 1. Chron. 23. 30.

worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought upon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was ^h not made for the house of the Lord bowles of silver, instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gave it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they delivered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespass-offering, and the money of the sinne-offerings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came up Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe up to Jerusalem.

18 And Jehoah king of Judah tooke all the hallowed things that Jehoiaphat, and Jehoram, and Ahaziah, his father, kings of Judah, had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Jerusalem.

19 Concerning the rest of the actes of Joash and all that hee did, are they not written in the booke of the Chronicles of the kings of Judah?

20 ¶ And his servants arose and wrought treason, and ^h slew Joash in the house of ⁱ Millo, when he came downe to Silla.

21 Even ⁱ Jozachar the sonne of Shimeath, and Jehozabad the sonne of Shomer his servants smote him, and he died, and they buried him with his fathers in the citie of David. And Amaziah his sonne reigned in his stead.

C H A P. XIII.

3 Jehoahaz, the sonne of Jehu is delivered into the hands of the Syrians. 4 Hee prayeth unto God, and is delivered. 9 Joash his sonne reigneth in his stead. 20 Elifha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Joash the sonne of Ahaziah king of Judah, Jehoahaz the sonne of Jehu began to reigne over Israel in Samaria, and he reigned seventene yeeres.

2 And hee did evill in the sight of the Lord, and followed the finnes of Jeroboam the sonne of Nebat, which made Israel to ^a sinne, and departed not therfrom.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all ^b his dayes.

4 And Jehoahaz befought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gave Israel a ^c deliverer, so that they came out from under the subjection of the Aramites. And the children of Israel dwelt in their tents as ^e beforetime.

6 Nevertheless, they departed not from the

finnes of the house of Jeroboam which made Israel sinne, but walked in them, even the ^e grove also remained still in Samaria.)

7 For hee had left of the people to Jehoahaz but fiftie horsemen, and ten charrets, and ten thousand footmen, because the king ^f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Jehoahaz and all that hee did, and his valiant deeds, are they not writtenu in the booke of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his sonne reigned in his stead.

10 ¶ In the seven and thirtieth yeere of Joash kings of Judah began Jehoahaz the sonne of Jehoahaz to reigne over Israel in Samaria, and reigned fixteene yeeres.

11 And did evill in the sight of the Lord: for he departed not from all the finnes of Jeroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Joash, and all that hee did, and his valiant deedes, and how hee fought against Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam fate upon his seate: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Elifha fell sicke of his sicknesse whereof hee died, Joash the king of Israel came downe unto him, and wept upon his face, and said, ^h Oh my father, my father, the charret of Israel, and the horsemen of the same.

15 Then Elifha said unto him, Take a bowe and arrowes. And hee tooke unto him bow and arrowes.

16 And hee said unto the king of Israel, Put thine hand upon the bow. And he put his hand upon it. And Elifha put his hands upon the kings hands,

17 And said, Open the window ⁱ Eastward. And when hee had opened it, Elifha said, Shooe. And hee shot. And he said, ^j Beholde, the arrow of the Lords deliverance, and the arrow of deliverance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And hee tooke them. And hee said unto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the men of God was ^k angrie with him, and said, Thou shouldest have smitten five or sixe times, so thou shouldest have smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elifha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elifha. And when the man was downe, and touched the bones of Elifha, ^l he revived, and stood upon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Jehoahaz.

23 Therefore the Lord had mercie on them and pitied them, and had respect unto them, because of his covenant with Abraham, Izhak, and Jaakob, and would not destroy them; neither cast he

^e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16. 21.

^f That is, Hazael and Benhadad his sonne, as verse 3. Reade of Hazael, Chap. 8. 13

^g His chiefe purpose is to describe the kingdom of Judah, and how God performed his promise made to the house of David: but by the way be sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them sundry Prophets and divers punishments did call them unto him againe.

^h Thus they used to call the Prophets and servants of God, by whom God blessed his people, as Chap. 2. 12. meaning that by the prayers they did more prosper their countrey then by force of armes. ⁱ That is, toward Syria: so that he did not onely prophesie with words, but also confirmed him by these signes that hee should have the victorie.

^k Because he seemed content to have victorie against the enemies of God for twice or thrise, and had not a zeale to overcome them continually, and to destroy them utterly.

^l Eccles. 48. 14. By this miracle God confirmed the authority of Elifha, whose doctrine in his life they contemned, that at this sight they might returne and embrace the same doctrine.

m That is, until their finnes were come to a full measure, and there was no more hope of amendment.

* 1. Chron. 25. 12.

a In the beginning of his reigne hee seemed to have an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* Chap. 12. 20.

b Because they neither consented nor were partakers with their fathers in that act.

* Deut. 24. 16. Ezek. 18. 20.

c For the Idumeans, whom David had brought to subjection, did rebell in the time of Jehoash sonne of Jehoashaphat.

d Or, the tower, or racke. 2. Chron. 25. 12.

e Let us fight hand to hand, and trie it by battell, and not destroy one another cities.

f By this parable Jehoash compareth himselfe to a cedar-tree, because of his great kingdome over tenne tribes, and Amaziah to a thistle, because he ruled but over two tribes, and the wilde beasts are Jehoashs souldiers that spoiled the cities of Judah.

g Brag of the victorie, so that thou stasie at home, and annoy the net.

h Or, brought him.

them from him as yet.

24 So Hazael the king of Aram died, and Ben-hadad his sonne reigned in his stead.

25 Therefore Jehoash the sonne of Jehoahaz returned, and tke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Jehoahaz his father: for three times did Joash beat him, and restored the cities unto Israel.

CHAP. XIII.

1 Amaziah the king of Judah putteth to death him that slew his father, 7 and after smiteth Edom. 25 Joash dieth, and Jeroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

The second yeere of Joash sonne of Jehoahaz king of Israel, reigned * Amaziah the sonne of Joash king of Judah.

2 He was five and twentie yeeres old when he began to reigne, and reigned nine and twentie yeeres in Jerusalem, and his mothers name was Jehoadan of Jerusalem.

3 And hee did * uprightly in the sight of the Lord, yet not like David his father, but did according to all that Joash his father had done.

4 Notwithstanding the high places were not taken away: for as yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdome was confirmed in his hand, he slew his servants which had * killed the king his father.

6 But the children of those that did slay him, he b slew not according unto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 He slew also of * Edom in the valley of salt, ten thousand, and tooke * the cite of Sela by warre, and called the name thereof Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Jehu king of Israel, saying, Come, * let us see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the * Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart had made thee proude, * bragge of glory, and tary at home. Why dost thou provoke to thine hurt, that thou shouldst fall, and Judah with thee?

11 But Amaziah would not heare: therefore Jehoash king of Israel went up: and he and Amaziah king of Judah saw one another in the face at Beth-shemesh which is in Judah.

12 And Judah was put to the worse before Israel, and they fled every man to their tents.

13 But Jehoash king of Israel tooke Amaziah king of Judah, the sonne of Jehoash the sonne of Jehoahaz at Beth-shemesh, and * came to Jerusalem, and brake downe the wall of Jerusalem from the gate of Ephraim to the corner-gate, foure hundred cubites.

14 And he rooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in * hostage, and returned to Samaria.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how hee fought with Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Israel.

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel, and Jeroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Joash king of Judah, lived after the death of Jehoahaz king of Israel, fifteene yeeres.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the Kings of Judah?

19 But they * wrought treason against him in Jerusalem, and he fled to * Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Jerusalem with his fathers in the cite of David.

21 Then all the people of Judah tooke * Azariah which was sixteen yeeres old, and made him king for his father Amaziah.

22 He built * Elath, and restored it to Judah after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Joash king of Judah, was Jeroboam the sonne of Joash made king over Israel in Samaria, and reigned one and fourtie yeeres.

24 And hee did evill in the sight of the Lord, for he departed not from all the * finnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entering of Hamath, unto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake * by his servant Jonah the sonne of Amittai the Prophet, which was of Gath Hopher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none * shut up, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord * had not decreed to put out the name of Israel from under the heaven: therefore he preserved them by the hand of Jeroboam the sonne of Joash.

28 Concerning the rest of the acts of Jeroboam, and all that hee did, and his valiant deeds, and how hee fought, and how hee restored Damascus, and * Hamath to Judah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Jeroboam slept with his fathers, * with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Amaziah the king of Judah smiteth the Syrians. 9 Of Jehoash. 10 Shallum, 14 Menahem. 23 Pekeliah. 30 Vaziah. 32 Iorham. 38 and Ahaz.

In the * seven and twentieth yeere of Jeroboam king of Israel, began Azariah sonne of Amaziah king of Judah to reigne.

2 Sixteene yeeres old was hee, when hee was made king, and he reigned two and fifty yeeres in Jerusalem: and his mothers name was Jecholiah of Jerusalem.

3 And hee did * uprightly in the sight of the Lord,

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the hie places.

5 And the Lord smote the king: and he was a leper unto the day of his death; and dwelt in an house apart, and Jotham the kings sonne governed the house, and judged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the Citie of David, and Jotham his sonne reigned in his stead.

8 † In the eight and thirtieth yeere of Azariah king of Judah, did Zachariah the sonne of Jeroboam reigne over Israel in Samaria fixe & moneths.

9 And did evill in the sight of the Lord, as did his fathers: for hee departed not from the finnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Jabeſh conspired against him, and smote him in the sight of the people, and killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the word of the Lord, which he spake unto Jehu, saying, Thy finnes shall sit on the throne of Israel unto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the Sonne of Jabeſh began to reigne in the nine and thirtieth yeere of Uziah King of Judah; and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabeſh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Tiphſah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript up all their women with child.

17 The nine and thirtieth yeere of Azariah king of Judah, began Menahem the sonne of Gadi to reigne over Israel, and reigned ten yeeres in Samaria.

18 And hee did evill in the sight of the Lord, and departed not: all his dayes from the sinne of Jeroboam the sonne of Nebat which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should give the king of Asshur fiftie shekels of silver a piece: so the king of Asshur returned, and taried not there in the land.

21 Concerning the rest of the Actes of Menahem, & all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two yeeres.

24 And hee did evill in the sight of the Lord: for he departed not from the finnes of Jeroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with Argob and Arieſh, and with him fifty men of the Gileadites, so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Judah, began Pekah the sonne of Remaliah to reigne over Israel in Samaria, and reigned twentie yeeres.

28 And he did evill in the sight of the Lord: for he departed not from the finnes of Jeroboam the sonne of Nebat that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Iſon, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Gallah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoſhea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Jotham the sonne of Uziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Jotham the sonne of Uziah King of Judah to reigne.

33 Five and twenty yeeres old was hee, when he began to reigne, and he reigned fixeene yeeres in Jerusalem: and his mothers name was Jerutha the daughter of Zadok.

34 And hee did uprightly in the sight of the Lord: hee did according to all that his father Uziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: hee built the highest gale of the house of the Lord.

36 Concerning the rest of the actes of Jotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Judah?

37 In those dayes the Lord began to send against Judah, Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the citie of David his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3. Ahaz king of Judah consecrateth his sonne to fire. 5. Jerusalem is spoiled. 9. Damascus weaken, and Rezin flaine. 11. Idolatry. 19. The death of Ahaz. 20. Hezekiah succeedeth him.

THE seventeenth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Jotham King of Judah began to reigne.

2 Twentie yeeres old was Ahaz, when hee began to reigne, and he reigned fixeene yeeres in Jerusalem, and did not uprightly in the sight of the Lord his God, like David his father:

3 But walked in the way of the kings of Israel, yea.

i Which were of the same conspiracy.

2 For God stirred up Pul and Tiglath Pileser against Israel for their finnes. 1. Chron. 5. 26.

* 2. Chron. 17. 1.

1 Or, Azariah.

1 He sheweth that his uprightness was not such, but that he had many and great faults.

m After the death of Jotham, n Which few of Judah in one day his footmen thousand fighting men. 2. Chron. 28. 6. because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Hezekiah, and of him wicked Manasse, save that God in the end shewed him mercy. Thus wee see how uncertaine it is to depend on the dignity of our fathers.

b That is, offered him to Molech, or make him to passe betweene two fires, as the manner of the Gentiles was, Levit. 18. 21. Deut. 18. 10. * Isai. 7. 1.

c For the Lord preferred the city and his people for his promise sake made to David. d Which city Azzur had taken from the Aramites and fortified it, Chap. 14. 22.

e Contrary to the admonition of the Prophet Isai. 7. 4.

f Thus he spared not to spile the Temple of God, to have succour of men, and we did not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g Wee see that there is no prince so wicked, but he shall find flatterers and false ministers to serve his turne. h Either offerings for peace or prosperity, or of thanksgiving, as Levit. 3. 1. or els meaning the morning and evening offering, Exod. 29. 38. Num. 28. 3. and thus he condemned the means and the altar which God had commanded by Salomon, to serve God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandment his owne wicked proceedings, and doeth abolish the commandment and ordinance of God.

l Or, tent, wherein they lay on the Sabbath, which had served their weeke in the Temple, and so departed home, m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els: that the Temple might be a refuge for him if the King should suddenly assault his house.

yea, and made his sonne to go through the fire, after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places, and on the hills, and under every greene tree.

5 * Then Rezin King of Aram and Pekah sonne of Remalia king of Israel came up to Jerusalem, to fight : and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and drove the Jewes from Elath : so the Aramites came to Elath, and dwelt there unto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy servant and thy sonne : come up, and deliver mee out of the hand of the king of Aram, and out of the hand of the king of Israel which rise up against me.

8 And Ahaz tooke the silver and the golde that was found in the house of the Lord, and in the treasures of the kings house, and sent a present unto the king of Asshur.

9 And the king of Asshur consented unto him : and the king of Asshur went up Against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And king Ahaz went unto Damascus to meete Tiglath Pileser king of Asshur : and when king Ahaz saw the altar that was at Damascus, he sent to Urijah the Priest the pattern of the Altar, and the fashion of it, and all the workmanship thereof.

11 And Urijah the Priest made an altar in all points like to that which King Ahaz had sent from Damascus : so did Urijah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar : and the king drew neere to the altar, and offered thereon.

13 And hee burnt his burnt-offering, and his meate-offering, and poured his drinke-offering, and sprinkled the blood of his peace-offerings besides the altar.

14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the Northside of the altar.

15 And king Ahaz commanded Urijah the Priest, and said, Upon the great altar set on fire in the morning the burnt-offering, and in the evening the meate-offering, and the kings burnt-offering and his meate-offering, with the burnt-offering of all the people of the land, and their meate-offering, and their drinke-offerings : and powre thereby all the blood of the burnt-offering, and all the blood of the sacrifice, and the brasen altar shall be for me to enquire of God.

16 And Urijah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the vaile for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, because of the king of Asshur.

19 Concerning the rest of the Actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And hee and all his redme brought to the Assyrians 18 for their idolatrie. 25 Lions destroy the Assyrians that dwell in Samaria. 29 Every one worshippeth the god of his nation. 35 Contrary to the commandment of God.

IN the twelfth yeere of Ahaz king of Judah began Hoshea the sonne of Elah to reigne in Samaria over Israel, and reigned nine yeeres.

2 And hee did evill in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came up against him, and Hoshea became his servant, and gave him presents.

4 And the king of Asshur found treason in Hoshea : for he had sent messengers to So king of Egypt, and brought no present unto the king of Asshur, as he had done yeerely : therefore the king of Asshur shut him up, and put him in prison.

5 Then the king of Asshur came up throughout all the land, and went against Samaria, and besieged it three yeeres.

6 * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away unto Asshur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the manners of the kings of Israel, which they used,

9 And the children of Israel had done secretly things that were not upright before the Lord their God, and throughout all their cities had built high places, both from the tower of the watch, to the defended citie,

10 And had made them images and groves upon every high hill, and under every greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And served idoles : whereof the Lord had said unto them, * Ye shall doe no such thing.

13 Notwithstanding the Lord testified to Israel, and to Judah by all the Prophets, and by all the Seers, saying, * Turne from your evil wayes, and keepe my commandments, and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my servants the Prophets.

14 Nevertheless they would not obey, * but hardened their neckes, like to the neckes of their fathers, that did not believe in the Lord their God.

15 And they refused his statutes and his covenant, that he made with their fathers, and his testimonies (wherewith he witnessed unto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them : concerning whom the Lord had charged them, that they should not doe like them.

16 Finally they left all the commandments of the Lord their God, and made them molten images, * even two calves, and made a grove, and worshipped all the gods of heaven, and served Baal.

17 And they made their sonnes and their daughters to passe thorow the fire, and used witchcraft and enchantments, yea, * sold themselves to doe evill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah * onely.

19 Yet Judah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they used.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and delivered them into the hands of spoylers, untill hee had cast them out of his sight.

21 For hee cut off Israel from the house of David, and they made Jeroboam the sonne of Nebat king: and Jeroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Jeroboam, which he did, and departed not therefrom.

23 Untill the Lord put Israel away out of his sight, as he hath said, by all his servants the * Prophets, and carried Israel away out of their land to Asshur unto this day.

24 And the king of Asshur brought folke from Babel, and from * Curhah, and from Ava, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they * feared not the Lord: therefore the Lord sent Lions among them, which slew them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carre thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God of the country.

28 So one of the Priests which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, every nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 For the men of Babel made a Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avims made Nibhaz, and Tartak: and the Sepharuaims burnt their children in the fire to Adramelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed our Priests out of themselves for the hie places,

who prepared for them sacrifices in the houses of the hie places:

33 * They feared the Lord, but served their gods after the manner of the nations whom they carried thence.

34 Unto this day they do after the old manner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Law, nor after the commandment, which the Lord commanded the children of Jaakob * whom he named Israel.

35 And with whom the Lord had made a covenant, and charged them, saying, * Feare none other gods, nor bowe your selves to them, nor serve them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances and the lawe, and the commandment, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the covenant that I have made with you, neither feare ye other gods.

39 But feare the Lord your God, and hee will deliver you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these nations feared the Lord, and served their images also: so did their children, and their childrens children: as did their fathers, so doe they unto this day.

CHAP. XVIII.

4 Hezekiah king of Judah put down the brazen serpent, and destroyed the idols, 7 and prospered. 11 Israel is carried away captive. 30 The blasphemie of Saneherib.

Now in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Judah began to reigne.

2 He was five and twentie yeeres old when he began to reigne, and reigned nine and twentie years in Jerusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did * uprightly in the sight of the Lord, according to all that David his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groves, and brake in pieces the * brazen serpent that Moses had made: for unto those dayes the children of Israel did burne incense to it, and he called it Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Judah, neither were there any such before him.

6 For he clave to the Lord and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which he tooke in hand, also hee rebelled against the king of Asshur, and served him not.

8 He smote the Philistims unto Azzah, and the coasts thereof, * from the watch tower unto the defended citie.

9 * And in the fourth yeere of King Hezekiah, (which was the seventh yeere of Hoshea

* Ezek. 10. 39. Zeph. 1. 5. That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth ver. 34. He meaneth this by the Israelites to whom God had given his commandments. * Gen. 32. 38. 1. King. 18. 31. * Judge 6. 10. Jer. 10. 2.

That is, these strangers which were sent into Samaria by the Assyrians.

* 2. Chron. 28. 17. and 29. 1.

a Although they of Judah were given to idolatry and impiety, as they of Israel were, yet God for his promise sake was mercifull unto the throne of David, and yet by his judgement toward the other, provoked them to repentance. * Numb. 21. 8, 9. b That is, a piece of braffe: thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it, yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of braffe. c Read Chap. 17. 9. * Chap. 17. 8.

* Chap. 17, 6.

* 2 Chron. 32, 7.
Isa 38, 1. Ezech. 38, 15, 19.

d As his weakne was before praised, so his weaknesse is here set forth, that none should glory in himself.

e After certaine yeeres, when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and armies against him.
f Or, writer of Chronicles, or secretarie.
g Ebr. talke of the lips.
h Thou thinkest that words will serve to persuade thy people, or to move my master, even Egypt shall not be able to succour thee, but shall be an hurt unto thee.
i Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.
j Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.
k The wicked alwayes in their prosperitie flatter themselves, that God doeth favour them. Thus he speaketh to feare Hezekiah, that by resisting him he should resist God.

sonne of Elah king of Israel) Shalmaneser king of Asihur came up against Samaria, and besieged it.

10 And after three yeeres they tooke it, even in the sixth yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asihur did carie away Israel unto Asihur, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: that is, all that Moses the servant of the Lord had commanded, and would neither obey nor do them.

13 * Moreover, in the fourteenth yeere of king Hezekiah, Sancherib king of Asihur came up against all the strong cities of Judah, and tooke them.

14 Then Hezekiah king of Judah sent unto the king of Asihur to Lachish, saying, I have offended: depart from me, and what thou layest upon me, I will beare it. And the king of Asihur appoynted unto Hezekiah king of Judah three hundred talents of silver, and thirtie talents of golde.

15 Therefore Hezekiah gave all the silver that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the sayd Hezekiah king of Judah had covered over, and gave them to the king of Asihur.

17 * And the king of Asihur sent Tartan, and Rab-faris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went up, and came to Jerusalem, and when they were come up, they stood by the conduit of the upper poole, which is by the path of the fullers field.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chancellor, and Joah the sonne of Asaph the recorder.

19 And Rabshakeh sayd unto them, Tell yee Hezekiah, I pray you, Thus saith the great king, even the great king of Asihur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I have eloquence, and counsell and strength for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if yefay unto me, We trust in the Lord our God, is not that hee whose he places, and whose altars Hezekiah hath taken away, and hath sayd to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore give hostages to my lord the king of Asihur, and I will give thee two thousand horses, if thou be able to set riders upon them.

24 For how canst thou despise any captaine of the least of my masters servants, and put thy trust on Egypt for charrets and horsemen?

25 Am I now come up without the Lord to this place, to destroy it? the Lord said to me, Go

up against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Ioah said unto Rabshakeh, Speake I pray thee, to thy servants in the Aramites language, for we understand it, and talke not with us in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayd unto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eat their owne dong, and drinke their owne peepe with you?

28 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Asihur.

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver us, and this citie shall not be given over into the hand of the king of Asihur.

31 Hearken not unto Hezekiah: for thus saith the king of Asihur, Make appointment with me, and come out to me, that every man may eat of his owne vine, and every man of his owne fig-tree, and drinke every man of the water of his owne well.

32 Till I come and bring you to a land like your owne land, even a land of wheat and wine, a land of bread and vineyards, a land of olives, oyle, and hony, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered his land out of the hand of the king of Asihur?

34 Where is the god of Hamath, and of Arpad: where is the god of Sepharuaim, Hema and Iuah: how have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that have delivered their land out of mine hand, that the Lord should deliver Ierusalem out of mine hand.

36 But the people held their peace and answered him not a word: for the kings commandment was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebna the chancellor, and Joah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promisseth by Isaah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

And * when King Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord.

2 And sent Eliakim which was the steward of the house, and Shebna the chancellor, and the Elders of the Priests clothed in sackcloth * to Isaiah the Prophet the sonne of Amoz.

3 And they sayd unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, and blasphemie: for the children are come to the

1 Or, Syria

1 Ebr. the men their fowls.

* Or, by his

* Ebr. Hezekiah meaning the divisions of years.

1 He maketh himself so sure, that he will not give them any, they reuerend slaves to him, led away captiue.

m This is made credible by the fact, that God, in such equal right to idols of other nations: that God did not sharply punish.

* Ebr. yea

a To him the new prophesie to have comfort him.

b the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Aschur his master hath sent to raile on the living God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou up thy prayer for the remnant that are left.

5 ¶ So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the servants of the king of Aschur have blasphemed me.

7 Behold, I will send a blast ^d upon him, and hee shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Aschur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 ¶ Hee heard also men say of Tirhakah king of Ethiopia, Behold, hee is come out to fight against thee: hee therefore departed and sent other messengers unto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, and say, Let not thy God deceive thee in whom thou trustest, saying, Jerusalem shall not be delivered into the hand of the king of Aschur.

11 Behold, thou hast heard what the kings of Aschur have done to all lands, how they have destroyed them: and shalt thou be delivered?

12 Have the gods of the heathen delivered them which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Juah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone over all the kingdomes of the earth, thou hast made the heaven and the earth.

16 Lord bowe downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Sanherib, who hath sent to blaspheme the living God.

17 Truth it is, Lord, that the kings of Aschur have destroyed the nations and their lands,

18 And have set fire on their gods: for they were no gods, but the worke of manshandes, even wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdomes of the earth may know, that thou O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I have heard that which thou hast prayed me, concerning Sanherib king of Aschur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, hee hath despised thee, and laughed thee to scorne:

O daughter of Jerusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on him? even against the holy One of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my chaires I am come up to the top of the mountaines, by the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firs thereof, and I will go into the lodging of his borders, and into the forest of his Carmel.

24 I have digged and drunke the waters of others, and with the plant of my feete have I dried all the floods closed in.

25 Hast thou not heard, how I have of olde time made it, and have formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defended?

26 Whose inhabitants have small power, and are afraid, and confounded: they are like the graffe of the field, and greene herbe, or graffe on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out and thy coming in, and thy fury against me.

28 And because thou ragest against mee, and thy tumult is come up to mine eares, I will put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shall be a signe unto thee, O Hezekiah, Thou shalt eate this yeere such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere sowye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Judah, shall againe take a roote downward, and beare fruit upward.

31 For out of Jerusalem shall go a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hostis shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Aschur, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to save it for mine owne sake, and for David my servants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Aschur an hundred fourescore and five thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Sanherib king of Aschur departed, and went his way, and returned and dwelt in Nineveh.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech and Shazer his sonnes, slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke and receiveth the signe of his health, 12 He receiveth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah, 22 He dieth, and Manasse his sonne reigneth in his stead.

About that time * was Hezekiah sicke unto death: and the Prophet Isaiah the sonne of

o God countereth that injurie done to him, and will revenge it, which is done to any of his Saints.

p Meaning, Jerusalem, which Isaiah calleth the height of his borders, to wit, of Judah, Isa. 37:24.

q Or, pleasant country.

r Or, the waters of cities besieged.

s He declareth that so far as he is the author and beginning of his Church, he will never suffer it utterly to be destroyed, as other cities and kingdomes.

t Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.

u I will bridle thy rage, and turne thee to and from as pleasest me.

v God did not onely promise him the victory, but giveth him a signe to confirme his faith.

w The Lord will multiply in great number, that small remnant of Judah that is escaped.

x The love, that God beareth toward his Church shall overcome the counsels and enterprises of men.

y This was the just judgement of God for his blasphemy, that he should be slain before that idol, whom he preferred to the living God, and by them, by whom ought by nature to have been defended.

* 1. Chron. 32. 24. Isa. 38. 1.

† Isa. 37. 36.

Tob. 1. 21.

Ezech. 48. 24.

1. Mac. 5. 41.

2. Mac. 3. 19.

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* 1. Chron. 32. 24. Isa. 38. 1.

† Isa. 37. 36.

a That his mind might not be troubled.

b Meaning, without all hypocricie. c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured. d Because of his unfained repentance and prayer, God returned away his wrath. e To give thanks for thy deliverance.

f He declareth that albeit God can heale without other medicines, yet he sheweth that he will not have these inferiour meanes contemned.

* Eccles. 48, 14.

g Let the sunne go so many degrees backe, that the houres may be so many the fewer in the kings diall. h Which diall was set in the top of the staires that Ahaz had made.

i Istei. 39. 7. i Moved with the favour that God shewed to Hezekiah, and also because he had declared himself enemy to Saneherib his enemy which was now destroyed.

k Being moved with ambition and vaine glory, and also because hee seemed to rejoyce in the friendship of him that was Gods enemy and an infidel.

* Chap. 24. 15. and 25. 13. Jer. 17. 19.

Amoz came to him, and sayd unto him, Thus saith the Lord, Put thine house in an order: for thou shalt die and not live.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, Remember now, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept fore.

4 And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of David thy father, I have heard thy prayer, and seene thy teares: behold, I have healed thee, and the third day thou shalt goe up to the house of the Lord.

6 And I will adde unto thy dayes fifteene yeeres, and will deliver thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for David my servants sake.

7 Then Isaiah sayd, Take a lump of drie figs. And they tooke it, and laid it on the boile, and he recovered.

8 For Hezekiah had said unto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe up into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou have of the Lord, that the Lord will doe that hee hath spoken, *With them* that the shadow goe forward ten degrees, or goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow goe backe ten degrees.

11 And Isaiah the Prophet called unto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the silver, and the gold, and the spices, and the precious oylment, and all the houses of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came unto King Hezekiah, and sayd unto them, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *even* from Babel.

15 Then sayd hee, What have they seene in thine house? And Hezekiah answered, All that is in mine house have they seene: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers have layed up in store unto this day, shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beger, shall they take away, and they shall be eunuches in the palaces of the king of Babel.

19 Then Hezekiah said unto Isaiah, The word of the Lord, which thou hast spoken, is good: for said he, Shall it not be good if in peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how hee made a people and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

rejoyce: if the Church had decayed in his time, because he had

CHAP. XXI.

3 King Manasse restored idolatry, 16 And with great earnest, 18 Hee slew and Amnon his sonne sweete death, 23 Who is killed of his owne sword, 26 After him reigned Iseiah.

Manasse was twelve yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Jerusalem: his mothers name also was Hephzibah.

2 And hee did evill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, which Hezekiah his father had destroyed: and he erected up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hoaste of heaven and served them.

4 Also hee built altars in the house of the Lord, of the which the Lord said, In Jerusalem will I put my Name.

5 And hee built altars for all the hoast of the heaven in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe through the fire, and gave himselfe to witchcraft and forcerie, and hee used them that had familiar spirits and were soothsayers, and did much evill in the sight of the Lord to anger him.

7 And hee set the image of the grove, that hee had made in the house, whereof the Lord had said to David and to Salomon his sonne, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my Name for ever.

8 Neither will I make the feere of Israel moove any more out of the land, which I gave their fathers: so that they will observe and doe all that I have commanded them, and according to all the Law that my servant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his servants the Prophets, saying,

11 Because that Manasseh king of Judah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Judah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an evill upon Jerusalem and Judah, that who so heareth of it, both his eares shall ringe.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem, as a man wipe a diish, which hee wipe, and turneth it upside downe.

1 Hee acknowledged that which hee had done, and was brought to his weake. In saying that hee had shewed this favour to him, hee was still in the countrey, hee had not returned to his place.

* 2. Chron.

* Deut. 10.

* Chap. 10.

* Jerem. 26.

* 1. Sam. 10.

* 2. Kings 16.

* 1. Kings 10.

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14 And I will forsake the * remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversaries,

15 Because they have done evil in my sight, and have provoked mee to anger, since the time their fathers came out of Egypt untill this day.

16 Moreover, Manasseh shed ^f innocent blood exceeding much, till hee replenished Jerusalem from corner to corner, beside his sinne wherewith hee made Judah to sinne, and to doe evil in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, even in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ^g Amon was two and twentie yeeres old, when hee began to reigne, and hee reigned two yeeres in Jerusalem: his mothers name also was Me-hullemeth the daughter of Haruz of Jor-bah.

20 And hee did evill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and served the idoles that his father served, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the ^g way of the Lord.

23 And the servants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Jofiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Judah?

26 And ^h they buried him in his sepulchre in the garden of Uzza: and Jofiah his sonne reigned in his stead.

CHAP. XXII.

ⁱ Jofiah repaireth the Temple. ^k Hilkiah findeth the booke of the Law, and causeth it to be presented to Jofiah. ^l Who sendeth to Huldah the Prophetesse to enquire the Lords will.

Jofiah was ^m eight yeeres olde when he began to reigne, and he reigned one and thirtie yeeres in Jerusalem. His mothers name also was Jedidah the daughter of Adaiah of Bozath.

2 And hee did uprightly in the sight of the Lord, and ⁿ walked in all the wayes of David his father, and bowed neither to the right hand, nor to the left.

3 ^o And in the eighteenth yeere of King Jofiah, the king sent Shaphan the sonne of Azariah the sonne of Meshullam the chaunceller, to the house of the Lord, saying,

4 Goe up to Hilkiah the hie Priest, that hee may ^p summe the silver which is brought into the house of the Lord, which the keepers of the ^q doore have gathered of the people.

5 And let ^r them deliver it into the hand of them that doe the worke, and have the oversight of the house of the Lord, let them give it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To ^s wit, unto the artificers and carpenters, and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deale ^t faithfully.

8 And Hilkiah the hie Priest said unto Shaphan the chaunceller, I have found the ^u booke of the Law in the house of the Lord: and Hilkiah gave the booke to Shaphan, and hee read it.

9 So Shaphan the chaunceller came to the king: and brought him word againe, and sayd, Thy servants have ^v gathered the money that was found in the house, and have delivered it unto the hands of them that doe the worke, and have the oversight of the house of the Lord.

10 Also Shaphan the chaunceller shewed the king, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his cloathes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the Chaunceller, and Ahabiah the kings servant, saying,

13 Goe ye ^w and ^x inquire of the Lord for me and for the people, and for all Judah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not obeyed the wordes of this booke, to doe according into all that which is written therein for us.

14 ^y So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Ahabiah went unto Huldah the Prophetesse the wife of Shallum, the sonne of Tikvah, the sonne of Hathas keeper of the ward-robe: (and she dwelt in Jerusalem in the ^z colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus said the Lord, Behold, I will bring evill upon this place, and on the inhabitants thereof, even all the wordes of the booke which the king of Judah hath read.

17 Because they have forsaken mee, and have burnt incense unto other gods, to anger me with all the ^a workes of their hands: my wrath also shall be kindled against this place, and shall not be quenched:

18 But to the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus sayd the Lord God of Israel, The wordes that thou hast heard, ^b shall come to passe.

19 But because thine heart did ^c melt, and thou hast humbled thy selfe before the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, ^d to wit, that it should be destroyed and accursed, and hast rent thy cloathes, and wept before mee, I have also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy grave in ^e peace, and thine eyes shall not see all the evill which I will bring upon this place. Thus they brought the king word againe.

CHAP. XXIII.

^f Jofiah readeth the Law before the people. ^g Hee maketh a covenant with the Lord. ^h Hee putteth downe the idoles after he had killed their Priests. ⁱ He keepeth Passover. ^j He destroyeth the conjurers. ^k He was killed in Megiddo. ^l And his sonne Jehoiach, reyneth in his stead. ^m After hee was taken, his sonne Jehoiachin was made King.

Then

d So God provided him of a faithful servants, seeing he went about so zealously to set forth the worke of God.

e This was the copy that Moises left them, as appeareth, 2. Chr. 34. 14. which either by the negligence of the Priests had been lost, or els by the wickedness of idolatrous kings had bene abolished.

f Ebr. melted.

g Meaning, to some Prophet whom God revealeth the knowledge of things unto, as Jere. 21. 7. though at other times they inquired the Lord by Urim and Thummim.

h Or the house of doctrine, which was neere to the Temple, and where the learned assembled to instruct the Scriptures, and the doctrine of the Prophets.

i The works of mans hand here signifie all that man inventeth beside the word of God, which are abominable in Gods service.

j Meaning, that he did repent, as they that doe not repent, are said to harden their hearts, Psal. 95. 7.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

Meaning, Jofiah and Benjamin, which were only left of the rest of the tribes.

f The Hebrews were then to be few within the Propheet, who was his father in law.

g Chron. 34. 14.

g This is according to his commandments.

h Or, he buried him, to wit, Jofiah his sonne.

i 2. Chron. 34. 1. His scale was prophesied of, and his name mentioned by Jaddo the Prophet, more then three hundred threescore yeeres before, 1. King. 13. 2. and being but eight yeeres old, he sought the God of his father David, 2. Chron. 34. 3.

l Or, come, as ver. 9.

l Or, weell.

l Certaine of the Priests were appointed to this office, as chap. 12. 9.

l From the time of Jofiah for the space of 144 yeeres, the Temple remained without reputation through the negligence of the priests, this declareth, that they that have a charge, and execute it not, ought to have it taken from them.

booke of the Chronicles of the Kings of Judah :
29 * In his dayes Pharaoh Nechoh king of Egypt went up against the king of Asshur to the river Perath. And king Josiah went against him, whom when Pharaoh saw, hee slew him at Megiddo.

30 Then his servants caried him dead from Megiddo, and brought him to Jerusalem, and buried him in his owne sepulchre. And the people of the land took Jehoahaz the sonne of Josiah, and anoynted him, and made him king in his fathers stead.

31 * Jehoahaz was three and twenty yeeres olde when he began to reigne, and reigned three moneths in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did evill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the land of Hamath while he reigned in Jerusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 * And Pharaoh Nechoh made Eliakim the sonne of Josiah king in stead of Josiah his father, and turned his name to Jehoiakim, and tooke Jehoahaz away, which when he came to Egypt, died there.

35 And Jehoiakim gave the silver and the golde to Pharaoh, and taxed the land to give the money, according to the commandement of Pharaoh: hee levied of every man of the people of the land, according to his value, silver and gold, to give unto Pharaoh Nechoh.

36 Jehoiakim was five and twenty yeeres old, when he began to reigne, and he reigned eleven yeeres in Jerusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did evill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Jehoiakim made subject to Nebuchad-nezzar. 2 rebeller. 3 The cause of his ruine and all Judah. 4 Jehoiachin reigned. 5 Hee, and his people are caried unto Babylon. 6 Zedekiah is made king.

IN his dayes came Nebuchad-nezzar king of Babel up, and Jehoiakim became his servant three yeeres: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Judah to destroy it, * according to the word of the Lord, which he spake by his servants the Prophets.

3 Surely by the commandement of the Lord came this upon Judah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee shed, (for hee filled Jerusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Jehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers; and Jehoiachin his sonne reigned in his stead.

7 * And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river Perath, all that pertained to the king of Egypt.

8 * Jehoiachin was eighteen yeeres old; when he began to reigne, and reigned in Jerusalem three moneths. His mothers name also was Nehushtha, the daughter of Elnathan of Jerusalem.

9 And hee did evill in the sight of the Lord, according to all that his father had done.

10 * In that time came the servants of Nebuchad-nezzar king of Babel up against Jerusalem: so the city was besieged.

11 And Nebuchad-nezzar king of Babel came against the city, and his servants did besiege it.

12 Then Jehoiachin the king of Judah came out against the king of Babel, he, and his mother and his servants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

13 * And hee carried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he carried away all Jerusalem, and all the princes, and all the strong men of warre, even ten thousand into captivity, and all the workemen, and cunning men: so none remained saving the poore people of the land.

15 * And hee carried away Jehoiachin into Babel, and the kings mother, and the kings wives, and his eunuches, and the mighty of the lande, caried hee away into captivity from Jerusalem to Babel.

16 And all the men of warre, even seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captives.

17 * And the king of Babel made Mattaniah his uncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeeres olde, when hee began to reigne, and hee reigned eleven yeeres in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

19 And hee did evill in the sight of the Lord, according to all that Jehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Jerusalem and Judah, untill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Jerusalem is besieged of Nebuchad-nezzar, and taken. 2 The finnes of Zedekiah are shewed before his eyes, and after are his owne eyes put out. 3 Judah is brought to Babylon. 4 Gedaliah is slain. 5 Jehoiachin is released.

AND * in the ninth yeere of his reigne, the tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his host against Jerusalem: and pitched against it, and they built forts against it round about.

2 So the city was besieged unto the eleventh yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken up, and all the men of warre fled by night, by the way of the gate which is betwene two walles that was by the kings garden: now the Caldees were by the city round about: and the king went by the way of the wilderness.

* Dan. 1, 1.

d That is, yeelded himself unto him by the soundell of Jeremie.

e In the reigne of the king of Babylon. * Chap. 20, 17. Isai. 39, 4.

* 2 Chron. 36, 10. Esther 1, 6.

* Jerem. 37, 1. and 52, 1.

f Out of Jerusalem and Judah into Babylon.

* Jerem. 39, 1. and 52, 4. a That is, of Zedekiah.

b Which the Ebrewes call Teber, and it containeth part of December, and part of January.

c Or, a mount. c In so much that mothers did eat their children, lament 4, 10. d Which was a posterer doore, or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Jericho, and all his hoaste was scattered from him.

6 Then they tooke the king, and caried him up to the king of Babel to Riblah, where they gave judgement upon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, and f seventh day of the moneth, which was the nineteenth yeere, of king Nebuchad-nezzar king of Babel, came Nebuzar-adan a chiefe steward and servant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the city, and those that were dead and fallen to the king of Babel, with the remnant of the multitude did Nebuzar-adan chiefe steward cary away captive.

12 But the chiefe steward left of the poore of the land to dreffe the vines, and to till the land.

13 ¶ Also the pillars of brasie that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

14 The pots also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the ash-pannes, and the basens, and all that was of gold, and that was of silver, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasie of all the vessels was without weighe.

17 ¶ The height of the one pillar was eightene cubites; and the chapter thereon was brasie, and the height of the chapter was with net-work three cubites, and pomegranates upon the chapter round about, all of brasie, and likewise was the second pillar with the net-work.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three Keepers of the doore.

19 And out of the city hee tooke an Eunuch

that had the oversight of the men of warre, and five men of them that were in the kings presence, which were found in the city, and Iopher captaine of the hoaste, who mustered the people of the land, and threescore men of the people of the land, that were found in the city.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captive out of his owne land.

22 ¶ Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler over them.

23 Then when all the captaines of the hoaste and their men heard, that the king of Babel had made Gedaliah governour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Johanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netopharite, and Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Feare not to be the servants of the Caldees: dwell in the land, and serve the king of Babel, and ye shall be well.

25 ¶ But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elihama, of the kings seed, came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Jewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of y amie arose, and came to Egypt: for they were afraid of the Caldees.

27 Now withstanding in the seven and thirtieth yeere after Iehochin king of Iudah was caried away, in the twelf moneth, and the seven and twintie day of the moneth, Evil-merodach king of Babel in the yeere that he began to reigne, did lift up the head of Iehochin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne above the throne of the kings that were with him in Babel:

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion given him by the king, every day a certaine, all the dayes of his life.

e Or, condemned him for his perjurie and treason.

2 Chron. 36, 13.

f Ieremie writeth Chap. 52, 12. the tenth day, because the fire continued from the seventh day to the tenth. ¶ Or, captaine of the guard.

g While the siege endured.

* Chap. 20, 17. Ierem. 27, 19, 20.

h Of these read Exod. 27, 3.

* 1. King. 7, 15. Ierem. 52, 21. 1. Chron. 3, 15.

i That is, one appointed to succede in the his Priests roome, if he were sicke or els otherwise leaved.

k Ieremie maketh mention of Ierem but here Ierem is not mentioned.

* Ierem. 40, 1.

l That is, hee exhorteth them to dwell in the land according to the wordes of the Lord.

* Ierem. 41, 1. m Conzay Ieremias could Ierem. 40, 45, 46, and 43, chapter. n That is, hee, his wife and children whom Nebuchad-nezzar king of Babel had taken from him, and preferred to him, thus by God's decree the king David was releaved even unto Cal.

o Meaning, if he had an office in the court.

† Eze. xxviii, 25. ¶ Or, of things written, to wit, booke of the kings.

THE FIRST BOOKE OF

the † Chronicles, or * Paralipomenon.

THE ARGUMENT.

THE Iewes comprehend both these bookes in one, which the Grecians because of the length, divide into two: and they are called Chronicles: because they note briefly the histories from Adam to the returne from their captivite in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captivite: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a brief rehearfall of the children of Aadam unto Abraham, Isaac, and Iacob, and the twelve Patriarches; chiefly of Iudah, and of the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his acts both concerning civill government, and also the administration and care of things concerning religion, for the good successe whereof he rejoyceth and giveth thanks to the Lord.

CHAP.

CHAP. I.

The genealogie of Adam and Noah untill Abraham. 27 And from Abraham to Esau. 33 His children. 43 Kings and Dukes came of him.



Dam, * Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah, La-
mech,
4 Noah, * Shem, Ham, and Ia-
pheth.

* The sonnes of Iapheth
were Gomer, and Magog, and Madai, and Iavan,
and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and
† Iphath and Togarmah.

7 Also the sonnes of Iavan, Elithah and Tar-
shishah, Kittim, and Dodanim.

8 * The sonnes of Ham were Cush, and Miz-
raim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Havilah,
and Sabrah, and Raamah, and Sabrecha. Also the
sonnes of Raamah were Sheba and Dedan.

10 And Cush begate * Nimrod, who beganto
be mighty in the earth.

11 And Mizraim begate Ludim and Ananim,
Lehabim, and Naphtuhim:

12 Pathrusim also, and Caslubim, of whom
came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first-borne,
and Heth,

14 And the Jebusite and the Amorite, and the
Girgashite,

15 And the Hivite, and the Arkite, and the
Simire,

16 And the Arvadite, and the Zemarite, and
the Hamarhite.

17 * The sonnes of Shem were Elam and Af-
shur, and Arpachshad, and Lud, and the Aram, and
Uz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and She-
lah begate Eber.

19 Unto Eber also were borne two sonns:
the name of the one was Peleg: for in his dayes
was the earth divided, and his brothers name was
Iokran.

20 Then Ioktan begat Almodad and Sheleph,
and Hazemaveth and Jerah,

21 And Hadoram, and Uzal and Diklah,
22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab: all
these were the sonnes of Ioktan.

24 * Shem, * Arpachshad, Shelah,
25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.

28 * The sonnes of Abraham were Izhak, and
Ishmael.

29 These are their generations. * The eldest
sonne of Ishmael was Nebaioth, and Kedar, and
Adbeel, and Mibsam,

30 Mishma, and Dumah, Maffa, * Hadad, and
Tema.

31 Iscur, Naphith and Kedemah: these are the
sonnes of Ishmael.

32 * And Keturah Abrahams a concubine
bare sonnes, Zimran, and Iokhan, and Medan, and
Milián, and Ishbak, and Shuah: and the sonnes of
Iokhan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, and
Ephur, and Henoch, and Abdie, and Eldaah: * All
these are the sonnes of Keturah.

34 And * Abraham begate Izhak: the sonnes
of Izhak, Esau and Israel.

35 * The sonnes of Esau were i * Eliphaz, Re-
vel, and Ieulh, and Iaalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar,
* Zephi, and Gatam, Kenaz, and * Timua, and
Amalek.

37 The sonnes of Revel, Nahath, Zerah, Sham-
mah and Mizzah.

38 And the sonnes of I Seir, Lotan, and Sho-
bal, and Zibeon, and Anah, and Dishon, and Ezer,
and Dishan.

39 And the sonnes of Lotan, Hori, and Homan,
and Timna Lotans sifter.

40 The sonnes of Shobal were Alian, and Ma-
nahath, and Ebal, Shephi, and Onam. And the
sonnes of Zibeon, Ajah and Anah.

41 The sonne of Anah was Dishon. And the
sonnes of Dishon, Amran, and Esban, and Ithran,
and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaa-
van, and Iakaan. The sonnes of Dishon were Uz,
and Aran.

43 * And these were the * Kings that reigned
in the land of Edom, before a King reigned over
the children of Israel, to wit, Bela the sonne of
Beor, and the name of his city was Dinhabah.

44 Then Bela died, and Jobab the sonne of Ze-
rah of a Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the
land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the
sonne of Bedad, which smote Midian in the field
of Moab, reigned in his stead, and the name of his
city was Avith.

47 So Hadad died, and Samlah of Mashrecah
reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth
by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the
sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned
in his stead, and the name of his city was Pai,
and his wives name Meherabel the daughter of
Marred the daughter of Mezahab.

51 Hadad died also, and there were dukes in
Edom, duke Timna, duke * Aliah, duke Ietheth,

52 Duke Ahonibamah, duke Elah, Duke Pi-
non,

53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the
dukes of Edom.

CHAP. II.

The genealogie of Iudah unto Ihsu the father of David:

These are the sonnes of Israel, * Reuben, * Sime-
on, Levi, and Judah, Ishachar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad,
and Asher.

3 * The sonnes of a Judah, Er, and Onan, and
Shelah. These three were borne to him of the
daughter of Shua the Canaanite: but Er the eldest
sonne of Judah was evill in the sight of the Lord,
and he slew him.

4 * And Thamar his daughter in law bare him
Pharez, and Zerah: all the sonnes of Judah were
five.

5 * The sonnes of Pharez, Hezron, and Hamul.

6 The sonnes also of Zerah were * Zimri, and
b Ethan, and Herman, and Calcol, and Dara, which
were five in all.

7 And the sonne of Carmi, * * Achur, that
troubled

* Gen. 21, 2.

i These were borne
of three divers
mothers, reade
Gen. 36. 4.

* Gen. 31, 21.
† Or, Zepho.
k Which was
Eliphaz concubine,
reade Gen. 37, 12.

l He is also called
Seir the Horite,
which inhabited
mount Seir.
Gen. 36, 20.

m Hee maketh
mention of the
Kings that came of
Esau according to
Gods promise made
to Abraham con-
cerning him, that
kings should come
of him. These
eight kings
reigned one after
another in Idumea
unto the time of
David, who con-
quered their coun-
trei.

n Which was the
principal city of
the Edomites.

† Or, Pan.

† Or, Aluah.

* Gen. 29, 32 and
30, 5 and 35, 18.

* Gen. 38, 3. and
46, 12. chap. 4, 1.

a Though Iudah
was not Isaaks
eldest sonne, yet
he first beginneth
at him, because he
would come to the
genealogie of Da-
vid, of whom
came Christ.

* Gen. 38, 29.
Matth. 1, 3.
* Ruth. 4, 18.

† Or, Zabdi.
b Of these read
1. King. 4, 31.

† Or, Achur,
* Iosh. 7, 1.

Meaning, that
Esau was Adams
sonne, and Enosh
his sonne.

It had been suffi-
cient to have named
them of whom
Esau was borne,
and David, but because
the world was re-
newed by these
three, mention is al-
so made of Ham
and Iapheth.
Gen. 10, 2.
Or, Iapheth,
Or, Rodanion.

Who did first
set up himself
here others,
Gen. 10, 1.

Gen. 10, 21.

and 12, 10.

Of whom came

the Syrians, and

whence they are

called Aramites

throughout all the

dayes.

Of him came

the Ebreues, which

are afterward

called Israelites of

Israel, which was

Isakob: and Iewes

of Iudah because

of the excellencie

of that tribe.

Hee repeateth

again, because he

would come to the

stocke

of Abraham.

Who came of

him, and of him

came Ihsu.

Gen. 10, 10.

and 17, 6, and 27, 2.

Gen. 27, 13.

Or, Hadar.

Reade Gen.

34.

Gen. 27, 4.

troubled Israel, transgressing in the thing excommunicate.

8 The sonnes also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne unto him, Jerahmeel, and c Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon prince of the children of Judah,

11 And Nahshon begat Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate

13 * And Ishai begate his eldest sonne Eliab,

and Abinadab the second, and * Shimma the third,

14 Nathaneel the fourth, and Raddai the fifth,

15 Ozem the sixth, and David the seventh.

16 Whose sisters were Zerujah and Abigail. And the sonnes of Zerujah, Abihai, and Joab, and Ashiel.

17 And Abigail bare Amasa: and the father of Amasa was Jether an Ishmeelite.

18 * And c Caleb the sonne of Hezron begate, Jerioth of Azubah his wife, and her sonnes are these, Jether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke unto him Ephrath, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and tooke her when he was threescore years olde, and she bare him Segub.

22 And Segub begate Jair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Jair g from them, and Kenath & the townes thereof, even threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at h Caleb Ephrath, then Abiah Hezrons wife bare him also Ashhur the i father of Tekoa.

25 And the sonnes of Jerahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozen, and Ahijah.

26 Also Jerahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Jerahmeel were Maaz, and Jamin and Ekar.

28 And the sonnes of Onam were Shammai and Jada. And the sonnes of Shammai, Nadab and Abihur.

29 And the name of the wife of Abihur was called Abiahil, and she bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Shephan, and the sonne of Shephan, k Ahlai.

32 And the sonnes of Jada the brother of Shammai were Jether and Jonathan: but Jether died without children.

33 And the sonnes of Jonathan were Peleth and Zara. These were the sonnes of Jerahmeel.

34 And Shephan had no sonnes, but daughters. And Shephan had a servant that was an Egyptian named Jarha.

35 And Shephan gave his daughter to Jarha his servaunt to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad;

37 And Zabad begate Ephial, and Ephial begate Obed,

38 And Obed begate Jehu, and Jehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum.

41 And Shallum begate Jekamiah, and Jekamiah begate Elishama.

42 Also the sonnes of Caleb the brother of Jerahmeel, were Meliha his eldest sonne, which was the i father of Ziph: and the sonnes of Mareishah the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Jorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a m concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Jahdai were Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, and Sheva the father of Machbenah, and the father of Gibeaz, * And Achish was Calebs daughter.

50 * These were the sonnes of Caleb, the sonne of Hur the eldest sonne of Ephrathah, Shobai the father of Kirjath-jearim.

51 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

52 And Shobai the father of Kirjath-jearim had sonnes, and hee i was the overseer of halfe Hammenoth.

53 And the families of Kirjath-jearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites and the Ethraulites:

54 The sonnes of Salma of Beth-lehem, and the Nerophathite, the a crownes of the house of Joab, and i halfe the Manahithites and the Zorites.

55 And the families of the o Scribes dwelling at Jabez, the Tirathites, the Shimmearhites, the Schuchathites, which are the p Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

i The genealogie of David and, of his posteritie unto the sonnes of Iosiah.

These also were the sonnes of a David, which were borne unto him in Hebron: the eldest Ammon of Ahinoam the Izreelitess: the second b Daniel of Abigail the Carmelitess:

2 The third, Abfalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith,

3 The fift Shephatiah of Abital, the sixth Ithream by Eglah his wife.

4 These fixe were borne unto him in Hebron: and there hee reigned seven yeares and fixe moneths: and in Jerusalem hee reigned three and thirtie yeares,

5 And these foure were borne unto him in Jerusalem, Shimea, and Shobab, and Nathan, and Salomon

c Whom Saint Matthew calleth Aram, Matth. 23, d That is, chief of the family.

ii Oz, Jesse.
* 1. Sam. 16, 19, and 17, 12.
ii Or, Shammah.

e Who was called Chelubai the sonne of Hezron, verse 9.

* Exod. 31, 2.

f Who was prince of mount Gilead, reade Num. 32, 42.

g That is, the G. Hurites and Syrians tooke the townes from Jairs children.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephrathah.
i Meaning, the chief and prince.

k Who died whilst his father was alive, and therefore it is said, verse 34, that Shephan had no sonnes.

i That is, the government of the tribe of Judah, because the prince ought to have a family care and oversight toward his people. In this sense was bornen the wife and the concubine; but the wife was taken with carnal desire, the concubine with intent of marriage; and the children of the concubine were no solemnly married children. In this sense her children were borne; but the wife's portion of goods and money given her. Jolia. 15, 16.

ii Or, the chief of the half-tribe of the prince of the half-tribe of Manasse.

iii Meaning, the chief and prince.

iv Or, the Zorites, the half of the Manahithites.

v Which were men learned and expert in the law. Reade Num. 23, and Job. 1, 1.

a He reuolued the genealogie of David, to shew that Christ came of his stocke.
b Which is, that is called Oshai, borne of her who was Nabab, the Carmelite.

Salomon of Bathshua the daughter of Ammiel :
6 Ibhar also, and Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Japhia,
8 And Elihama, and Eliada, and Eliphelet,
nine in number.

9 These are all the sonnes of David, besides the sonnes of the concubines, and Thamar their sister.

10 And Salomons sonne was Rehoboam, whose sonne was Abia, and Asa his sonne, and Jehoshaphat his sonne,

11 And Joram his sonne, and Ahaziah his sonne, and Joash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Jotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Josiah his sonne.

15 And of the sonnes of Josiah, the eldest was Johanan, the second Jehoiaikim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Jehoiaikim were Jeconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Jeconiah, Affir and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenzar, Jecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were Zerubabel, and Shimei: and the sonnes of Zerubabel were Meshullam, and Hananiah, and Shelomith their sister.

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Jushabhesed, five in number.

21 And the sonnes of Hananiah were Pelatiah, and Jesaiiah, the sonnes of Rephaiah, the sonnes of Aran, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodanah, and Eliashib, and Pedaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

CHAP. IV.

1 The genealogie of the sonnes of Judah, 5 Of Asher, 9 Of Issachar, and his prayer, 11 Of Zebulun, 24 And Simeon: their habitations, 34 And conquests.

THE sonnes of Judah, were Pharez, Hezron and Carmi, and Hur, and Shobal,

2 And Reaiah the sonne of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad: these are the families of the Zorehathites:

3 And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister was Hezeleponi.

4 And Pennuel was the father of Gedor, and Ezer the father of Husah: these are the sonnes of Hur the eldest sonne of Ephratah, the father of Beth-lehem.

5 But Asher the father of Tekoah had two wives, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni and Haafhtari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Jozahar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and

the families of Aharhel the sonne of Harum.

9 But Jabez was more honourable then his brethren: and his mother called his name Jabez, saying, Because I bare him in sorrow.

10 And Jabez called on the God of Israel, saying, If thou wilt blesse mee in deede, and enlarge my coastes, and a iſthine hand be with me, and thou wilt caufe me to be delivered from evill, that I be not hurt. And God granted the thing that he asked.

11 And Chelub the brother of Shuah begate Mehir, which was the father of Ephron.

12 And Ephron begate Beth-rapha, and Paseah, and Tehinnah the father of the city of Nahash: these are the men of Rechab.

13 And the sonnes of Kenaz were Othniel, and Zeraiah, and the sonne of Othniel, Hathah.

14 And Meonothai begate Ophrah, and Seraiah begate Joab the father of the valley of craftsmen: for they were craftsmen.

15 And the sonnes of Caleb the sonne of Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asarel.

17 And the sonnes of Ezra were Jether and Mered, and Ephraim, and Jalon, and hee begate Miriam, and Shamai, and Ishbah the father of Eithtemoa.

18 Also his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sons of Bithiah the daughter of Pharaoh which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmires, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Benhanan and Tilon. And the sonnes of Issi were Zoheth, and Ben-zoheth.

21 The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareah, and the families of the householders of them that wrought fine linnen in the house of Ashbea.

22 And Jokim, and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, and Jathubi Lehem. These also are ancient things.

23 These were porters, and dwelt among plants and hedges: there they dwelt with the king for his worke.

24 The sonnes of Simeon were Nemuel, and Jamin, Jerib, Zerah, and Shaul.

25 Whose sonne was Shallum, and his sonne Mibsam, and his sonne Mithma.

26 And the sonnes of Mithma, Hamuel was his sonne, Zaachur his sonne, and Shimei his sonne.

27 And Shimei had fixeene sonnes and fixe daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude.

28 And they dwelt at Beer-sheba, and at Moladah, and at Hazar Shual.

29 And at Bithah, and at Ezem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklah,

31 And at Beth-marcaboth, and at Hazar Sunim, at Beth-birei, & at Shaaraim: these were their cities

c Otherwise called Othniel, Judg. 1. 13.

d It is to be understood, that then he would accomplish his vow which hee made.

e The Lord of that valley where the artificers did worke. f Called also Ephron.

h Or, she bare, meaning, the second wife of Ezra. i Or, of whom hee had Mered.

* Gen. 38. 1. 3. 5.

n Or, of the inhabitants of Lehem.

g They were king Davids gardeners, and served him in his worke. * Gen. 46. 10. Exod. 6. 15. b His sonne Ohad is here omitted.

i These cities belonged to the tribe of Judah, Josh. 19. 2. and were given to the tribe of Simeon.

k Then David restored them to the tribe of Judah.

cities unto the reigne of * David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Athan, five cities.

33 And all their townes that were round about these cities unto Baal, these are their habitations and the declaration of their genealogie,

34 And Meshobab, and Jamlech, and Joshah the sonne of Amathiah,

35 And Joel, and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Jaakobah, an Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Jedaiah, the sonne of Shimir, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they ^l went to the entering in of Gedor, even unto the East-side of the valley, to seeke pasture for their sheep.

40 And they found fat pasture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neriaiah, and Rophaiah, and Uzziel the sonnes of Ithi were their captaines.

43 And they smote the rest of Amalek that had ^m escaped, and they dwelt there unto this day.

CHAP. V.

¹ The birthright taken from Reuben and given to the sonnes of Joseph. ³ The genealogie of Reuben, 11 and Gad, 27 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, therefore his birthright was given unto the * sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright,

2 For Judah prevailed above his brethren, and of him came ^b the prince, but the birthright was Josephs)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoh and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilnefer king of Ashur ^c carried away, he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in ^d Aroer even unto Nebo and Baalmeon.

9 Also Eastward hee inhabited unto the entering in of the wilderness from the river * Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the * Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 ^g And the children of Gad dwelt over er against them in the land of Bashan, unto Salchah.

12 Joel was the chiefeft, and Shapham the second, but Jaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshuliam, and Sheba, and Sorai, and Jacan, and Zia, and Eber, seven.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in ^f Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Jotham king of Judah, and in the dayes of Jeroboam king of Israel.

18 ^g The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fourtie thousand, seven hundred and threecore, that went out to the warre.

19 And they made warre with the Hagarims, with ^h Jerur, and Naphish, and Nodab.

20 And they were ^b holpen against them, and the Hagarims were delivered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, even their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of ⁱ persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads untill the ^j captivitye.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan unto * Baal Hermon, and Senir, and unto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, even Ephraim and Ithi, and Eliel and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel ^l stirred up the spirit of Pul king of Ashur, and the spirit of Tilgath Pilnefer king of Ashur, and he carried them away: even the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them unto * Halah and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

¹ The genealogie of the sonnes of Levi. ³¹ Their order in the ministris of the Tabernacle. ⁴⁹ Aaron and his sonnes, Priests. 54, 57 Their habitations.

THe sonnes of Levi were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar

^l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings unto Gedor, which is in the tribe of Dan.

^m And were not slaine by Saul and David.

* Gen. 35. 22. and 49. 4. 5

^a Because they were made two tribes, they had a double portion. ^b That is, he was the chiefeft of all the tribes according to Jaakobs prophesie, Gen. 49. 8. and because Christ should come of him.

* Gen. 46. 9. Exod. 6. 14. Num. 26. 5.

^c To wit, in the time of Uzziab King of Israel. 2. King. 15. 13.

^d These places were beyond Jordan toward the East in the land given to the Reubenites. ^h Or, Eubrates. ^e The Ithmaelites that came of Hagar Abrahams concubine.

^f Both the tribe of country and peculiar city were called by this name.

^g These tribes were the sons of Manasse, Gen. 25. 15. ^h To wit, by the Lord that gave them the victory.

* Eber, Isachar, and Men.

ⁱ Meaning, the captivitye of the ten tribes under Tilgath Pilnefer king of Assyria.

^l That God stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath Pilnefer king of Assyria, and he carried them away: even the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them unto Halah and Habor, and Hara, and to the river Gozan, unto this day.

* Gen. 46. 10. Exod. 6. 14. Num. 26. 5.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerachiah, and Zerachiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate ^a Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was ^b 1 riest in the house that Salomon built in Jerusalem.)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Jehozadak.

15 And ^c Jehozadak departed when the Lord carried away into captivity Judah and Jerusalem by the hand of Nebuchad-nezzar.

16 ^d The sonnes of Levi were Gerthom, Kohath and Merari.

17 And these be the names of the sonnes of Gerthom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron and Uzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Levi concerning their fathers.

20 Of Gerthom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, ^e Aminadab his sonne, ^f Korah his sonne, Affir his sonne.

23 Elkanah his sonne, and Ebiaph his sonne, and Affir his sonne,

24 Tahath his sonne, Uriel his sonne, Uziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jehoram his sonne, Elkanah his sonne.

28 And the sonnes of Shemuel, the eldest Vashni, then Abiah.

29 ^g The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Uziah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom David set for to sing in the house of the Lord, after that the Arke had ^h rest.

32 And they ministred before the Tabernacle, even the Tabernacle of the Congregation with ⁱ singing, untill Salomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custome.

33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel.

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Asir, the sonne of Ebiaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.

39 And his ^j brother ^k Asaph stood on his right hand, and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Jahath, the sonne of Gerthom, the sonne of Levi.

44 And their brethren the sonnes of Merari were on the left hand, ^l even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amariah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamar,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Levi.

48 ^m And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense upon the altar of burnt-offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the servant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Uzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ⁿ And these are the dwelling-places of them throughout their townes and coastes, ^o even of the sonnes of Aaron for the familie of the Kohathites, for the ^p lot was theirs.

55 So they gave them ^q Hebron in the lande of Judah and the suburbs thereof round about it.

56 But the felde of the citie, and the villages thereof they gave to Caleb the sonne of Jephunneh.

57 And to the sonnes of Aaron they gave the cities of ^r Judah for ^s refuge, ^t even Hebron and Libna with their suburbs, and Jattir, and Eshtemoa with her suburbs,

58 And ^u P Hilen with her suburbs, and Debir with her suburbs,

59 And Athan and her suburbs, and Bethshemesh, and her suburbs:

60 ^v And of the tribe of Benjamin, Geba and her suburbs, and ^w A'emerh with her suburbs, and Anathoth with her suburbs: all the cities were thirteene cities by their families.

61 And unto the sonnes of ^x Kohath the remnant of the familie of the tribe, ^y even of the halfe tribe of the halfe of Manasseh, by lot ten cities.

^j Or, nephews.

^k Or, cousin.
^l Meaning, the cousin of Heman, verse 33.

ⁱ The Levites are called the singers brethren because they came of the same stocke.
^k Reade Num. 4.4.

^l Or, cities which were given to the Levites.

^m They were first appointed, and prepared for.
ⁿ Which was also called Kirjathbar. Gen. 23.2. Josh. 21.11.
^o That he that had killed a man might see thereunto for succour till his cause were tried, Deut. 19.2.

^p Which Joshua called Holon, Josh. 15.51. and 21.15.
^q Or, Almon, Josh. 21.13.

^r That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

^a Which was his Priests after that Abiathar was deposed according to the prophecies of Eli the Priest. 1 Sam. 2.31.35.
^b And did valiantly with King Uziah, who would have injured the Priests office. Chron. 26.37.38.

^c That is, he was led into captivity with his father Seraiah the high Priest. 2 King. 25.18.

^d Who seemeth to be called Jihar, Exod. 6.21.
^e Num. 16.3.

^f Who is also called Joel, 1 Sam. 8.2. and the 33 verse of this chapter.

^g After it was brought to that place where the Temple should be build, and was no more carried to and fro.
^h Reade Exod. 27.21.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Aher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Israel gave to the Levites cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coasts out of the tribe of Ephraim.

67 * And they gave unto him cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs.

68 Tokmeam also and her suburbs, and Bethoron with her suburbs.

69 And Ajalon and her suburbs, and Gath Rimmon and her suburbs.

70 And out of the halfe tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Unto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and Ashtaroth with her suburbs.

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs.

73 * Ramoth also and her suburbs, and Aneim with her suburbs.

74 And out of the tribe of Aher, Mashal and her suburbs, and Abdon and her suburbs.

75 And Hukok and her suburbs, and Rehob and her suburbs.

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and Hammon and her suburbs, and Kiriat-haim and her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon and her suburbs, Tabor and her suburbs.

78 And on the other side Jordan by Jericho, even on the Eastside of Jordan, out of the tribe of Reuben, * Bezer in the wilderness with her suburbs, and Iahzah with her suburbs.

79 And Kedemoth with her suburbs, and Me-phaaath with her suburbs.

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs.

81 And Heshbon with her suburbs, and Jaazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar. 6 Benjamin. 13 Naphtali.
14 Manasseh. 20 Ephraim. 30 and Aher.

And the sonnes of Issachar were Tola and Puhah, a Jahub, and Shiron, foure.

2 And the sonnes of Tola, Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Ibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, whose number was in the dayes of David two

and twentie thousand, and sixe hundred.

3 And the sonne of Uzzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Joel, and Ishiah, five men all princes.

4 And with them in their generations after the household of their fathers were bandes of men of warre for battell fixe and thirte thousand: for they had many wives and children.

5 And their brethren among all the families of Issachar were valiant men of warre reckoned in all by their genealogies foure score and seven thousand.

6 ¶ The sonnes of Benjamin were Bela, and Becher, and Jediel, three.

7 And the sonnes of Beda, Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Try five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirte and foure.

8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbered by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.

10 And the sonnes of Jediel was Bishan, and the sonnes of Bishan, Ieush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharhiish, and Ahishahar.

11 All these were sonnes of Jediel, chiefe of the fathers, valiant men of warre, seventeene thousand and two hundred, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of Ir, but Hushim was the sonne of another.

13 ¶ The sonnes of Naphtali, Jahziel, and Guni, and Jezer, and Shallum, of the sonnes of Bilhah.

14 The sonne of Manasseh was Asriel whom shee bare unto him, but his concubine of Aram bare Machir the father of Gilead.

15 And Machir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachad the wife of Machir bare a sonne, and called his name Pereth, and the name of his brother was Shereth: and his sonnes were Ulam and Rakem.

17 And the sonne of Ulam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Abian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne.

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when he went in to his wife, shee conceived, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which built Beth-

* Josh. 21, 21.

Or, Tanath, Josh. 21, 25.

Or, Gath-rimmon.

Who in the first verse is called also Gershom.

Or, Bechsterah, Josh. 21, 27.

Or, Kithon, Josh. 21, 28.

Or, Jarmuth, Josh. 21, 29.

Or, Engannim, Josh. 21, 29.

Or, Hekah, Josh. 21, 31.

Or, Ammothdor, Josh. 21, 32.

Or, Kartan, Josh. 21, 32.

Or, Jokneam.

Or, Kartab, Josh. 31, 34.

* Josh. 20, 8. and 31, 36.

Or, Phunah.

Who also is called Job, Gen. 46, 13.

That is, their number was found thus great when David numbered the people, 2 Sam. 24, 1.

c Meaning, the foure sonnes of the father.

Or, Kithon.

d Called also bel, Gen. 46, 13. Num. 26, 31. e Which were chiefe of the fathers, as appeared Gen. 46, 21.

Or, Ithi. f Meaning, that was not the son of Benjamin, but Dan, Gen. 46, 21. Or, of Aher. Or, Silem. Gen. 46, 21. g These were Dan, and Simeon, which were the sonnes of Bilhah. Gen. 46, 21. h Num. 26, 31. Josh. 17, 1. Or, Ithi, Gen. 26, 30.

h Meaning, the sister of Gilead.

i Which were of the five cities of the Gileadites, as appeared Josh. 17, 1. Or, Kithon.

Or, mess.

Beth-horon the nether, and the upper, and Uzzen Sheerah.

25 And Rephah was his ^k sonne, and Repsheph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Eli-shama his sonne.

27 Non his sonne, Jehoshua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto ⁱ Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanah and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

30 ^g * The sonnes of Asher were Imnah, and Ihuah, and Jihui, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber and Malchiel, which is the father of Birzavith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pafach, and Bimhal, and Ashuah: these were the children of Japhlet.

34 And the sonnes of Shamer, Ahi, and Roh-gah, Jebubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Iumma, and Shelaish, and Amal.

36 The sonnes of Zophah, Suah, and Harnopher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ichran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pilsa and Ara.

39 And the sonnes of Ulla, Harah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogie for warre and for battell to the number of fixe and twentie thousand men.

CHAP. VIII.

ⁱ The sonnes of Benjamin. ⁱⁱ And race of Saul.

Benjamin also ^a begate Bela his eldest sonne, Ashbel the second, and Aharah the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud.

4 And Abishua, and Naaman, and Ahoah,

5 And Geza, and Sephruphan, and Hiram.

6 ^g And these are the sonnes of Ehud: these were the chiefe fathers of hose that inhabited Geba: and ^b they were caried away captives to Monahah.

7 And Naaman, and Ahaiah, and Gera, he caried them away captives: and he begate Uzza, and Ahihud.

8 And Shaharaim begate certaine in the coun-trey of Moab, after hee had sent ^d away Hushim and Baara his wives.

9 He begate, I say, of Hodesh his wife, Jobab and Zibia, and Melha and Malcham.

10 And Jeuz and Shachia, and Mirma: these were his sonnes, and chiefe fathers.

11 And of Hushim he begat Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham, and Shamed (which built Ono, and Lod,

and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drawe away the inhabitants of Gath.)

14 And Ahio, Shafhak, and Jerimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hiski, and Heber,

18 And Ishmerai, and Jeziah, and Jobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, Eliel,

21 And ⁱ Adaiah, and Bereiah, and Shimrah the sonnes of Shimei.

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanaan,

24 And Hananiah, and Elam, and Anrothijah,

25 Iphedeiah and Penuel the sons of Shafhak,

26 And Shamtherai, and Shehariah, and A-thaliah,

27 And Jareshiah, and Eliah, and Zichri, the sonnes of Jeroham.

28 These were the chiefe ^e fathers according to their generations, ^e even princes, which dwelt in Jerusalem.

29 And at ^f Gibeon dwelt the father of Gibe-on, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, ^e even by their brethren.

33 And ^f Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and ^g Elhbaal.

34 And the sonne of Jonathan was ^h Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz,

36 And Ahaz begate Jehoadah, and Jehoadah begate Alemeth, and Azmaveth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleafah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these: Azrikam, Bocheru, and Ishmael, and Shea-siah, and Obadiah, and Hanaan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Ulam his eldest sonne, Jehush the second, and Eliphelzer the third.

40 And the sonnes of Ulam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

ⁱ All Israel and Judah numbered. ⁱⁱ Of the Priests and Levites. ⁱⁱⁱ And of their offices.

Thus all Israel were numbered by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Judah, and they were ^a caried away to Babel for their transgression.

2 ^g And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, ^e even Israel, the Priests, the Levites, and the ^b Ne-thinims.

ⁱ Or, Araiah.

^e The chiefe of the tribe of Benjamin, that dwell in Jerusalem.
^{*} Chap. 9, 35.

^f Who is the 1. Sam. 9, 2, is called Abiel.
^g He is also named Ishbosheth. 1. Sam. 2, 8.
^h He is likewise called Mephibo. Meth. 1. Sam. 9, 6.

^a Hitherto he hath described their genealogies before they went into captivite, and now he describeth their history after their returne.
^b Meaning, the Gibeonites, which served in the Temple, read Josh. 9, 13.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Uthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Afaiah the eldest, and his sonnes.

6 And the sonnes of Zerah Javel, and their brethren fixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaviah, the sonne of Hafenuah.

8 And Ibniah the sonne of Jeroham, and Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Revel, the sonne of Ibnijah.

9 And their brethren according to their generations nine hundredth, fifty and fixe: all these men were chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Jediah, and Jehoia-rib, and Jachin.

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chiefe of the house of God,

12 And Adaiah the sonne of Jeroham, the sonne of Pashur, the sonne of Malchijah, and Maafai, the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshille-mith, the sonne of Immer.

13 And their brethren the chiefe of the house-holds of their fathers, a thousand seven hundredth and threecore valiant men, for the worke of the service of the house of God.

14 ¶ And of the Levites, Shemaiah the sonne of Hashtub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Merari.

15 And Bakkarak, Hereth and Galal, and Martaniah the sonne of Micha, the sonne of Zichri, the sonne of Afaph.

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Sallum was the chiefe.

18 For they were porters to this time by companies of the children of Levi unto the Kings gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their fathers) were over the worke, and office to keepe the gates of the Tabernacle: so their families were over the hoaste of the Lord keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshalemyah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelve, which were numbered according to their genealogie by their townes. David established these, and Samuel the Seer in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at sevendayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Levites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened every morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted over the instruments, and over all the vessels of the Sanctuary, and of the flour, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oynments of sweete odours.

31 And Mattithiah one of the Levites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying-panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the shewbread to prepare it every Sabbath.

33 And these are the fingers, the chiefe fathers of the Levites, which dwell in the chambers, and had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Levites, according to their generations, and the principall which dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jeiel, and the name of his wife was Mazchah.

36 And his eldest sonne was Abdon, then Zur, and Kith, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, even by their brethren.

39 And Ner begate Kith, and Kith begate Saul, and Saul begate Jonathan, and Malchish, and Abinadab and Eshbaal.

40 And the sonne of Jonathan were Meribbaal, and Meribbaal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech and Tahrea.

42 And Ahaz begate Tarah, and Jarah begate Alemerth, and Azmaveth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleash, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Imnael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistines. 2 In which he died. 3 And his sonne also. 4 The cause of Sauls death.

Then the Philistines fought against Israel, and the men of Israel fled before the Philistines, and fell downe slaine in mount Gilboa.

2 And the Philistines pursued after Saul and after his sonnes, and the Philistines smote Jonathan, and

Or, chief of the families.

That is, he was the hie Priest.

To serve in the Temple, every one according to his office.

So called because the King came into these places which were the common people.

Their charge was that none should enter into these places which were only appointed for the Priests to minister in.

Or, for their fidelitie.

They served weekly, as 1 Kings 4.10.

Or, opening of the doors.

Whereof the meat-offering was made, Levit. 24.

Exod. 16.35.

But were continually occupied in serving unto God.

Chap. 1.1.

Or, Abiah.

1 Sam. 14. Chap. 1.1.

Who were called Jeshai.

1 Sam. 14.

and Abinadab, & Malchishua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers * hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these uncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and send them into the land of the Philistims round about, to publish it unto their idols, and to the people.

10 And they layed up his armour in the house of their god, and set up his head in the house of * Dagon.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them under an oake in Jabesh, and fasted seven dayes.

13 So Saul died for his transgression that hee committed against the Lord, * even against the word of the Lord which he kept not, and in that he sought and asked counsell of a * familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome unto David the sonne of † Ishai.

CHAP. XI.

3 After the death of Saul David is anoynted in Hebron. 5 The Jebusites rebell against David, from whom he taketh the tower of Zion. 6 Joab is made capitaine. 10 Hee valiant men.

¶ Then * all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, even when Saul was king, thou leddest Israel out and in: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be capitaine over my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and David made a covenant with them in Hebron before the Lord. And they anoynted David king over Israel, * according to the word of the Lord, by the hand of Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus sayd to David, Thou shalt not come in hither. Nevertheless David tooke the tower of Zion, which is the city of David.

6 And David sayd, * Whosoever smiteth the Jebusites first, shall be the chief and capitaine. So Joab the sonne of Zeruiah went first up, and was capitaine.

7 And David dwelt in the tower: therefore they called it the city of David.

8 * And he build the city on every side, from Millo even round about: and Joab repaired the rest of the city.

9 And David prospered and grew: for the Lord of hosts ~~was~~ with him.

10 ¶ These also are the chief of the valiant men that were with David, and joynd their force with him in his kingdome with all Israel, to make him king over Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom David had, Jathobeam the sonne of Hachmoni, the ^b chief among thirtie: he lift up his speare against three hundred, whom he slew at one time.

12 And after him ~~was~~ Eleazar the sonne of a Dodo the Ahohite, which was one of the three valiant men.

13 He was with David at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, ^c and saved it, and slew the Philistims: so the Lord gave a great victory.

15 ¶ And three of the ^d thirtie captaines went to a rocke to David, into the cave of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when David ~~was~~ in the hold, the Philistims garison ~~was~~ at Beth-lehem.

17 And David longed, and said, * Oh, that one would give me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the hoaste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the ^e blood of these mens lives, for they have brought it with the jeopardie of their lives: therefore he would not drinke it: these things did these three mightie men.

20 ¶ And Abishai the brother of Joab, he was chief of the three, and he lift up his speare against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their capitaine: * but he attained not unto the ^f first three.

22 Benajah the sonne of Jehojada (the sonne of a valiant man) which had done many acts, and ~~was~~ of Kabzeel, he slew two ^g strong men of Moab, he went down also and slew a Lion in the middes of a pit in time of snow.

23 And he slew an Egyptian, a man of great stature, ^h even five cubits long, and in the Egyptians hand ~~was~~ a speare like a weavers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benajah the sonne of Jehojada, & had the name among ⁱ three worthies.

* 2.Sam.5.8.

* 2.Sam.5.

* 2.Sam.23.8.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chief of the princes.
¶ Or, his uncle.

c This acte is referred to Sham-mach, 2.Sam.23.15. which seemeth was the chiefest of these d That is, Eleazar and his two companions.

* 2.Sam.23.15.

e That is, this water, for the which they ventured their blood.

* 2.Sam.23.15.

¶ Or, Mons.

f Meaning, those three which brought the water to David.
* 2.Sam.23.13.

g Called also Shemmoah, 2.Sam. 23.25.

h He is also called Mchunnai, 2.Sam. 23.37.

25 Behold, he was honourable among thirty, but he attained not unto the first three. * And David made him of his counsell.

26 g These also were valiant men of warre, Afahel the brother of Joab, Elhasan the sonne of Dodo of Beth-lehem,

27 g Shammoth the Marodite, Helez the Pelonite,

28 Ira the sonne of Ikkef the Tekoite, Abiezer the Anrothite,

29 h Shibbecai the Hushathite, Ithai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Benjamin, Benajah the Pirathonite,

32 Hurai of the rivers of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Elihahab the Shaalbomite,

34 The sonnes of Haschem the Gizonite, Jonathan the sonne of Shageh the Harite,

35 Abiam the sonne of Sacar the Harazite, Eliphal the sonne of Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hozro the Carmelite, Naasai the sonne of Ezrah,

38 Joel the brother of Nathan, Mibhar the sonne of Haggai,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Joab, the sonne of Zerviah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uria the Hittite, Zebad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the sonne of Maachah, and Josaphat the Mithnite,

44 Uziah the Ahtarathite, Shama and Jeiel the sonnes of Otham the Aroerite,

45 Jedaiel the sonne of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jerebai and Joshaviah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Jaafiel the Mesobaite.

CHAP. XII.

1 Who they were that went with David when he fled from Saul.
14 Their valiantnesse. 23 They that came unto him unto Hebron out of their tribes to make him King.

These also are they that came to David to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could use the right and the left hand with stones, and with arrowes and with bowes, and were of Sauls brethren, even of Benjamin.

3 The chiefe were Ahiezer, and Joash the sonnes of Shemaah a Gibeathite, and Jeziel, and Peler the sonnes of Amaveth, Berachah and Jehu the Anrothite.

4 And Ithmahab the Gibeonite, a valiant man among thirty, and above the thirty, and Jeremiah, and Jehaziel, and Johanan, and Joishabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and She-mariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Joerzer, Jashobeam of Hakorehim.

7 And Joelah, and Zebadiah the sonnes of Jeroham of Gedor.

8 And of the Gadites there separated themselves some unto David into the hold of the wilderness, valiant men of warre, and men of armes, and apt for battell, which could handle a speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse.

9 Ezer the chief, Obadiah the second, Eliab the third,

10 Mishmanah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh,

11 Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machannai the eleventh,

12 These were the sonnes of Gad, captaines of the hoste: one of the least could resist an hundreth, and the greatest a thousand.

13 These are they that went over Jorden in the first moneth, when hee had filled over all his banks, and put to flight all them of the valley, toward the East and the West.

14 And there came of the children of Benjamin and Judah to the hold unto David,

15 And David went out to meete them, and answered and sayd unto them, If yee be come peaceably unto me to helpe me, mine heart shall be knit unto you: but if you come to betray me to mine adversaries, seeing there is no wickednes in mine hands, the God of our fathers behold it, and rebuke it.

16 And the spirit came upon Amasai, which was the chief of thirtie, and he sayd, Thine are wee, David, and with thee, O sonne of Ishai, Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captaines of the garison.

17 And of Manasseh, sonne fell to David, when hee came with the Philistims against Saul to battell, but they helped them nor: for the Princes of the Philistims by advifement sent him away, saying, Hee will fall to his Master Saul: for our heads.

18 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad: and Jedaiel, and Michael, and Jozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

19 And they helped David against that band: for they were all valiant men, and were captaines in the hoste.

20 For at that time day by day, there came to David to helpe him, untill it was a great host, like the host of a God.

21 And these are the numbers of the captaines that were armed to battell, and came to David to Hebron to turne the kingdom of Saul to him, according to the word of the Lord.

22 The children of Judah that bare shield and speare, were fixe thousand and eight hundreth armed to the warre.

23 Of the children of Simeon valiant men of warre, seven thousand and an hundreth.

24 Of the children of Levi foure thousand and fixe hundreth.

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings; Judg. 10.16.

Or, Gedar.

Or, buckler.

c Meaning, lion and terrible.

Or, Mahannai.

d Which the Hebrews called Ishai, or Ishai, meaning both March, and Ishai, when he was wont to show his family name to his brethren.

e The spirit of boldnesse and courage came upon him to speak thus.

f They came to help David, not to forsake Philistines, who were enemies to their country. * 1.Sam.30.16. Or, on the part of our heads.

g To wit, the Amalekites, who had hated David, Ziklag, 1.Sam.30.1.

h Meaning, apt or strong: for hee sheweth us a thing is of God, when it is so best.

Or, buckler.

27 And Iehojada was the chiefe of them of Aaron: and with him three thousand and seven hundred,

28 And Zadok a young man very valiant, and of his fathers household came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them unto that time kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eighreen thousand, which were appointed by name to come and make David king.

32 And of the children of Issachar which were men that had understanding of the times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandment.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand: which could for the battell in aray: they were men of a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seven and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and five hundred.

36 And of Ashur that went out to the battell, and were trained in the warres, forty thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundred and twenty thousand.

38 All these men of warre: that could lead an armie, came with an upright heart: to Hebron to make David king over all Israel: and all the rest of Israel was of one accord to make David King.

39 And there they were with David three dayes, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were neare them untill Issachar, and Zebulun, and Naphtali brought bread upon asses, and on camels, and on mules, and on oxen, and meat, and fowle, and figges, and raisins, and wine and oyle, and beeves and sheepe abundantly: for there was joy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kirath-jearim to Ierusalem. 8 Uzza dieth because he toucheth it.

And David counsell'd with the captaines of thousands and of hundreds, and with all the governours.

2 And David said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro unto our brethren that are left in all the land of Israel (for with them are Priests and the Levites in the cities and their suburbs) that they may assemble themselves unto us.

3 And we will bring againe the Arke of our God to us: for we sought not unto it in the dayes of Saul.

4 And all the Congregation answered, Let us doe so: for the thing seemed good in the eyes of all the people.

5 So David gathered all Israel together from Shihor in Egypt, even unto the entering of Hamath, to bring the Arke of God from Kirath-jearim.

6 And David went up and all Israel to Baalath in Kirath-jearim, that was in Judah, to bring up from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they carried the Arke of God in a new cart out the house of Abinadab: and Uzza and Ahio guided the cart.

8 And David and all Israel played before God with all their might, both with songs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the threshing-floore of Chidon, Uzza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and he smote him, because he layed his hand upon the Arke: so he dieth there before God.

11 And David was angry, because the Lord had made a breach in Uzza, and he called the name of that place, Perez-Uzza unto this day.

12 And David feared God that day, saying, How shall I bring into me the Arke of God?

13 Therefore David brought not the Arke to him into the city of David: but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, even in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

Hiram sendeth wood and workmen to David. 4 The names of his children. 5:14 By the counsell of God he geth against the Philistines, and overcometh them. 25 G-d fighteth for him.

Then send Hiram the king of Tyrus messengers to David, and Cedar-trees, with masons and carpenters to build him an house.

2 Therefore David knew that the Lord had confirmed him King over Israel, and that his kingdom was lift up on him, because of his people Israel.

3 Also David tooke more wives at Ierusalem, and David begate more sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon.

5 And Ithar, and Elisua, and Elpalai,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elisama, and Beeliada, and Eliphai.

8 But when the Philistines heard that David was anointed King over Israel, all the Philistines came up to seeke David. And when David heard, he went out against them.

9 And the Philistines came, and spread themselves in the valley of Rephaim.

10 Then David asked counsell at God, saying, Shall I go up against the Philistines, and will thou deliver them into mine hand? And the Lord said unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there: and David said, God hath divided

* 2. Sam. 6. 2. Or, Nilus.

b. That is, from Gibeon where the inhabitants of Kirath-jearim had placed it in the house of Abinadab. 2 Sam. 6. 3.

Or, Baale, reade 2 Sam. 6. 2.

c. The sonnes of Abinadab.

d. That is, before the Arke where God shewed himself: so that the signe is taken for the thing signified, which is common to all sacraments, both in the old and new Testament.

e. Called also Nachon, 2 Sam. 6. 6.

f. Before the Arke for usurping that which did not appertaine to his vocation: for this charge was given to the Priests, Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

g. Who was a Levite, and called Githi, because he had dwelt at Gath.

* 2 Sam. 5. 11. † Ebr. Zor.

a. Because of Gods promise made to the people of Israel.

b. Elpalai and Nogah are not mentioned, 2 Sam. 5. 14. so there are but eleven, and here thirteen.

Or, Eliada,

c That is the valley of divisions, because the enemies were dispersed there like waters.

divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, c Baal-perazim.

12 And there they had left their gods, and David said, Let them be even burnt with fire.

13 Again the Philistims came and spread themselves in the valley.

14 And when David asked againe counsell at God, God said to him, Thou shalt not goe up after them, but turne away from them: that thou mayest come upon them over against the mulberry-trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry-trees, then goe out to battell: for God is gone forth before thee, to smite the hoaste of the Philistims.

16 So David did as God had commanded him: and they smote the hoaste of the Philistims from Gibeon even to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the feare of him upon all nations.

CHAP. XV.

1 David prepareth a house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 25 They bring againe the Arke with joy. 29 David dancing before it, is despised of his wife Michol.

And David made him houses in the a citie of David, and prepared a place for the Arke of God, and pitched for it a rent.

2 Then David said, * None ought to cary the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister unto him for ever.

3 ¶ And David gathered all Israel together to Jerusalem to bring up the b Arke of the Lord unto his place, which he had ordained for it.

4 And David assembled the sonnes of Aaron, and the Levites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his brethren sixscore,

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gerson, Joel the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelve.

11 ¶ And David called Zadok and Abiathar the Priests, and of the Levites, Uriel, Asaiah and Joel, Shemaiah and Eliel, and Amminadab.

12 And he said unto them, Yee are the chiefe fathers of the Levites: e sanctifie yourselves, and your brethren, and bring up the Arke of the Lord God of Israel unto the place that I have prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among us: for we sought him not after due f order.

14 So the Priests and the Levites sanctified themselves to bring up the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Levites bare the Arke of God upon their shoulders with the barres as Moses had commanded, * according to the word of the Lord.

16 And David spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with g instruments of muticke, with viols and harpes, and cymbals, that they might make a sound, and lift up their voyce with joy.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushai.

18 And with them their brethren in the h second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benajah, and Maaseiah, and Mattithiah, and Eliphelech, and Mikneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph, and Ethan, were fingers to make a sound with cymbals of brasie.

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah and Benajah, with viols on i Alamoth,

21 And Mattithiah, and Eliphelech, and Mikneah, and Obed Edom, and Jeiel, and Azariah, with harpes upon k Sheminith Jenazzeah.

22 But Chenaniah the chiefe of the Levites had the l charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom, and Jeiah were porters m for the Arke.

25 * So David and the Elders of Israel and the captains of thousands went to bring up the Arke of the Covenant of the Lord from the house of Obed Edom with joy.

26 And because that God n helped the Levites that bare the Arke of the Covenant of the Lord, they offered o seven bullockes and seven rammes.

27 And David had on him a linnen garment as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and upon David was a linnen p Ephod.

28 Thus all Israel brought up the Arke of the Lords covenant with shouting, and sound of corner, and with trumpets, and with cymbals, making a sound with viols and with harps.

29 And when the Arke of the q covenant of the Lord came into the city of David, Michael the daughter of Saul looked out at a window, and saw king David dancing and playing, and * thee despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David or- deineth Asaph and his brethren to minister before the Lord. 8 He appointed a notable Psalm to be sung in praise of the Lord.

So * they brought in the Arke of God, and set it in the midst of the Tabernacle that David had pitched for it, and they offered burnt-offerings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offering and the peace-offerings, he a blessed the people in the Name of the Lord.

a That was in the place of the city, called Zion, 2. Sam. 5, 7, 9.
* Numb. 4, 2, 20.

b From the house of Obed Edom, 2. Sam. 6, 10, 12.

i Or, kinsmen.

c Who was the sonne of Uzziel the fourth sonne of Kohath, Exod. 6, 18, 22, and Numb. 3, 30.
d The third sonne of Kohath, Exod. 6, 18.

e Prepare your selves and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

* Chap. 13, 10.
f According as he hath appointed in the law.

* Exod. 25, 14, 15.

g Their instruments, and they observed the instructions of the law, which were commanded in the law.

h Which were serious in appearance.

i The name of the instrument of musick, which was used by the Levites, and which was called Alamoth.

m With beat and linnen vestment.

n That is, the Lord helped them, and they were victorious.

q It was called because it was a Psalm of praise to the Lord.

* 2. Sam. 6, 16.

a He called upon the Name of the Lord, saying, Give good grace to their hearts.

3 And hee dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lord, and to rehearse and to thanke and prayse the Lord God of Israel:

5 Afaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benajah, and Obed-Edom, even Jeiel with instruments, viols, and harpes, and Afaph to make a sound with cymbals.

6 And Benajah and Jehaziel Priestes, with trumpets continually before the Arke of the Covenant of God.

7 Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Afaph and his brethren.

8 * Praise the Lord, and call upon his Name: declare his workes among the people.

9 Sing unto him, sing praye unto him, and talke of all his wonderfull workes.

10 Rejoyce in his holy Name: let the hearts of them that seeke the Lord, rejoyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marvellous workes that he hath done, his wonders, and the judgements of his mouth,

13 Of seed of Israel his servant, O the children of Jaakob his chosen.

14 Hee is the Lord our God: his judgements are throughout all the earth.

15 Remember his Covenant for ever, and the word, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his oathe to Izhak:

17 And hath confirmed it to Jaakob for a Law, and to Israel for an everlasting Covenant,

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein.

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked Kings for their sakes, saying,

22 Touch not mine annoynted, and doe my Prophets no harme.

23 * Sing unto the Lord all the earth: declare his salvation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and he is to be feared above all gods.

26 For all the gods of the people are idoles, but the Lord made the heavens.

27 Praise and glory are before him: power and beantie are in his place.

28 Give unto the Lord, ye families of the people: give unto the Lord glory and power.

29 Give unto the Lord the glory of his Name: bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 * Tremble ye before him all the earth, surely the world shall be stable, and not moove.

31 Let the heavens rejoyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be joyfull and all that is in it.

33 Let the trees of the wood then rejoyce at the presence of the Lord: for hee commeth to judge the earth.

34 Praise the Lord for he is good, for his mercie endureth for ever.

35 And say ye, Save us, O God, our salvation, and gather us, and deliver us from the heathen, that we may praise thine holy Name, and glory in thy praise.

36 Blessed be the Lord God of Israel for ever and ever: and let all the people say, So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords Covenant Afaph and his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obed Edom and his brethren, three-score and eight: and Obed Edom the sonne of Jeduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt-offerings unto the Lord upon the burnt-offering altar continually, in the morning and in the evening, even according unto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman, and Jeduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for ever.

42 Even with them were Heman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, every man to his house: and David returned to bleis his house.

CHAP. XVII.

3 David is forbidden to build an house unto the Lord. 12 Christ is promised under the figure of Solomon. 15 David giveth thanks. 23 and prayeth unto God.

Now * afterward when David dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of cedar-trees, but the Arke of the Lords Covenant remaineth under curtains.

2 Then Nathan said to David, Doe all that is in thine heart: for God is with thee.

3 And the same night even the word of God came to Nathan, saying,

4 Goe, and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have dwelt in no house since the day that I brought out the children of Israel unto this day, but I have bene from tent to tent, and from habitation to habitation.

6 Wheresoever I have walked with all Israel, spake I one word to any of the Judges of Israel (whom I commanded to feede my people) saying, Why have ye not build me an house of cedar-trees?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hostes, I tooke thee from the sheepcoat, and from following the sheepe, that thou shouldest be a prince over my people Israel.

p To rehearse things to their estate.

q Hee esteemeth this to be the chiefest felicity of man: He willen all the people both in heart and mouth to consent to these praises.

f Which Zadok and the rest of the Priestes.

t Declaring that after our duty to God we are chiefly bound to our owne house: for the which as for all other things we ought to pray unto God, and instruct our families to praise his Name.

* 1. Sam. 7. 2.

a Well build and faire.

b That is, in rears covered with skins.

c As yet God had not revealed to the Prophet what hee purposed concerning David: therefore seeing God favoured David, he spake what he thought.

d After that Nathan had spoken to David.

e That is, in a tent which removed to an fro.

f Meaning, where-soever his Arke went: so that thou camst not to this dignitie through thine owne merits, but by my pure grace.

g Of a shepard of sheepe I made thee a shepard of men: so that thou camst not to this dignitie through thine owne merits, but by my pure grace.

h That is, in a tent which removed to an fro.

i Meaning, where-soever his Arke went: so that thou camst not to this dignitie through thine owne merits, but by my pure grace.

j Of a shepard of sheepe I made thee a shepard of men: so that thou camst not to this dignitie through thine owne merits, but by my pure grace.

k That is, in a tent which removed to an fro.

l Meaning, where-soever his Arke went: so that thou camst not to this dignitie through thine owne merits, but by my pure grace.

m That is, in a tent which removed to an fro.

n Meaning, where-soever his Arke went: so that thou camst not to this dignitie through thine owne merits, but by my pure grace.

Or, gotten thee same.

Make them sure that they shall not remove.

Ebr. fountes of iniquitie.

Or, consume.

I will give thee great posteritie.

That is, unto the coming of Christ: for then these figures should cease.

Which was Saul.

He went into the tent where the Arke was, shewing what we ought to doe when we receive any benefits of the Lord.

Or, remained.

Meaning, so this kindly estate.

Tou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceed of me.

Freely and according to the purpose of thy will, without any deserving.

That is, he sheweth himself in deed to be their God, by delivering them from dangers and preserving them.

Thou hast declared unto me by Nathan y. prophet.

Ebr. hath found.

And canst not breake promise.

8 And I have bene with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and move no more: neither shall the wicked people vex them any more, as at the beginning.)

10 And since the time that I commanded Judges over my people Israel, And I will subdue all thine enemies: therefore I say unto thee, that the Lord will build thee an house.

11 And when thy dayes shall be full, I will go with thy fathers, then will I raise up thy seed after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and hee shall be my sonne, and I will not take my mercy away from him: as I tooke it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for ever, and his throne shall be established for ever.

15 According to all these words, and according to all this vision, So Nathan spake to David.

16 And David the king went in and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me a hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy servant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can David desire more of thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servants sake, even according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee according to all that we have heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out Nations from before thy people, whom thou hast delivered out of Egypt?

22 For thou hast ordeyned thy people Israel to be thine owne people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be confirmed for ever, and doe as thou hast said.

24 And let thy Name be stable and magnified for ever, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, and let the house of David thy servant be established before thee.

25 For thou, O my God, hast revealed unto the eare of thy servant, that thou wilt build him an house: therefore thy servant hath been bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnesse unto thy servant.)

27 Now therefore it hath pleased thee to bless the house of thy servant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

CHAP. XVIII.

The battell of David against the Philistims. 1 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

And after this, David smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Davids servants, and brought gifts.

3 And David smote Hadarezer King of Zobah unto Hamath, as hee went to stablish his border by the river Euphrates.

4 And David tooke from him a thousand chariots, and seven thousand horsemen, and twentie thousand footmen, and destroyed all the chariots, but he reserved of them an hundred chariots.

5 Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but David slew of the Aramites two and twentie thousand.

6 And David put a garison in Aram of Damascus, and the Aramites became Davids servants, and brought gifts: and the Lord preserved David whithersoever he went.

7 And David tooke the shields of golde that were of the servants of Hadarezer, and brought them to Ierusalem.

8 And from Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much brasie, wherewith Salomon made the brasen Sea, and the pillars and the vessels of brasie.

9 Then Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

10 Therefore he sent Hadoram his sonne to king David, to salute him, and to rejoyce with him, because hee had fought against Hadarezer, and beate him (for Tou had warre with Hadarezer) who brought all vessels of gold and silver and brasie.

11 And king David did dedicate them unto the Lord, with the silver and gold that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 And Abithai the sonne of Zeruiah smote of Edom in the salt valley eightene thousand.

13 And he put a garison in Edom, and all the Edomites became Davids servants: and the Lord preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgement and justice to all his people.

15 And Ioab the sonne of Zeruiah was over the hoste, and Iehothaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Shauha the Scribe.

17 And Beniah the sonne of Iehojada was over the Cherethites and the Pelethites: and the sonnes of David were chiefe about the King.

CHAP. XIX.

Hanan King of the children of Ammon doeth great injuries to the servants of David. 15 He prepareth an armie against David.

After this also Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

2 And

2 And David said, I will shew kindnesse unto Hanun the sonne of Nahath, because his father shewed kindnesse unto me. And David sent messengers to comfort him for his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that hee hath sent comforters unto thee? Are not his servants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Davids servants, and shaved them, and cut of their garments by the halfe unto the buttockes, and sent them away.

5 And there went certaine and tolde David concerning the men, and hee sent to meet them (for the men were exceedingly ashamed) and the King said, Tarry at Jericho, untill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they stanke in the sight of David, then sent Hanun and the children of Ammon a thousand talents of silver, to hire them charrets and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand charrets, and the King of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when David heard it, hee sent Joab and all the hoaste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the city. And the kings that were come, were by themselves in the field.

10 When Joab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choise of Israel, and set himself in aray to meete the Aramites.

11 And the rest of the people hee delivered unto the hand of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prevaile against thee, then I will succour thee.

13 Be strong, and let us shew our selves valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Joab and the people that was with him, came neere before the Aramites unto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entered into the city: so Joab came to Jerusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the river: and Shophach the captaine of the hoast of Hadarezer went before them.

17 And when it was shewed David, he gathered all Israel, and went over Jorden, and came unto them, and put himself in aray against them: And when David had put himself in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and David destroyed of the Aramites seven thousand

charers, and fourtie thousand footmen, and killed Shophach the captaine of the hoaste.

19 And when the servants of Hadarezer sawe that they fell before Israel, they made peace with David, and served him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise overcome with their giants.

And when the yeere was expired, in the time that kings go out a warfare, Joab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged a Rabbah (but David taried at Jerusalem) and Joab smote Rabbah, and destroyed it.

2 ¶ Then David tooke the crowne of their king from of his head, and found it the weight of a talent of gold with precious stones in it: and it was set on Davids head, and hee brought away the spoyle of the city exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes, even thus did David with all the cities of the children of Ammon. Then David and all y people came againe to Jerusalem.

4 ¶ And after this also there arose warre at Gezar with the Philistims: then Sibbechai the Hushathite slew Sippai of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Jair slewe Lahmi the brother of Goliath the Gittite, whose speare-staffe was like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, even foure and twenty, and was also the sonne of Haraphah.

7 And when he reviled Israel, Jehonathan the sonne of Shimea Davids brother did slay him.

8 These were borne unto Haraphah at Gath, and fell by the hand of David, and by the hands of his servants.

CHAP. XXI.

1 David causeth the people to be numbered, 14 and there dieth sevenie thousand men of the philistines.

And a Satan stood up against Israel, and provoked David to number Israel.

2 Therefore David said to Joab, and to the rulers of the people, goe and number Israel from Beertheba even to Dan, and bring it to me, that I may know the number of them.

3 And Joab answered, The Lord increase his people and hundreth times so many as they be; O my lord the king: are they not all my lords servants? wherefore doth my lord require this thing, why should he be a cause of trespassse to Israel?

4 Nevertheless, the kings word prevailed against Joab. And Joab departed and went thorow all Israel, and returned to Jerusalem.

5 And Joab gave the number and summe of the people unto David, and all Israel were eleven hundreth thousand men that drewe sword, and Judah was foure hundreth and seventie

thousand

* 2. Sam. 11, 1.

a Which was the chief city of the Ammonites.
* 2. Sam. 12, 20, 30.
b Which mounteth about the value of seven thousand and seventy crownes, which is about three score pound weight.

* 2. Sam. 21, 18.
¶ Or, Gob, 2. Sam. 21, 18.
¶ Or, Saph.
¶ Or, Rabpaim, or the giants.

c Read 2. Sam. 21, 19.

d Meaning, that he had fix a piece on hands and feet.

a He tempted David, in setting before his eyes his excellencie and glory, his power and victories, read 1. Sam. 24, 1.
b That is, from South to North.
c It was a thing indifferent and usuall to number the people, but because hee did it of an ambitious minde, as though his strength stood in his people, God punished him.
d Joab partly for grief, and partly through negligence gathered not the whole summe as it

is here declared. e In Samuel is mentioned of thirtie thousand more, which was either by joyning to them some of the Benjamites which were mixed with Judah, or as the Hebrewes write, here the chief and princes are left out.

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Joab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I have done very foolishly.

¶ Or, Prophet.

9 And the Lord spake unto Gad Davids seer, saying,

10 Go and tell David, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it unto thee.

11 So Gad came to David and said unto him, Thus saith the Lord, Take to thee

¶ Or, smite thee.

12 Either three yeeres famine, or three moneths to be destroyed before thine adversaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy through all the coasts of Israel: now therefore advise thee, what word I shall bring againe to him that send me.

13 And David said unto Gad, I am in a wonderful strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel sevenie thousand men.

¶ Reade 2. Sam. 24.

15. ¶ When God draweth backe his plague, he seemeth to repent, reade Gen. 6. 6.

¶ Or, Araunah.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And as he was destroying, the Lord behelde, and repented of the evill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing-floore of Ornan the Jebusite.

16 And David lift up his eyes, and sawe the Angel of the Lord stand betweene the earth and the heaven, with his sword drawn in his hand, and stretched out toward Jerusalem. Then David and the Elders of Israel which were clothed in sacke, fell upon their faces.

17 And David said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evill, but these sheepe, what have they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to David, that David should goe up, and set up an altar unto the Lord in the threshing-floore of Ornan the Jebusite.

19 So David went up according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floore, and bowed himself to David with his face to the ground.

22 And David said to Ornan, Give mee the place of thy threshing-floore, that I may build an altar therein unto the Lord: give it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said unto David, Take it to

thee, and let my lord, the king doe that which seemeth him good: loe, I give thee bullocks for burnt-offerings, and threshing-instruments for wood, and wheate for meat-offering, I give it all.

24 And King David sayd to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.

25 So David gave to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and he answered him by fire from heaven upon the altar of burnt-offering.

27 And when the Lord had spoken to the Angel, hee put up his sword againe into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing-floore of Ornan the Jebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt-offering were at that season in the high place at Gibeon.)

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.

CHAP. XXII.

2 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing hee himself was forbidden to doe. 9 Under the figure of Salomon Christ is promised.

And David sayd, This is the house of the Lord God, and this is the altar for the burnt-offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nailes of the doores and of the gates, and for the joynings, and abundance of brasie passing weight.

4 And cedar-trees without number: for the Zidonians and they of Tyrus brought much cedar-wood to David.

5 And David said, Salomon my sonne is young and tender, and wee must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreys: I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, My sonne, I purposed with my self to build an house to the Name of the Lord my God.

8 But the word of the Lord came to mee, saying, Thou hast shed much blood, and hast made great battels: thou shalt not build an house unto my name: for thou hast shed much blood upon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will give him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse upon Israel in his dayes.

h, Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

i If man hide himself at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus hee did by the commandement of God, as verse 18. for else it had beene abominable, except hee had either Gods word, or revelation.

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom upon Israel for ever.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as hee hath spoken of thee.

12 Oneiy the Lord give thee wisdom and understanding, and give thee charge over Israel, even to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to observe the statutes and the judgements, which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid,

14 For behold, according to my poverty have I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand talents of silver, and of brasie and of yron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover thou hast workemen with thee enough, shewers of stone, and workemen for timber, and all men expert in every worke.

16 Of gold, of silver, and of brasie, and of yron there is no number: ^a Up therefore, and be doing, and the Lord will be with thee.

17 David also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set ^k your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the covenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

¹ David being old: ² ordaineth Salomon King. ³ He causeth the Levites to be numbered: ⁴ and assigneth them to their offices. ⁵ Aaron and his sonnes are set the high Priests. ⁶ The sonnes of Moses.

So when David was old and full of dayes, * he made Salomon his sonne King over Israel.

2 And he gathered together all the princes of Israel with the Priests and the Levites.

3 And the Levites were numbred from the age of thirtie yeere and above, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to ^a advance the worke of the house of the Lord, and fixe thousand were overseers and judges,

5 And foure thousand were porters, and foure thousand prayed the Lord with instruments which ^b he made to prayse the Lord.

6 * So David divided offices unto them, to wit, to the sonnes of Levi, to * Gershon, Kohath, and Merari.

7 Of the Gershonites were ^c Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Jehiel, and Jetham and Joel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three, these were the chiefe fathers of Laadan.

10 Afo the sonnes Shimei were Jahath, Zina, Jeush, and Beriah: these foure were the sonnes of Shimei.

11 And Jahath was the chiefe, and ^d Zizah the second, but Jeush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ^e The sonnes of Kohath were Amram, Izhar, Hebron and Uzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to ^f sanctifie the most holy place, he and his sonnes for ever to burne incense before the Lord, to minister to him, and to blesse in his Name for ever.

14 ^g Moses also the man of God, and his children were named with the ^h tribe of Levi.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the ⁱ chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Jeriah the first, Amariah the second, Jahaziel the third, and Jekaniam the fourth.

20 The sonnes of Uzziel were Michah the first, and Isshiah the second.

21 ^j The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their ^k brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Levi according to the house of their fathers, even the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the service of the house of the Lord from the age of ^l twentie yeeres and above.

25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.

26 And also the Levites shall no more beare the Tabernacle and all the vessels for the service thereof.

27 Therefore according to the last words of David, the Levites were numbred from twentie yeere and above,

28 And their office was under the hand of the sonnes of Aaron, for the service of the house of the Lord in the courts, and chambers, and in the ^m purifying of all holy things, and in the worke of the service of the house of God.

29 Both for the shew-bread, and for the fine flour, for the meate-offering, and for the unleavened cakes, and for the fried things, and for that which was roasted, and for all measures and cise,

30 And for to stand every morning, to give thanks and to prayse the Lord, & likewise at even,

31 And to offer all burnt-offerings unto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome, continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of Congregation, and the charge of the holy place, and the charge of the sonnes

ⁿ Or, Zina,

* Exod. 2.3. and 6.20. Hebr. 5.4, 5.

^a That is, to serve in the most holy place, and to consecrate the holy things.

^b They were but of the order of the Levites, and not of the Priests: as Aarons sonnes.

* Exod. 2.22. and 18. 3.

^c The Scripture useth to call chief or the first-borne, although he be alone, and there be none borne after, Matth. 23. 25.

^d Meaning, their cousins,

^e David did chuse the Levites twise, first at the age of thirtie, as verse 3. and againe afterward at 20, as the necessity of the office did require: at the beginning they had no charge in the Temple before they were five and twenty yeeres old, and had none after fifty, Num. 4. 3. ^f In washing and cleansing all the holy vessels.

1 Sam. 7. 13. King. 5. 5.

Hee sheweth that there can be no prosperity, but when the Lord is with us. These are onely the names where King governeth his subjects right, and where the Realmes doe prosper and flourish.

For David was more in respect of Salomon.

Or, masons and carpenters.

That is, goe about it quickly.

The nations need about.

For els he knew that God would curse them, and not prosper their house, except they fight with all their hearts to set forth his glory.

2 King. 1. 30.

Or, to have care over.

Heb. I made, meaning David. Chap. 4. 1. Exod. 4. 17.

Or, Libani, Chap. 17.

of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIV.

David assigneth offices to the sonnes of Aaron.

THese are also the * divisions of the sonnes of Aaron : The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died ^a before their father, and had no children : therefore Eleazar and Ithamar executed the Priests office.

3 And David distributed them, even Zadok of the ¹¹ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministrations.

4 And there were found more of the sonnes of Eleazar by the [†] number of men, then of the sonnes of Ithamar, and they divided them, *to wit*, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the Sonne of Nethaneel the Scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being reserved for Eleazar, and another reserved for Ithamar.

7 And the first ^b lot fell to Jehoiarib, and the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to ^c Abijah,

11 The ninth to Joshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppa, the fourteenth to Jeshibeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethaiah, the twentieth to Jechezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custome under ^d the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ^e And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jedaiah.

21 Of Rehabiah, even of the sonnes of Rehabiah, the first Ishijah.

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Jahath.

23 And his sonnes, Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The sonne of Uzziel was Michah, the sonne

of Michah was Shamir,

25 The brother of Michah was Ishijah, the sonne of Ishijah, Zechariah,

26 The sonnes of Merari, were Mahli, and Musi, the sonne of Jaazijah, was Beno.

27 The sonnes of Merari, of Jahaziah were Beno, and Shoham, and Saccun and Ibri.

28 Of Machli came Eleazar, which had no sonnes.

29 Of Kish : the sonne of Kish was Jerahmeel.

30 And the sonnes of ^e Musi were Mahli, and Eder, and Jerimoth : these were sonnes of the Levites after the household of their fathers.

31 And these also cast ^f lots which their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their yonger brethren.

C H A P. XXV.

The fingers are appointed with their places: and lots.

SO David and the captaines of the army ^a separated for the ministerie the sonnes of Asaph, and Heman, and Jeduthun, who should sing prophecies with harpes, with viols, and with cymbales, and their number was even of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Joseph, and Nethaniah, and Alharelah the sonnes of Asaph were under the hand of Asaph, which sang prophecies by the [†] commission of the King.

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Jeshaiah, Ahabiah and Mattithiah, ^b fixe, under the hands of their father : Jeduthun sang ^c prophecies with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, and Eliathah, Giddalti, and Romamtiezer, Joshebekashah, Mallothi, Hothir, and Mahazioth.

5 All these were the sonnes of Heman, the Kings ¹¹ Seer in the wordes of God to lift up the ¹¹ horne : and God gave to Heman fourteene sons and three daughters.

6 All these were under the ¹¹ hand of their father singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings [†] commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundred and fourescore and eight.

8 And they cast lots, ^d charge against charge, as well ^e small as great, the cunning man as the scholer.

9 And the first lot fell to ^f Joseph, which was of Asaph, the second to Gedaliah, who with his brethren and his sonnes were twelve.

10 The third, to Zaccur, ^{he}, his sonnes and his brethren were twelve.

11 The fourth, to ¹¹ Izri, ^{he}, his sonnes and his brethren twelve.

12 The fifth, to Nethaniah, ^{he}, his sonnes and his brethren twelve.

13 The sixth, to Bukkiah, ^{he}, his sonnes and his brethren twelve.

14 The seventh, to Jeharelah, ^{he}, his sonnes and his brethren twelve.

15 The eighth, to Jeshaiah, ^{he}, his sonnes and his brethren twelve.

* Levit. 10. 4. 6. Numb. 3. 4. and 26. 60.

^a Whiles their father yet lived.

¹¹ Or, cousins.

[†] Ebr. heads.

^b This lot was ordeined to take away all occasion of envie or grudging of one against another.

^c Zacharie the father of John Baptist was of this course or lot of Abia. Luke 1. 5.

^d By the dignity that God gave to Aaron.

^e Which were second sonnes of Merari.

^f That is, one had the first lot, which fell unto him by lot.

^a The fingers divided into courses, in the every course to order commandments, and as there were, as verse 7.

[†] Ebr. hand.

^b Whereof was not here named. ^c Meaning that and singing to God.

¹¹ Or, Prophecy. ¹¹ Or, power, meaning of the King. ¹¹ Or, government.

* Ebr. hand.

^d Who should in every course and course. ^e Without respect of age or cunning. ^f So that he lived in the lot, and every one in his turne followed orderly.

¹¹ Or, the first.

Or, the first.

Or, the first. According to the turne of the lot.

16 The ninth to Mattaniah, *he*, his sonnes and his brethren twelve.

17 The tenth to Shimei, *he*, his sonnes and his brethren twelve.

18 The eleventh to Azareel, *he*, his sonnes and his brethren twelve.

19 The twelfth to Ashabiah, *he*, his sonnes and his brethren twelve.

20 The thirteenth to Subael, *he*, his sonnes and his brethren twelve.

21 The fourteenth to Mattithiah, *he*, his sonnes and his brethren twelve.

22 The fifteenth to Jerimoth, *he*, his sonnes and his brethren twelve.

23 The sixteenth to Hananiah, *he*, his sonnes and his brethren twelve.

24 The seventeenth to Joshebassiah, *he*, his sonnes and his brethren twelve.

25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelve.

26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelve.

27 The twentieth to Eliathah, *he*, his sonnes and his brethren twelve.

28 The one and twentieth to Hothir, *he*, his sonnes and his brethren twelve.

29 The two and twentieth to Giddalti, *he*, his sonnes and his brethren twelve.

30 The three and twentieth to Mahazioth, *he*, his sonnes and his brethren twelve.

31 The four and twentieth, to Romanti-czer, *he*, his sonnes and his brethren twelve.

CHAP. XXVI.

1 The porters of the Temple are ordained, every man to the gate, which he should keepe. 20 And over the treasures.

Concerning the divisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of Aaph.

2 And the sonnes Meshelemiah, Zechariah the eldest, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God hath blessed him.

6 And to Shemaiah his sonne were sonnes borne that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Orhni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mighty and strong to serve, even threescore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eightene mighty men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hofah were thirteene.

12 Of these were the divisions of the porters, of the chiefe men, having the charge against their brethren, to serve in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for every gate.

14 And the lot on the East-side fell to Meshelemiah: then they cast lottes for Zechariah his sonne a wife counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Aaphim:

16 To Shuppim and to Hofah Westward with the gate of Shallecheth by the paved streete that goeth upward, ward over against ward.

17 Eastward were sixe Levites, and Northward foure a day, and Southward foure a day, and toward Aaphim two and two.

18 In Parbar toward the West were foure by the paved streete, and two in Parbar.

19 These are the divisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Jehieli.

22 The sonnes of Jehieli were Zethan and Joel his brother, appointed over the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler over the treasures.

25 And of his brethren which came of Eliezer, was Rehabiah his sonne, and Jethaiah his sonne, and Joram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were over all the treasures of the dedicate things, which David the king, and the chiefe fathers, the captaines over thousands, and hundreths, and the captaines of the armie had dedicated.

27 For of the battels and of the spoyles they did dedicate to maintain the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Jeab the sonne of Zeruiah, and who-soever had dedicate any thing, it was under the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without over Israel, for officers and for Judges.

30 Of the Hebronites, Ashabiah and his brethren, men of activitie a thousand and seven hundred were officers for Israel beyond Jordan Westward in all the businesse of the Lord, and for the service of the King.

31 Among the Hebronites was Jedijah the chiefe, even the Hebronites by his generations according to their families. And in the fortieth year of the reign of David they were fought for: and there were found among them men of activitie at Jazer in Gilead.

32 And his brethren men of activitie, two thousand and seven hundred chiefe fathers, whom king David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for every matter pertaining to God, and for the kings businesse.

CHAP. XXVII.

Of the Princes and rulers that ministered unto the King.

The children of Israel also after their number, even the chiefe fathers and captaines of thousands and of hundreths, and their officers that served

1 Or, Meshelemiah.

f One expert and meete to keepe that gate.

g That was an house, where they used to resort to consult of things concerning the Temple, as a convocation-house.

h Whereat they used to cast out the fifth of the city.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge over the treasures.

1 Or, cousins.

m According as the Lord commanded, Num. 31.28.

n Meaning, of things that were out of the city.

o That is, for the kings house.

p To wit, the cousins of Jedijah.

q Both in spiritual and temporall things.

^a Ebr. divisions, or bands.
^a Which executed their charge and office, which is meant by coming in and going out.

^b That is, Dodai's Lieutenant.

^c 2 Sam. 13. 10. 22, 23.

^d Or, Benjamin.

^e Meaning, besides these twelve captains.

^f Which is beyond Jordan; in respect of Judah; also one captain was over the Reubenites and the Gadites.

served the king by divers ^a courses, ^a which came in and went out, moneth by moneth throughout all the moneths of the yeere: in every course were foure and twentie thousand.

2 Over the first course for the first moneth was Jathobeam the sonne of Zabdiel: and in his course were foure and twenty thousand.

3 Of the sonnes of Peres was the chiefe over all the princes of the armies for the first moneth.

4 And over the course of the second moneth was Dodai an Ahohite, and ^b this was his course, and Mikloth was ^b a captaine, and in his course were foure and twenty thousand.

5 The captaine of the third hoast for the third moneth was Benajah the sonne of Jehojada the chiefe Priest: and in his course were foure and twenty thousand.

6 This Benajah was mighty among ^c thirtie and above the thirtie, and in his course was Amizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fifth for the fifth moneth was prince Shammuth the Izrahite: and in his course foure and twenty thousand.

9 The sixth for the sixth moneth was Ira the sonne of Ikkezh the Tekoite: and in his course foure and twenty thousand.

10 The seventh for the seventh moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twenty thousand.

11 The eight for the eighth moneth was Sibbecai the Huiathite of the Zarhires, and in his course foure and twenty thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ^d Jemini: and in his course foure and twenty thousand.

13 The tenth for the tenth moneth was Maharai the Netophathite of the Zarhires: and in his course foure and twenty thousand.

14 The eleventh for the eleventh moneth was Benajah the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel, and in his course foure and twenty thousand.

16 ^e Moreover ^e the rulers over the tribes of Israel were these: over the Reubenites was ruler, Eliezer the sonne of Zichri: over the Shimeonites, Shephatiah the sonne of Maachah:

17 Over the Levites, Hashabiah the sonne of Remuel: over them of Aharon, and Zadok:

18 Over Judah, Elihu of the brethren of David: over Issachar, Omri the sonne of Michael:

19 Over Zebulun, Jishmajah the sonne of Obadiah, over Naphtali, Jeremoth the sonne of Azriel:

20 Over the sonnes of Ephraim, Hoshea the sonne of Azaziah: over the halfe tribe of Manasseh, Joel the sonne of Pedaiah:

21 Over the other halfe tribe of Manasseh in Gilead, Iddo the sonne of Zechariah: over Benjamin, Iaafiel the sonne of Abner:

22 Over Dan, Azariel the sonne of Jeroham. These are princes of the tribes of Israel.

23 But David tooke not the number of them from twenty yeeres olde and under, because the

Lord had said that hee would increase Israel like unto the starres of the heavens.

24 And ^f Joab the sonne of Zeruiah began to number: but hee finished it not, ^e because there came wrath for it against Israel: neither was the number put into the ^f Chronicles of king David.

25 And over the kings treasures was Azmaveth the sonne of Adiel: and over the treasures in the fields, in the cities and in the villages, and in the towers was Jehonathan the sonne of Uzziath:

26 And over the workemen in the field that tilleth the ground, was Ezri the sonne of Chelub:

27 And over them that dressed the vines, was Shimei the Ramathite: and over that which appertained to the vines, and over the store of the wine was Sabdi the Shiphmite:

28 And over the olive trees and mulberry trees that were in the valleys, was Baal Hanan the Gederite: and over the store of the oyle was Joash:

29 And over the oxen that fed in Sharon, was Shetrar the Sharonite: and over the oxen in the valleys was Shaphat the sonne of Adlai:

30 And over the camels was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the sheepe was Jaziz the Hagerite: all these were the rulers of the substance that was king Davids.

32 And Jehonathan Davids uncle a man of counsell & of understanding (for he was a scribe) and Jehiel the sonne of Hachmoni were with the Kings ^h sonnes.

33 And Ahithophel was the kings counsellor, and Hushai the Archite the kings friend.

34 And ⁱ after Ahithophel was Jehoiada the sonne of Benajah and Abiathar: and captaine of the Kings armie was Joab.

CHAP. XXVIII.

3 Because David was forbidden to build the Temple, hee willeth Salomon and the people to performe it. 3 Exhorting him to feare the Lord.

NOW David assembled all ^j princes of Israel: the princes of the tribes, and the captaines of the bands that served the King, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the ^k eunuches, and the mighty, and all the men of power, unto Jerusalem.

2 And King David stood up upon his feete, and said, Heare ye me, my brethren and my people: I purposed to have built an house of ^l rest for the Arke of the covenant of the Lord, and for a ^m footstool of our God, and have made ready for the building.

3 But God said unto mee, ⁿ Thou shalt not build an house for my Name, because thou hast been a man of warre, and hast shed blood.

4 Yet ^o as the Lord God of Israel chose me before all the house of my father, to be King over Israel for ever (for in Judah would hee chuse a prince, and of the house of ^p Judah is the house of my father, and among the sonnes of my father he delighted in me to make me king over all Israel.)

5 ^q So of all my sonnes (for the Lord hath given me many sonnes) he hath even chosen Salomon my sonne to sit upon the throne of the kingdom of the Lord over Israel.

6 And he sayd unto mee, Salomon thy sonne

^a Chap. 2. 2. And I have made men of warre able to fight. Chap. 11. 6. f The Hebrew make both sides of Chronicles but in this verse in the middle of the books among the numbers veries.

^g That is, learned in law of God. ^h To be their schoolmasters teachers. ⁱ Afterward Ahithophel had him killed. ^j Chap. 23. ^k Jehoiada made captain.

^l Or, chieftain vauz, Gen. 41.

^m Were the should remove to and sit. ⁿ Psal. 132. ^o Son of David. ^p According to the prophesie of Jacob. ^q Will.

^r Which book was in the law. ^s This is still to be kept the gift.

he shall build mine house and my courts: for I have chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for ever, if he endeavour himselfe to doe my commandements, and my judgements, as * this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that yemay possesse this a good land, and leave it for an inheritance for your children after you * for ever.

9 And thou Salomon my sonne, know thou the God of thy father, and serve him with a perfit heart, and with a willing mind: * For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for ever.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore and doe it.

11 ¶ Then David gave to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy-seate.

12 And the paterne of all that * he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Levites, and for all the worke for the service of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 Hee gave of gold by weight, for the vessels of gold, for all the vessels of all manner of service, and all the vessels of silver by weight, for all manner vessels of all manner of service.

15 The weight also of golde for the candlesticks, and gold for their lamps, with the weight for every candlesticke, and for the lamps thereof, and for the candlestickes of silver by the weight of the candlesticke, and the lamps thereof according to the use of every candlesticke,

16 And the weight of the gold for the tables of shew-bread, for every table, and silver for the tables of silver,

17 And pure gold for the flesh-hooks, and the bowles, and plates, and for basens, gold in weight for every basen, and for silver basens, by weight for every basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the charer of the Cherubs that spred themselves, and covered the Arke of the covenant of the Lord:

19 All, said he, by writing sent to me * by the hand of the Lord, which made mee understand all the workmanship of the paterne.

20 And David sayde to Salomon his sonne, Be strong and of a valiant courage, and doe it: feare not, nor be affraide: for the Lord God, even my God is with thee: hee will not leave thee, nor forsake thee, till thou hast finished all the worke for the service of the house of the Lord.

21 Behold also, the companies of the Priestes and the Levites for all the service of the house of God, even they shall be with thee for the whole worke, I with every free heart that is skilfull in any manner of service. The princes

also and all the people will be * wholly at thy commandement.

CHAP. XXIX.

The offering of David and of the princes for the building of the Temple. 10 David giveth thanks to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is erected king. 28 David dieth, and Salomon his sonne reigneth in his stead.

Moreover, David the King sayde unto all the Congregation, God hath chosen Salomon mine onely sonne, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Now I have prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onyx-stones, and stones to be set, and carbuncle-stones, and of divers colours, and all precious-stones, and marble-stones in abundance.

3 Moreover, because I have * delight in the house of my God, I have of mine owne gold and silver, which I have given to the house of my God beside all that I have prepared for the house of the Sanctuary.

4 Even * three thousand talents of gold of the gold of Ophir, and seyen thousand talents of fined silver to overlay the wallis of the houses.

5 The golde for the things of golde, and the silver for things of silver, and for all the worke by the hands of artificers: and who is * willing * to fill his hand to day unto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands, and of hundreds, with the rulers of the kings worke, offered willingly.

7 And they gave for the service of the house of God, five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gave them to the treasure of the house of the Lord by the hand of Jehiel the Geerthunite.

9 And the people rejoiced when they offered willingly: for they offered willingly unto the Lord, with a * perfit heart. And David the king also * rejoiced with great joy.

10 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, O Lord God of Israel our father, for ever and ever.

11 Thine, O Lord, is greatnesse and power and glory and victorie, and prayse: for all that is in heaven and in earth is thine: thine is the kingdome, O Lord, and thou excellest as head over all.

12 Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thanke thee, and prayse thy glorious name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things * come of thee: and of thine owne hand wee have given thee.

15 For wee are * strangers before thee, and sojourners like all our fathers: our dayes are like the shadowe upon the earth, and there is none * abiding.

* Ebr. at all thy wordes,

2 And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestowe his owne peculiar treasure. c He sheweth what he had of his owne store for the Lords house, d He was not onely liberall himself, but provoked others to set forth the worke of God. e Or, to offer.

e Meaning, them that had any.

f That is, with a good courage and without hypocricie. * Psalm 122.1. g Which diddest reveals thy self to our father Jaakob.

h We gave thee nothing of our owne, but that which we have received of thee: for whether the gifts be corporall or spiritual, wee receive them all of God, and therefore must give him the glory. i And therefore have this land but lent to us for a time. * Ebr. waiting for them to returne.

* 1. Sam. 16. 7,
Chap. 28. 9.

k Continue them
in his good mind,
that they may serve
thee willingly.

l That is, did re-
verence the king.

m Meaning, all
kind of licence
which they ming-
led with their sacri-
fices, as wine,
oyle, &c.

16 O Lord our God, all this abundance that wee have prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou * triest the heart, and hast pleasure in righteoufnesse: I have offered willingly in the uprightnesse of mine heart all these things: now also have I seene thy people which are found here, to offer unto thee willingly with joy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for ever in the * purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee.

19 And give unto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 ¶ And David said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the king.

21 And they offered sacrifices unto the Lord, and on the morrow after that day, they offered burnt-offerings unto the Lord, even a thousand yong bullocks, a thousand rams, and a thousand sheepe, with their drinke-offering, and sacrifices in abundance for all Israel.

22 And they did eat and drinke before the

Lord the same day with great joy, and they made Salomon the sonne of David king the second time, and anoynted him Prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the * throne of the Lord, as king in steade of David his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king David * submitted themselves under king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gave him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus David the sonne of Ishai reigned over all Israel.

27 And the space that he reigned over Israel, was fortie yeeres: seven yeeres reigned hee in Hebron, and three and thirtie yeeres reigned he in Jerusalem.

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the Actes of David the king, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of * Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and p times that went over him, and over Israel, and over all the kingdomes of the earth.

n This declares that the King of Judah was a type of Christ, who is the true anointed, and to whom all gave the chief governance of things.

* 1. King. 1. 1.

o The prophet Nathan is thought to have been like the captain, p Meaning, in troubles and griefs,

THE SECOND BOOKE of the CHRONICLES.

THE ARGUMENT.

THis second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Jerusalem, and the carrying away of the people captive into Babylon. In this storie are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serve greatly to the understanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they saw the plagues of God prepared against their countrey for some, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, how the good rulers ever loved the Prophets of God, and were very zealous to set forth his religion throughout all their dominion, and contrariwise the wicked batreth his ministers, deposed them, and for the true religion and word of God set up idolatrie and served God according to the fantasie of men. Thus have wee hitherto the chief actes from the beginning of the world to this building againe of Jerusalem, which was the two and thirtie yeere of Darius, and containe in the whole, three thousand, five hundred, three score and eightene yeeres, and six moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth unto God to give him wisdom: 11 Which he giveth him, and more. 14 The number of his chariots and horsemen: 15 and of his riches.

* Or, stablished, and strong, reade 1. King. 2. 46.

a That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

Then Salomon the sonne of David was * confirmed in his kingdome: and the Lord his God was with him, and magnifieth him highly.

2 And Salomon * spake unto all Israel, to the captaines of thousands, and of hundreds, and to the Judges, and to the governours in all Israel, even the chief fathers.

3 So Salomon and all the Congregation with him went to the high place that was at b Gibeon: for there was the Tabernacle * of the Congre-

gation of God, which Moses the servant of the Lord had made in the wilderness.

4 But the Arke of God had David brought up from Kiriath-jearim, when David had made preparation for it: for he had pitched a tent for it in Jerusalem.

5 Moreover, the d brasen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord upon the brasen altar that was in the Tabernacle of the Congregation: * even a thousand burnt-offerings offered he upon it.

7 ¶ The same night did God appeare unto Salomon, and said unto him, Aske what I shall

d Which was the brasen altar Exod. 25. 17. * Read 1. King. 8. 2.

* 1. King. 8. 2.

shall give thee.

8 And Salomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise unto David my father be true: for thou hast made mee King over a great people, like to the dust of the earth.

10 Give me now wisdom and knowledge, that I may go out and go in before this people: for who can judge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge, that thou mightest judge my people, over whom I have made thee King.

12 Wisdom and knowledge is granted unto thee, and I will give thee riches, and treasures and honour, so that there hath not been the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Jerusalem from before the Tabernacle of the Congregation, and reigned over Israel.

14 * And Salomon gathered the chariots and horsemen: and he had a thousand and foure hundred chariots, and twelve thousand horsemen, whom he placed in the chariot cities, and with the King at Jerusalem.

15 And the king gave gold and silver at Jerusalem as stones, and gave cedar-trees as the wild fig-trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and * fine linnen: the Kings marchants received the fine linnen for a price.

17 They came up also and brought out of Egypt some chariots, worth fixe hundred shekels of silver, that is an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their meanes.

CHAP. II.

1 The number of Salomons workmen to build the Temple.
2 Salomon sendeth to Hiram the king of Tyrus for wood and workmen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom.

2 And Salomon tolde out seventie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand, and a fixe hundred to oversee them.

3 And Salomon sent to Hiram the king of Tyrus, saying, As thou hast done to David my father, and didst send him cedar-trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house unto the Name of the Lord my God, to sanctifie it unto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt-offerings of the morning and evening, on the Sabbath-days, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetual thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is hee then that can be able to build

him an house, when the heaven and the heaven of heavens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in silver, and in brasse, and in yron, and in purple, and in crimson & blue filke, and that can grave in graven worke with the cunning men that are with me in Judah and in Jerusalem, whom David my father hath prepared,

8 Send mee also cedar-trees, firre-trees and * Algummim-trees from Lebanon: for I know that thy servants can skill to hew timber in Lebanon: and beholde, my servants shall be with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And behold, I will give to thy servants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twenty thousand baths of wine, and twentie thousand baths of oyle.

11 Then Hiram king of Tyrus answered in writing which he send to Salomon, Because the Lord hath loved his people, he hath made thee King over them.

12 Hiram said moreover, Blessed be the Lord God of Israel, which made the heaven and the earth, and that hath given unto David the King a wise sonne, that hath discretion, prudence and understanding to build an house for the Lord, and a palace for his kingdom.

13 Now therefore I have sent a wise man, and of understanding of my father Hiram.

14 The sonne of a woman, of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in silver, in brasse, in yron, in stone, and in timber, in purple, in blue filke, and in fine linnen, and in crimson, and can grave in all graven workes, and broyder in all broydered worke that shall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafts by the sea to * Japho, so thou mayest carry them to Jerusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father David had numbred them, and they were found an hundred and three and fiftie thousand, and fixe hundred.

18 And hee set seventie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and fixe hundred overseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

So Salomon began to build the house of the Lord in Jerusalem, in mount Moriah which had bene declared unto David his father, in the place that David prepared in the threshing-floor of * Ornan the Jebusite.

2 And hee beganne to build in the second moneth

b That is, to doe the service which he hath commanded, signifying that none is able to honour and serve God in that perfection as his Majesty deserves.

c Or, scarlet. Some take it for Brail, or the wood called Ebenum, others for corall. Or, Almsgum.

d Ebr. Corim.

d Of Bath, read 1. King. 7. 26. it is called also Ephra, but Ephra is to measure drie things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when hee gave to any nation a King that was wise and of understanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written that she was of the tribe of Naphtali. 1. King. 7. 14. which may be understood that by reason of the confusion of tribes which then began to bee, they married in divers tribes, so that by her rather she might be of Dan, and by her mother of Naphtali. Or, Ithys. Or, Joppe.

* 1. King. 6. 1. which is the mountain where Abraham thought to have sacrificed his sonne, Gen. 22. 2. 2. Sam. 24. 16, 17.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It contained as much as did the breadth of the Temple. 1. King. 6.3.
d From the foundation to the top: for in the booke of the kings mention is made from the foundation to the first stage.
e Some thinke it is that place which is called Peru.

* 1. King. 6.14.

f Which separated the Temple from the most holy place.

g Every one was eightene cubits long, but the half cubite could not be seene, for it was hid in the roundnes of the chapter, and therefore he giveth to every one but 17 and an half.
h For every pillar an hundredth, reade 1. King. 7.20.

a A great vessell of brasse, so called because of the great quantity of water, which it contained. 1. King. 7.24.
b Meaning, under the brim of the vessell, as 1. King. 7.24.
c In the length of every cubite were ten heads of knops, which in all are 300.

moneth and the second day, in the fourth yere of his reigne.

3 And these are the measures whereon Salomon grounded to build the house of God: the length of cubits after the first ^b measure was threescore cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front ^c of the breadth, was twenty cubites, and the height was an ^d hundredth and twentie, and he overlaid it within with pure gold.

5 And the greater house he felled with firre-tree which he overlaid with good gold, and graved thereon palme-trees and chaires.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of ^e Paruaim.

7 The house, I say, the beames, postes and walles thereof and the doores thereof overlaid hee with gold, and graved Cherubims upon the walles.

8 He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites, and the breadth thereof twenty cubites: and he overlaid it with the best gold, of fixe hundredth talents.

9 And the weight of the nailes was fiftie shekels of gold, and he overlaid the chambers with gold.

10 And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

11 * And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, joyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites, they stood on their feete, and their faces were toward the house.

14 He made also the ^f vaile of blue filcke and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 And he made before the house two pillars ^g of five and thirty cubits high: and the chapter that was upon the top of each of them was five cubites.

16 Hee made also chaires for the Oracle, and put them on the heads of the pillars, and made an ^h hundredth pomegranates, and put them among the chaires.

17 And hee set up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IV.

1 The Altar of brasse. 2 The molten sea. 3 The caldrons.

4 The candlestickes, &c.
And hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten ^a Sea of ten cubites from brim to brim, round in compasse, and five cubites high: and a line of thirty cubits did compasse it about.

3 And under ^b it was the fashion of oxen, which did compasse it round about, ^c tenne in a cubite compassing the Sea about: two rowes of oxen

were cast when it was molten.

4 It stood upon twelve oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood above upon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of ^d lilies: it contained ^e three thousand baths.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt-offerings: but the Sea was for the Priests to wash in.

7 And hee made ten candlestickes of gold (according to ^e their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundredth basins of gold.

9 And hee made the court of the Priests, and the great ^f court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Hiram made ^g pots and besoms and basins, and Hiram finished the worke that hee should make for King Salomon for the house of God,

12 To wit, two pillars, and the bowles and the chapters on the top of the two pillars, and two grates to cover the two bowles of the chapters which were upon the top of the pillars:

13 And four hundredth pomegranates for the two grates, two rowes of pomegranates for every grate to cover the two bowles of the chapters, that were upon the pillars.

14 Hee made also bases, and made caldrons upon the bases:

15 And a Sea, and twelve buls under it:

16 Pots also and besoms, and fleshhookes, and all these vessels made Hiram ^h his father to King Salomon for the house of the Lord of shining brasse.

17 In the plaine of Jorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, whereon the ⁱ shewbread stood.

20 Moreover, the candlestickes with their lampes, to burne them after the manner before the Oracle, of pure gold.

21 And the Houres and the lampes, and the snuffers of gold, which was fine gold.

22 And the ^j hookes, and the basins, and the spoones, and the ashpens of pure gold: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, ^k of the Temple were ^l of gold.

CHAP. V.

1 The things dedicated by David are put in the Temple. 2 The Arkets brought into the Temple. 3 What was within it.

4 They sing praise to the Lord.
So * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

1 Or, flowered
d In the first booke of Kings, Chap. 26, mention is only made of the thousand baths: the lesse number was taken there, and here according to the measure proved elsewhere is declared.
e Even as they should be made.

f Called after the porch of Solomon. Acts 3.11. It was taken for the Temple when Christ preached. Matthew 23.35.

g Or, caldrons.

h Whom Shem revered for his gifts that he had given him: as father: he had the same name as that Borne the king of Tyre: his mother was Jewesse, and his father a Tyrean. Some read, his father also called of this world. In Hebrew bread of the law because they set before the Ark, when the Lord shewed his presence.

i Or, fellowship of mounke.
j That is, covered with plates of gold.

k 1. King. 7.24. After and feared of the Lord.

l 1. King. 7.24. and 3.11.

brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel unto Jerusalem, to bring up the Arke of the covenant of the Lord from the city of David, which is Zion.

3 And all the men of Israel assembled unto the king at the feast: it was in the seventh moneth.

4 And all the Elders of Israel came, and the Levites rooke up the Arke.

5 And they caried up the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Levites bring up.

6 And king Salomon and all the Congregation of Israel that were assembled unto him, were before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the covenant of the Lord unto his place, into the Oracle of the house, into the most Holy place, even under the wings of the Cherubims.

8 For the Cherubims stretched out their wings over the place of the Arke, and the Cherubims covered the Arke and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are unto this day.

10 Nothing was in the Arke, save the two Tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were sanctified and did not wait by course.

12 And the Levites the fingers of all sorts, as of Asaph, of Heman, of Jeduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with violes, and harps at the East-end of the Altar, and with them an hundreth and twentie Priests blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praying and thanking the Lord, and when they lift up their voyce with trumpets, and with cymbals, and with instruments of Musicke, and when they prayed the Lord, singing, & For he is good, because his mercy lasteth for ever) then the house, even the house of the Lord was filled with a cloud.

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

3 Salomon blest the people. 4 He prayeth the Lord. 14 He prayeth unto God for his that shall pray in the Temple.

Then * Salomon * said, The Lord hath said that he would dwell in the darke cloud:

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to be a ruler over my people Israel.

6 But I have chosen Jerusalem, that my Name might be there, and have chosen David to be over my people Israel.

7 * And it was in the heart of David my father to build an house unto the Name of the Lord God of Israel.

8 But the Lord sayd to David my father, Whereas it was in thine heart to build an house unto my name, thou diddest well, that * thou wast so minded,

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house unto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen up in the rouse of David my father, and am set on the throne of Israel as the Lord promised, and have built an house to the Name of the Lord God of Israel.

11 And I have set the Arke there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and let it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and upon it he stood, and kneeled downe upon his knees before all the Congregation of Israel, and stretched out his handes toward heaven.)

14 And said, O Lord God of Israel, * there is no God like thee in heaven nor in earth which keepeth covenant and mercie unto thy servants, that walke before thee with all their heart.

15 Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy servant David my father, that thou hast promised him, saying, Thou * shalt not want a man in my fight, that shall sit upon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant David.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heavens, and the heavens of heavens are not able to containe thee: how much more unable is this house which I have built?)

19 But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the cry and prayer which thy servant prayeth before thee,

20 That thine eyes may be open toward this house day and night, even toward the place, whereof thou hast said, that thou wouldst put thy Name there, that thou mayest hearken unto the prayer, which thy servant prayeth in this place.

V 4

21 Heare

|| Or, power.

|| Or, Temple.

* 2 Sam. 7. 3.

* Ebr. that it was in thine heart.

b Meaning the two Tables, wherein is contained the effect of the covenant that God made with our fathers.

c On a scaffold that was made for that purpose, that hee praying for the whole people might be heard of all, as 1. King. 8. 22.

d Both to give thanks for the great benefits of God bestowed upon him, and also to pray for the perseverance and prosperitie of his people.

* 2. Mac. 2. 1.

* Or, in effect, or by thy power.

* Ebr. a man shall not be cut off.

* 1. King. 8. 27.

e That thou mayest declare in effect that thou hast a continuall care over this place.

* 1. Kings 8. 35.
f By retaining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong.
* Ebr. cathe.
g Meaning, to give him that which he hath deserved.

h Or, prayse.

i Or, toward this place.

* Chap. 20. 9.

* Ebr. in the land of their gates.

h He declared that the prayers of hypocrites cannot be heard, nor of any but of them which pray unto God with an unfained faith and in true repentance.
i He sheweth that before God there is no acceptance of person, but all people that feareth him and worketh righteousness, is accepted, Acts 10. 35.
k Meaning, that none ought to enterprize any warre, but at the Lords commandment, that is, which is lawfull by his word.
l Or, according to the manner of this city.

21 Heare thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, even in heaven, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and he lay upon him an oath to cause him to sweare, and the * swearer shall come before thine altar in this house,

23 Then heare thou in heaven, and doe, and judge thy servants, in recompensing the wicked to bring his way upon his head, and in justifying the righteous, to give him according to his righteousness.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turne againe, and * confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heaven, and be mercifull unto the sinne of thy people Israel, and bring them againe unto the land which thou gavest to them and to their fathers.

26 When heaven shall be shut up, and there shall be no raine, because they have sinned against thee, and shall pray in this place and confesse thy Name, and * turne from their sinne, when thou dost afflict them,

27 Then heare thou in heaven, and pardon the sinne of thy servants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and give raine upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemy shall besiege them * in the cities of their land, or any plague or any sicknesse,

29 Then what prayer and supplication so ever shall be made of any man, or of all thy people Israel, when every one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heaven, thy dwelling-place, and be mercifull, and give every man according unto all his wayes, as thou dost know his heart (for thou only knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heaven, thy dwelling-place, and doe according to all that the stranger calleth for unto thee: that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called upon in this house which I have built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, even toward the house which I have built to thy Name,

35 Then heare thou in heaven their prayer and their supplication, and judge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliver them unto the enemies, and they take them and cary them away captive unto a land farre or neere,

37 If they * turne againe to their heart in the land whither they be carried in captives, and turne and pray unto thee in the land of their captivity, saying, We have sinned, we have transgressed and have done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy Name,

39 Then heare thou in heaven, in the place of thine habitation, their prayer and their supplication, and * judge their cause, and be mercifull unto thy people, which have sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend unto the prayer that is made in this place.

41 * Nowe therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with * salvation, and let thy Saints rejoyce in goodness.

42 O Lord God, refuse not the face of a thine anoynted: remember the mercies promised to David thy servant.

CHAP. VII.

1 The fire consumeth the sacrifices. 2 The glory of the Lord filleth the Temple. 3 Hee heareth his prayer, 17 and promised to exalt him and his throne.

And * when Salomon had made an end of praying, a fire came downe from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe upon the house, they bowed themselves with their faces to the earth upon the pavement, and worshipped and prayed the Lord, saying, For he is good, because his mercy lasteth for ever.

4 * Then the king and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullocks, and an hundred and twenty thousand sheepe. So the king and all the people dedicated the house of God.

6 And the priests waited on their offices, and the Levites, with the instruments of musick of the Lord, which king David had made to praye the Lord, because his mercy lasteth for ever: when David prayed God * by them, the Priests also blew trumpets over against them: and all they of Israel stood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt-offerings, and the fatte of the peace-offerings, because the brazen altar which Salomon had made, was not able to receive the burnt-offering, and the meate-

* 1. King. 1. 4.
Eccles. 7. 20.
1. John 1. 8.

h Or, request.

i Or, maintain their right.

* Psalm 110. 1.
1 That is, in the Temple.
m Let them be preserved by thy power, and victorious and bold.
n Heare my prayer which am thine anoynted king.

* 1. Mac. 2. 10.
a Hareby Gold cleared that he was pleased with his monogamy.

* 1. King. 1. 4.

* Ebr. by their bands.

meate-offering, and the fat.

8 And Salomon made ^b a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eight day they ^c made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the ^d three and twentieth day of the seventh moneth, hee sent the people away into their tents, joyous and with glad heart, because of the goodnes that the Lord had done for David and for Salomon, and for Israel his people.

11 * So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord ^e appeared to Salomon by night, and said unto him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called upon, doe humble themselves, and pray, and seeke my presence, and turne from their wicked wayes; then will I heare in heaven and be mercifull to their sinne, and will ^f heale their land:

15 Then mine eyes shalbe open, and mine eares attent unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes and my judgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandements which I have set before you, and shall goe and serve other gods, and worship them,

20 Then will I plucke them up out of my land, which I have given them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a proverbe and a common talke among all people.

21 And this house which is most high, shalbe an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them; and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 The cities that Salomon built: 2 People that were made tributarie unto him. 3 His sacrifice. 4 His dwelling in Ophir.

A. Nd after twenty yeeres when Salomon had built the house of the Lord, and his

2 Then Salomon built the cities that Hiram ^b gave to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and overcame it.

4 And he built Tadmor in the wilderness, and repaired all ^c the cities of store which he built in Hamath.

5 And he built ^d Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Baith, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen; and every pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Jebusites, which were not of Israel.

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make ^e tributaries until this day.

9 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charers and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, even ^f two hundred and fiftie that bare rule over the people.

11 ¶ Then Salomon brought up the daughter of Pharaoh out of the cite of David, into the house that hee had built for her: for he said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Arke of the Lord came unto it.

12 ¶ Then Salomon offered burnt-offerings unto the Lord, on the ^g altar of the Lord, which he had built before the porch.

13 To ^h offer according to the commandement of Moses every day, in the Sabbaths, and in the new moones, and in the solemne-feasts, ⁱ three times in the yeere, that is in the feast of the Unleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And hee set the courses of the Priests to their offices according to the order of David his father, and the Levites in their watches, for to praise and minister before the Priests every day, and the porters by their ^j courses, at every gate: for so was the commandement of David the man of God.

15 And they declined not from the commandement of the king, concerning the Priests and the Levites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made provision for all the ^k worke from the day of the foundation of the house of the Lord, until it was finished: so the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Eloth by the ^l Sea-side in the land of Edom.

18 And Hiram sent him by the hands of his servants, thips and servants that had knowledge of the sea: and they went with the servants of Salomon to Ophir, and brought thence ^m foure hundred and fiftie talents of gold, and brought them to king Salomon.

b That is, which Hiram gave again to Salomon, because they pleased him not: and therefore called them Chabul, that is, dirt or filth, 1. King. 9. 13.
c Meaning a store of Munitions and treasures for the warre.
d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.
e Read 1. King. 7. 2.

* Ebr. to come up to tribute.

f For in all there were 3000. but here he meaneth of them that had the principall charge, read 1. King. 9. 23.

* Chap. 4. 1.

* Exo. 19. 39.
g Or, after the manner of every day.
h Reade Levit. 23.

* 1. Chron. 24. 11.

h Both for the matter and also for the workmanship.
i Meaning, the red Sea.
k which summe is thought to mount to three millions and six hundred thousand crowns, for here is mention made of thirtie mae then are spoken of, 1. King. 9. 25.

C H A P. IX.

1.9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reign. 31 His death.

* 1. King, 10, 1. Math. 12, 42. Luke 11, 31. a To know whether his wisdom were so great as the report was.

b There was no question so hard that he did not resolve.

Or, galleries whereby he went up.

† Ebr. there was no more spirit in her.

‡ Or, acts.

e Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt unto him the superiority, and minister justice to all.

d Read Chap. 3, 8. and 1. King, 10, 11.

e Or pillars: meaning, the garnishing, and trimming of the staires or pillars.

f That is, which the King gave her for recompense of that treasure which she brought.

g Which summe mounteth to 3400. crowns of the sunne, Boudes de aße.

h Or, pounds, called minas, whereof every one seemed to make an hundred shekels.

ANd * when the Queene of Sheba heard of the fame of Salomon, she came to * proove Salomon with hard questions at Jerusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not unto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, and the house that hee had built,

4 And the meat of his table, and the sitting of his servants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt-offerings which he offered in the house of the Lord, and she was greatly aſtonied.

5 And she sayd to the King, *It was a true word which I heard in mine own land of thy sayings, and of thy wisdom:*

6 Howbeit, I beleevd not their report, untill I came, and mine eyes had seene it: and behold, the one half of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy servants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loved thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for ever, therefore hath hee made thee king over them, to execute judgement and justice.

9 Then she gave the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours since, as the Queene of Sheba gave unto King Salomon.

10 And the servants also of Hiram, and the servants of Salomon which brought golde from Ophir, brought d Alummim-wood and precious stones.

11 And the King made of the Alummim-wood e staires in the house of the Lord, and in the kings house, and harpes and viols for singers: and there was no such scene before in the land of Judah.

12 And King Salomon gave to the Queene of Sheba every pleasant thing that shee asked, f besides for that which shee had brought unto the king: so shee returned and went to her owne countrey, both shee, and her servants.

13 g Also the weight of gold that came to Salomon in one yeere, was sixe hundred threescore and sixe talents of gold.

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and silver to Salomon.

15 And King Salomon made two hundred targets of beaten gold, and h sixe hundred shekels of beaten gold went to one target.

16 And three hundred shields of beaten gold: three hundred h shekels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yvorie, and overlaid it with pure gold.

18 And the throne had fixe steps, with a footstool of gold: fastened to the throne, and stayes on either side on the place of the seat, and two lions standing by the k stayes.

19 And twelve lions stood there on the fixe steps on either side: there was not the like made in any kingdome.

20 And all King Solomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure gold: for silver was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the servants of Hiram, every three yeeres once came the ships of l Tarshish, and brought golde, and silver, yvorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had m foure thousand stables of horses, and charrets, and twelve thousand horsemen, whom he bestowed in the charret cities, and with the king at Jerusalem.

26 And hee reigned over all the kings from the n River even unto the land of the Philistims, and to the border of Egypt.

27 And the king gave silver in Jerusalem, n as stones, and gave cedar-trees as the wilde fig-trees, that are abundant in the plaine.

28 And they brought unto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophetic of Ahijah the Shilonite, and in the visions of t Jeedo the Seer o against Jeroboam the sonne of Nebat?

30 And Salomon reigned in Jerusalem over all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the cite of David his father: and Rehoboam his sonne reigned in his stead.

C H A P. X.

14 The rigour of Rehoboam. 15 His fallowen leved counsell. 16 The people rebel.

THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Jeroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Jeroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father b made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his fore yoke that he put upon us, lighter, and we will serve thee.

5 And he said to them, *Depart yet three dayes, then come againe unto me. And the people departed.*

6 And king Rehoboam tooke counsell with the

i That is, the throne and the footstool were fastened to the throne. k Upon the yokes or lumps.

l Which countrey of the best wine is thought to be Cilicia, made 1. Kings 10, 11.

m That is, the horses in every stable, which is all amount to forty thousand, as 1. Kings 10, 26. n Or, Babylon.

n The abundance of these treasures in Salomons kingdom, a figure of the rituall treasures which the old shall enjoy in the heavens under the true Salomon Christ. o Or, Jadda. o That is, which prophesied against him.

* 1. Kings 14, 43.

* 1. Kings 14, 43. a After the death of Salomon.

b That is, he made us rudely, it is known that God hath made their hearts so that they thus murmured against him: which is the cause of the fall of the people.

the old men that had stood before Salomon his father, while he yet lived, saying, What counsell give ye that I may answer this people?

7 And they spake unto him, saying, If thou be kinde to this people, and please them, and speake loving words to them, they will be thy servants for ever.

8 But he left the counsell of the ancient men that they had given him, and tooke counsell of the young men that were brought up with him, and c waited on him.

9 And he saith unto them, What counsell give ye, that we may answer this people, which have spoken to mee, saying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter for us: thus shalt thou say unto them, My d least part shalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with s scourges.

12 Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply; and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not unto the people: for it was the e ordinance of God, that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, * What portion have we in David? for we have none inheritance in the sonne of Ithai. O Israel, every man to your tents: now see to thine owne house, David. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned over the children of Israel, that dwelt in the cities of Judah.

18 Then King Rehoboam sent Hadoram that was i over the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam j made speed to get him up to his chariet, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

4 Reh-boam is forbidden to fight against Jeroboam. 5 Cities which he built. 21 He hath eighteen wives, and threescore concubines, and by them eight and twenty sonnes and threescore daughters.

And * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin ninescore thousand chosen men of warre to fight against b Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemajah the man of God, saying,

3 Speake unto Rehoboam the sonne of Salomon King of Judah, and to all Israel that are in Judah and Benjamin, saying,

4 Thus saith the Lord, Yee shall not goe up, nor fight against your brethren: returne every man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and c built strong cities in Judah.

6 Hee built also Beth-lehem, and Eram, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maretha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which were in Judah and Benjamin in strong cities.

11 And he i repaired the strong holds and put capraines in them, and store of vitaille, and oyle and wine.

12 And in all cities he put shields and spears, and made them exceeding strong: so Judah and Benjamin were his.

13 j And the Priests and the Levites that were in all Israel, k reverted unto him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and to Jerusalem: * for Jeroboam and his sonnes had cast them out from ministering in the Priests office unto the Lord.

15 * And he ordeined him Priests for the hie places, and for the d devills and for the calves which he had made.

16 And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their e hearts to seeke the Lord God of Israel, to offer unto the Lord God of their fathers.

17 So they strengthened the kingdome of Judah, and made Rehoboam the sonne of Salomon mighty, three yeares long: for three yeeres they f walked in the way of David and Salomon.

18 g And Rehoboam tooke him Mahalath the daughter of Jerimoth, the sonne of David to wife, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him sonnes, Jeush, and Shemariah, and Zabam,

20 And after her hee tooke Maakah the daughter of Absalom which bare him Abijah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Absalom above all his wives and his concubines: for he tooke eighteen wives and threescore concubines, and begate eight and twenty sonnes, and threescore daughters.

22 And Rehoboam made h Abijah the sonne of Maakah the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreys of Judah and Benjamin unto every strong city: and he gave them abundance of vitaille, and i desired many wives.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shematah reprooveth him. 6 He humbleth himself. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reign and death. 16 Abijah his sonne succeedeth him.

And when j Rehoboam had established the kingdome and made it strong, he forooke the Law of the Lord, and k all Israel with him.

2 Therefore

c Or, repayed them and made them strong to be more able to resist Jeroboam.

i Or, strengthened.

j Ebr, stood.

* Chap. 13. 9.

* 1. King. 12. 31. d Making, idoles, read Isa. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abijah, who reigned three yeeres. 1. King. 15. 2.

h He gave himself to have many wives.

i Or, when the Lord had established Rehoboams kingdome. a For such is the inconstancie of the people, that for the most part they follow the vices of their governors.

e Or, that stood by him, that is, which were of his counsell and court.

d Or, little finger, meaning, that he was of farre greater power, then was his father. i Or, scorpius.

e Gods will imposed such a necessity to the second causes, that nothing can be done but according to the same, and yet man will worketh as if it left, so that it can not be excused in doing evil by alledging that it is Gods ordinance. i Ebr, by the hand of. * 1. King. 12. 16.

l Or, receiver.

j Ebr, strengthened himself.

* 1. King. 12. 20. ii. a That is, the half tribe of Benjamin: for the other half was gone after Jeroboam. b Meaning, the ten tribes which rebelled.

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came up against Jerusalem (because they had transgressed against the Lord.)

3 With twelve hundred charets, and three-score thousand horsemen, and the people were without number, that came with him from Egypt, even the Libims, Sukkims, and the Ethiopians.

4 And he tooke the strong cities which were of Judah, and came unto Jerusalem.

5 ¶ Then came Shemajah the Prophet to Rehoboam, and to the princes of Judah that were gathered together in Jerusalem; because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, therefore have I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselves, and said, The Lord is just.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemajah, saying, They have humbled themselves, therefore I will not destroy them, but I will send them deliverance shortly, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants: so shall they know my service, and the service of the kingdoms of the earth.

9 ¶ Then Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of the Lord, and the treasures of the Kings house: he took even all, and he carried away the shields of gold, which Salomon had made.

10 In stead whereof king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that waited at the doore of the kings house.

11 And when the king entred into the house of the Lord, the guard came and bare them and brought them again unto the guard-chamber.

12 And because hee humbled himself, the wrath of the Lord turned from him, that he would not destroy all together. And also in Judah the things prospered.

13 ¶ So king Rehoboam was strong in Jerusalem and reigned: for Rehoboam was one and fourtie yeeres old, when he began to reigne, and reigned seventeen yeeres in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did evill: for hee prepared not his heart to seeke the Lord.

15 The acts also of Rehoboam, first and last, are they not written in the booke of Shemajah the Prophet, and Iddo the Seer, in rehearsing the genealogie; and there was warre alway between Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the city of David, and Abijah his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Jeroboam. 2 He sheweth the occasion. 3 He trusteth in the Lord and overcometh Jeroboam. 4 Of his wives and children.

IN the eighteenth yeere of King Jeroboam, began Abijah to reigne over Judah.

2 Hee reigned three yeeres in Jerusalem: (his mothers name also was Michajah the daughter of Uriel of Gibeon) and there was warre between

Abijah and Jeroboam.

3 And Abijah set the battell in aray with the armie of valiant men of warre, even foure hundred thousand chosen men. Jeroboam also set the battell in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, O Jeroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath given the kingdome over Israel to David for ever, even to him and to his sonnes by a covenant of salt?

6 And Jeroboam the sonne of Nebat the servant of Salomon the sonne of David is risen up, and hath rebelled against his lord,

7 And there are gathered to him vaine men and wicked, and made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was but a childe and tender hearted, and could not resist them.

8 Now therefore ye thinke that yee be able to resist against the kingdome of the Lord, which is in the hands of the sonnes of David, and ye be a great multitude, and the golden calves are with you which Jeroboam made you for gods.

9 ¶ Have yee not driven away the Priests of the Lord the sonnes of Aaron and the Levites, and have made you Priests like the people of other countreys, whosoever cometh to consecrate with a yong bullock and seven rams, the same may be a Priest of them that are no gods.

10 But wee belong unto the Lord our God, and have not forsaken him, and the Priests the sonnes of Aaron minister unto the Lord, and the Levites in their office.

11 And they burne unto the Lord every morning and every evening burnt-offerings and sweet incense, and the bread is set in order upon the pure table, and the candlesticke of gold with the lamps thereof, to burne every evening: for wee keepe the watch of the Lord our God, but ye have forsaken him.

12 And behold, this God is with us a captain, and his Priests with the sounding trumpets to cry an alarme against you, O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Jeroboam caused an ambushment to compass, and come behinde them, when they were before Judah, and the ambushment behinde them.

14 Then Judah looked, and behold, the battell was before and behinde them, and they cried unto the Lord, and the Priests blew with the trumpets.

15 And the men of Judah gave a shout: and even as the men of Judah shouted, God smote Jeroboam and also Israel before Abijah and Judah.

16 And the children of Israel fled before Judah, and God delivered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell down wounded of Israel five hundred thousand chosen men.

18 So the children of Israel were brought under at that time: and the children of Judah prevailed, because they stayed upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and tooke

b Which were a people of Africa, called the Troglodytes, because they dwelled in holes.
|| Or, blacke Moors.

c Signifying, that no calamitie can come unto us except we forsake God, and that he never leaveth us till we have cast him off.
d And therefore doeth justly punish you for your finnes.
|| Ebr, drop downe.

e He sheweth that Gods punishments are not to destroy his utterly, but to chastise them, to bring them to the knowledge of themselves, and to know how much better it is to serve God then tyrants.
* Chap. 9. 15, 16.

f Which declareth that God seeketh not the death of a sinner, but his conversion, Ezek. 18. 31. and 23. 21.
* 1. King. 14. 11.
g That is, twelve yeeres after that he had been overcome by Shishak, verse 2.

|| Ebr. sayings.

|| Or, Abijah,

a He meaneth Judah and Benjamin.
b Or, Maacha.
c Called also Abshalom, for Abshalom was her grand-father, 1. King. 15. 2.

d Which was one of the tops of mount Ephraim.
e And therefore whosoever doth forsake the Lord, from that time he transgresseth the ordinance of the Lord, thus the hypocrite is discomfited, and he acknowledgeth the word of God for his advantage.

f That is, prophesie, which is a false prophecie, from corruption, he meaneth also that it was made solemnly, and confirmed by a sacrifice, as they used to do according to the ordinance, Num. 18. 19.

* 1. King. 12. 28.
g This word in the Chalde copy is Recha, which our Saviour cited, March. 12.

|| Ebr. children of Belial.
h Meaning in law and courage.
|| Or, their hearts.

* Levit. 24. 16.
* 1. King. 12. 28.
|| Ebr. fill his house.

i See the nature of idols, which is no trial of the reason, and doctrine of their priests, but the most vilest and greatest benefit sufficient to draw their ruine.

k As it was pointed in the Law, Exod. 23. 24.
l Because their cause was good and approved by the Lord, they doubted not of the success and victory.

m Concerning good counsel, which came of the Spirit of God, as though to have overcome by deceit.

|| Or, gave him overthrow.

n Hee sheweth that the Lord smote Jeroboam, and a flourish of victorie depend upon our confidence in the Lord.

|| Or, gave him overthrow.

rooke cities from him, *even* Beth-el and the * villages thereof, and Jeshanah with her villages, and Ephron with her villages.

20 And Jeroboam recovered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, and married fourteene wives, and begate two and twenty sonnes, and fixteene daughters.

22 The rest of the actes of Abijah, and his manners and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 *Afa destroyeth idolatry, and commandeth his people to serve the true God.* 11 *Hee prayed unto God when hee should goe to fight.* 12 *Hee obtaineth the victorie.*

SO * Abijah slept with his fathers, and they buried him in the citie of David, and Afa his sonne reigned in his stead: in whose dayes the land was quietten yeeres.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods, and the hie places, and brake downe the images, and cut downe the * groves,

4 And commanded Judah to seeke the Lord God of their fathers, and to doe according to the Law and the Commandement.

5 And hee tooke away out of all the cities of Judah the high places, and the images: therefore the Kingdome was *quiet* before him.

6 Hee built also strong cities in Judah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had given him rest.

7 Therefore hee sayd to Judah, Let us build these cities, and make walles about, and towers, gates, and barres, while the land is *before* us: because wee have fought the Lord our God, wee have fought him, and hee hath given us rest on every side: so they built and prospered.

8 And Afa had an armie of Judah, that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 ¶ And there came out against him Zerah of Ethiopia, with an host of ten hundred thousand, and three hundred charets, and came unto Marefbah.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephahath, beside Marefbah.

11 And Afa cried unto the Lord his God, and sayd, Lord, * it is nothing with thee to helpe with many, or with no power: helpe us, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God, *let* not man prevaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Judah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them unto Gerar. And the Ethiopians host was overthrowen, so that there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the *fear* of the Lord came upon

them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yet, and they smote the tents of cattell, and caried away plenty of sheepe and camels, and returned to Jerusalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Afa purgeth his country of idolatry.* 11 *He sacrificeth unto the people.* 14 *They sweare together to serve the Lord.* 16 *Hee deposeth his mother for her idolatry.*

THen the Spirit of God came upon * Azariah the sonne of Obed.

2 And he went out to meete Afa, and said unto him, O Afa, and all Judah and Benjamin, heare ye me, The Lord * with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the *true* God, and without Priest to teach, and without law.

4 But *who*soever returned in his affliction to the Lord God of Israel, and sought him, he *was* found of him.

5 And in that time there *were* no peace to him, that did goe out and goe in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all adversitie.

7 Bee yee strong therefore: and let not your hands bee weake: for your *work* shall have a reward.

8 ¶ And when Afa heard these words, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Judah and Benjamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Judah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God *was* with him.

10 So they assembled to Jerusalem in the *third* moneth, in the fifteenth yeere of the reigne of Afa.

11 And they offered unto the Lord the same time of the *spoile* which they had brought, *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And *who*soever will not seeke the Lord God of Israel, shall be slaine, whether hee were small or great, man or woman.

14 And they sware unto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.

15 And all Judah joyced at the oathe: for they had sworne unto the Lord with all their heart, and sought him with a whole desire, and he *was* found of them. And the Lord gave them rest round about.

16 ¶ And king Afa deposeth * Maachah his mother from her regencie, because she had made an idole in a grove: and Afa brake downe her idole, and stamped it, and burnt it at the brook Kidron.

a Who was called Obed, as his father was, ver. 8.

b For the space of twelve yeeres under Rehoboam, and three yeeres under Abijah, religion was neglected, and idolatry planted.

c He sheweth that notwithstanding the wickedness of tyrants and their rage, yet God hath his, whom he beareth in their tribulation, as he delivered his from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called upon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shisan, containing part of May, and part of June.

f Which they had taken of the Ethiopians.

g These were the words of their covenant, which commanded all idolaters to be put to death, according to the Law of God, Deut. 13. 5. 9. 15.

h So long as they served him aright, so long did he preserve and prosper them.

* 1. King. 5. 13. i Or grand-mother: and herein he sheweth that he lacked zeale, for he ought to have died both by the covenant, as ver. 13. and by the Law of God: but he gave place and would also seeme after a sort to satisfy the Law.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Judah, because Judah was his chief people.

m In respect of his predecessors.

17 But the high places were not taken away out of Israel: yet the heart of Afa was perverse all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, silver, and gold, and vessels.

19 And there was no warre unto the five and thirtieth yeere of the reigne of Afa.

CHAP. XVI.

1 Afa for feare of Baasha king of Israel, maketh a covenant with Ben-hadad king of Aram. 7 He is reproved by the Prophet. 10 Whom he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the six and thirtieth yeere of the reigne of Afa, came a Baasha king of Israel up against Judah, and built Ramah, to let none passe out or goe in to Afa king of Judah.

2 Then Afa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I have sent thee silver and golde: come, & breake thy league with Baasha king of Israel, that hee may depart from me.

4 And Benhadad hearkened unto king Afa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Afa the king rooke all Judah, and carried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he build therewith Geba and Mizpah.

7 And at that same time Hanani the seer came to Afa king of Judah, and said unto him, Because thou hast rested upon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 The Ethiopians and the Lubims, were they not a great hoste with charrets and horsemen, exceeding many, yet because thou diddest rest upon the Lord, he delivered them into thine hand.

9 For the eyes of the Lord behold all the earth, to shew himself strong with them that are of perfert heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt have warres.

10 Then Afa was wroth with the seer, and put him into a prison: for he was displeased with him, because of this thing. And Afa oppressed certaine of the people at the same time.

11 And behold, the acts of Afa first and last, loc, they are written in the booke of the Kings of Judah and Israel.

12 And Afa in the nine and thirtieth yeere of his reigne was diseased in his feere, and his disease was extreme: yet hee sought not the Lord in his disease, but to the Physicians.

13 So Afa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepul-

chres, which he had made for himselfe in the city of David, and layed him in the bed, which they had filled with sweete odours and divers kindes of spices, made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

1 Jehoshaphat trusting in the Lord, prospereth in riches and hon. 6 Hee abasheth idolatrie. 7 and causeth the people to be taught. 11 Hee receiveth tribute of strangers. 13 His munitions, and men of warre.

AND Jehoshaphat his sonne reigned in his stead, and prevailed against Israel.

2 And he put garisons in all the strong cities of Judah, and set bands in the land of Judah and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Jehoshaphat, because hee walked in the first wayes of his father David, and sought not Baalim.

4 But fought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Judah brought presents to Jehoshaphat, so that he had of riches and honour in abundance.

6 And he lift up his heart unto the wayes of the Lord, and he tooke away moreover the high places and the groves out of Judah.

7 And in the third yeere of his reigne hee sent his princes, Ben-hai, and Obadiah, and Zachariah, and Nathaneel, and Michaiiah, that they should a teach in the cities of Judah.

8 And with them Levites, Shemaiah, and Nathaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites, and with them Elishama and Jehoram Priests.

9 And they taught in Judah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the feare of the Lord fell upon all the kingdomes of the lands that were round about Judah, and they fought not against Jehoshaphat.

11 Also some of the Philistims brought Jehoshaphat gifts and tribute silver, and the Arabians brought him flockes, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee-goats.

12 So Jehoshaphat prospered and grew up on high, and he built in Judah palaces and cities of store.

13 And hee had great workes in the cities of Judah, and men of warre, and valiant men in Jerusalem.

14 And these are the numbers of them after the house of their fathers. In Judah, were captaines of thousands, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Jehohanan a captaine, and with him two hundred and fourscore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe unto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and

a Who reigned after Nadab the sonne of Jeroboam.

* 1. King. 15, 17. b Hee fortified it with wailes and ditches: it was a city in Benjamin neare to Gibeon.

8 Or, Damascus.

c He sought to repulse his adversary by an unlawful means, that is, by seeking helpe of infields, as they that seeke the Turkes amity, thinking thereby to make themselves more strong.

d Thus in stead of turning to God by repentance, hee disdained the admonition of the Prophet, and punished him, as the wicked doe when they be told of their faults.

e Or, goutie, or swollen.

* 1. King. 15, 28. f Hee sought to the ende, that is zealous of Gods glory, and put our whole trust in him.

g He sheweth that it is in vain to seeke to the Physicians, except we first seeke to God to purge our sinnes, which are the chief cause of all our diseases, and after use the helpe of the Physician, as a means by whom God worketh.

h Meaning, that was a physician.

i Or, next to him.

k This is the same as the one mentioned in 1. Chron. 26, 27.

l Meaning, that was a physician.

m Or, next to him.

n Meaning, that was a physician.

o Or, next to him.

p Meaning, that was a physician.

q Or, next to him.

r Meaning, that was a physician.

s Or, next to him.

t Meaning, that was a physician.

u Or, next to him.

v Meaning, that was a physician.

w Or, next to him.

x Meaning, that was a physician.

y Or, next to him.

z Meaning, that was a physician.

aa Or, next to him.

ab Meaning, that was a physician.

and with him armed men with bow and shield, two hundred thousand.

18 And at this hand Jehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These 2 waited on the king, besides those which the king put in the strong cities throughout all Judah.

CHAP. XVIII.

1 Jehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to goe to warre. 16 Michajah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

And * Jehoshaphat had riches and honour in abundance, but he was joynd in a affinitie with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that hee had with him, and entised him to goe up unto c Ramoth Gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people as thy people, and we will joyne with thee in warre.

4 And Jehoshaphat said unto the king of Israel, Aske counsell, I pray thee, at the d word of the Lord this day.

5 Therefore the King of Israel gathered of e Prophets foure hundred men, and said unto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe up: for God shall deliver it into the kings hand.

6 But Jehoshaphat said, Is there here never a Prophet more of the Lord, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may aske counsell of the Lord: but I f hate him: for hee doeth not prophecie good unto mee, but alway evil: it is Michaiah the sonne of Imla. Then Jehoshaphat said, Let not the king say g so.

8 And the king of Israel called an eunuch, and said, Call quickly Michaiah the sonne of Imla.

9 And the king of Israel and Jehoshaphat King of Judah sate either of them on his throne clothed in their h apparell: they sate even in the threshing-floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him i hornes of yron, and sayd, Thus saith the Lord, With these shalt thou push the Aramites untill thou hast consumed them.

11 And all the prophets prophecied so, saying, Goe up in Ramoth Gilead, and prosper: for the Lord shall deliver it into the hand of the king.

12 And the messengers that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one k accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liveth, whatsoever my God faith, that will I speake.

14 And so hee came to the king, and the King said unto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leave off? And he said, I Goe ye up, and prosper, and they shall be deli-

red into your hand.

15 And the King said unto him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that have no sheeheard: and the Lord said, m These have no master: let them returne every man to his house in peace.

17 And the King of Israel said to Jehoshaphat, Did I not tell thee, that hee would not prophecie good unto me, but evill?

18 Again hee said, Therefore heare yee the word of the Lord: I saw the Lord sit upon his throne, and all the n hoaste of heaven standing at his right hand, and at his left.

19 And the Lord said, Who shall o perfwade Ahab King of Israel, that he may goe up, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit and stood before the Lord, and said, I will perfwade him. And the Lord said unto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And o hee said, Thou shalt perfwade, and shalt also pervaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a p false spirit in the mouth of these thy Prophets, and the Lord hath determined evill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere & smote Michaiah upon the q cheek, and sayd, By what way went the Spirit of the Lord from me, to spake with thee?

24 And Michaiah said, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take yee Michaiah, and cary him to Amon the governour of the citie, and to Joash the kings sonne.

26 And say, Thus saith the King, Put this man in the prisonhouse, and feede him with bread of r affliction and with water of affliction, untill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And s he said, Heare all ye people.

28 So the King of Israel and Jehoshaphat the King of Judah went up to Ramoth Gilead.

29 And the King of Israel said unto Jehoshaphat, I will t change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charrets that were with him, saying, Fight you not with small not great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Jehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat u cried, and the Lord helped him and mooved them to depart from him.

32 For when the captaines of the charrets saw that hee was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bow v mightily, and smote the King of Israel betwene the joynts w of his brigandine: therefore he said to his charreman, Turne thine hand, and cary me out of the hoaste: for I am hurt.

m He prophesied how the people should be dispersed and Ahab slain.

n Meaning, his Angels.

o Or, deceive.

o That is, the Lord.

p To them that will not beleve the truth. God sendeth strong delusion that they should beleve lies. 2. Thess. 2. 10. q By this cruelty, his ambition and hypocrisie was discovered: thus the hypocrites boast of the Spirit which they have not, and declare their malice against them in whom the true Spirit is.

r Keepe him strictly in prison, and let him feele hunger and thirst. s Or, Michaiah.

t Thus the wicked thinke by their owne subtiltie to escape Gods judgements which hee threateth by his word.

u Hee cryed to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same. v Ebr. in his simplicity, or ignorantly. w Or, betweene the brigandine.

h Hee dissembled his hurt that his souldie: might fight more courageously.

h Ebr. in peace. *a* Hee declareth that the wrath and judgement of God is over all such that support the wicked, and rather shew not indeed that they are enemies to all such as hate the Lord.

h Ebr. wrath from the Lord. *b* He visited all his country, and brought his people from idolatry to the knowledge of the true God. *c* Born to preserve you if you do justice, or to punish you, if you do the contrary.

d He will declare by the sharpness of the punishment, that he bareth all iniquity.

e Deut. 10. 17. Job 34. 19. A. G. 16. 34. Rom. 1. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1. Petr. 1. 17.

f The Priests and Levites, which should judge matters according to the word of the Lord.

g That is, to try whether the murderer was done at seawares, or else on set purpose, Num. 15. 13. Deut. 4. 41.

h Meaning, that God would punish them most sharply, if they would not execute justice aright.

i Shall be chief overseer of the publick affairs of the Realme.

j They shall have the handling of inferior causes.

k God will assist them that doe justice.

a That is, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the tenth verse, they were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the five cities for sinne.

34 And the battell increased that day: and the king of Israel stood still in his charer against the Aramites untill even, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Jehoshaphat was rebuked by the Prophet, he called against the people to the honouring of the Lord. 5 He appointed Judges and ministers. 9 and exhorteth them to feare God.

And Jehoshaphat the king of Judah returned safe to his house in Jerusalem.

2 And Jehu the sonne of Hanani the Seer went out to meet them, and said to king Jehoshaphat, Wouldst thou helpe the wicked, and love them that hate the Lord: therefore for this thing the wrath of the Lord is upon thee.

3 Nevertheless good things are found in thee, because thou hast taken away the groves out of the land, and hast prepared thine heart to seeke God.

4 So Jehoshaphat dwelt at Jerusalem, and returned and went through the people from Beer-sheba to mount Ephraim, and brought them againe unto the Lord God of their fathers.

5 And hee set Judges in the land throughout all the strong cities of Judah, citie by citie.

6 And said to the Judges, Take heed what yee doe: for yee execute not the judgements of man, but of the Lord, and hee will be with you in the cause and judgement.

7 Wherefore now let the feare of the Lord be upon you: take heede, and doe it: for there is no iniquitie with the Lord our God, neither respect of persons, nor receiving of reward.

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests and of the chiefe of the families of Israel, for the judgement and cause of the Lord: and they returned to Jerusalem.

9 And he charged them, saying, Thus shall yee doe in the feare of the Lord faithfully and with a perfitt heart.

10 And in every cause that shall come to you of your brethren that dwell in your cities, betwene blood and blood, betwene law and precept, statutes and judgements, yee shall judge them and admonish them that they trespass not against the Lord, that *g* wrath come not upon you and upon your brethren. This shall yee doe and trespass nor.

11 And behold, Amariah the Priest shall be the chiefe over you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Judah shall be for all the Kings affaires, and the Levites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the good.

CHAP. XX.

3 Jehoshaphat and the people pray unto the Lord. 22 The marvellous victory that the Lord gave him against his enemies. 30 His reigne and after.

After this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Jehoshaphat to battell.

2 Then there came that tolde Jehoshaphat, saying, There commeth a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazon Tamar, which is Engedi.

3 And Jehoshaphat feared, and set himselfe

to seeke the Lord, & proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to aske counsell of the Lord: they came even out of all the cities of Judah to inquire of the Lord.

5 And Jehoshaphat stood in the Congregation of Judah and Jerusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heaven: and reignest not thou on all the kingdomes of the heathen: and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying,

9 If evil come upon us, as the sword of judgement, or pestilence, or famine, we will stand before this house and in thy presence (for thy name is in this house) and will cry unto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward us, in comming to cast us out of thine inheritance, which thou hast caused us to inherite:

12 O our God, wilt thou not judge them: for there is no strength in us to stand before this great multitude that commeth against us, neither doe we know what to doe: but our eyes are toward thee.

13 And all Judah stood before the Lord with their yong ones, their wives, and their children.

14 And Jahaziel the sonne of Zechariah, the sonne of Benajah, the sonne of Jehiel, the sonne of Mattaniah, a Levite of the sonnes of Asaph, was here, upon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Judah, and ye inhabitants of Jerusalem, and thou, King Jehoshaphat: thus saith the Lord unto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morrow goe ye downe against them: behold, they come up by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderness of Jeruel.

17 Yee shall not neede to fight in this battell: stand still, moove not, and behold the salvation of the Lord towards you: O Judah, and Jerusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will be with you.

18 Then Jehoshaphat bowed downe with his face to the earth, and all Judah and the inhabitants of Jerusalem fell downe before the Lord, worshipping the Lord.

19 And the Levites of the children of the Kohathites, and of the children of the Corhites stood up to praye the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Jehoshaphat stood and said,

Heare

c This declareth what the feare of the Lord is, as the people shew themselves to be ready to obey the Lord, whereas in many the wicked either to seeke after worldly pleasures, or to fall into the snare of the devil.

d Hee promised his prayers to God, whereby he is to be helped, and on his mercy he will commove towards him, as he hath once chosen him, and began his great work in them.

e King Asaph, chap. 4. 1. Meaning, which commeth by Gods judgement for our finnes.

f That is, hee called upon, and then desired thy presence, favour.

g Deut. 4. 1. We only goe out from thee, and we will deliver thee from heaven.

h That is, the Lord, who is the Lord of the Covenant, which we have made with thee, O Lord, thy Spirit of holiness.

i They fight for God and against you, therefore will fight for you.

j Exod. 14. 1. Or, deliverance.

k Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

l Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

m Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

n Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

o Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

p Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

q Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

r Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

s Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

t Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

u Declaring his faith and confidence in the Lord, and giving thanks for his deliverance.

Hear ye me, O Judah, and ye inhabitants of Jerusalem: put your trust in the Lord your God, and ye shall be assured: believe his Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed fingers unto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, Prayse yee the Lord, for his mercy lasteth for ever.

22 And when they began to shoute, and to praise, the Lord laid ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy one another.

24 And when Judah came toward Mizpeh in the wilderness, they looked unto the multitude, and behold, the carcasses were fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious jewels, which they took for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

27 Then every man of Judah and Jerusalem returned with Jehoshaphat their head to goe again to Jerusalem with joy: for the Lord had made them to rejoyce over their enemies.

28 And they came to Jerusalem with viols, and with harps, and with trumpets, even into the house of the Lord.

29 And the feare of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Jehoshaphat was quiet, and his God gave him rest on every side.

31 ¶ And Jehoshaphat reigned over Judah, and was five and thirtie years old, when he began to reigne, and reigned five and twenty years in Jerusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the rest of the acts of Jehoshaphat first and last, behold, they are written in the book of Jehu the son of Hanai, which is mentioned in the book of the kings of Israel.

35 ¶ Yet after this did Jehoshaphat King of Judah joyne himself with Ahaziah King of Israel, who was given to doe evil.

36 And hee joyined with him to make ships to go to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezar the son of Dodanai of Ma-

reshah prophesied against Jehoshaphat, saying, Because thou hast joyined thy self with Ahaziah, the Lord hath broken thy works: and the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 Jehoshaphat died. 3 He was succeeded by his son, which killed his brethren. 6 Hee was brought to Idlatry, and succoured the people. 16 Hee is oppressed by the Philistines. 18 His miserable end.

Jehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Jehoshaphat King of Israel.

3 And their father gave them great gifts of silver and of gold, and of the precious things, with strong cities in Judah, but the kingdom gave he to Jehoram: for he was the eldest.

4 ¶ And Jehoram rose up upon the kingdom of his father, and made himself strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Jehoram was two and thirtie yeares old, when he began to reigne, and he reigned eight yeares in Jerusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to a wife, and he wrought evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and because he had promised to give a light to him, and to his sonnes for ever.

8 ¶ In his dayes Edom rebelled from under the hand of Judah, and made a king over them.

9 And Jehoram went forth with his princes, and all his chariots with him: and hee rose up by night, and smore Edom, which had compassed him in, and the captains of the chariots.

10 But Edom rebelled from under the hand of Judah unto this day. Then did Libnah rebell at the same time from under his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 And there came a writing to him from Eliah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Jehoshaphat thy father, nor in the wayes of Asa King of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slain thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, untill thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred up against Jehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

v. Thus God would not have his to joyne in society with idolaters and wicked men.

a Read Chap. 15. 17. how by Israel, is meant Judah.

* 2. King. 3. 16. b Because the wicked live ever in feare, and also are ambitious, they become cruell, and spare not to murder them, whom by nature they ought most to cherish and defend. c Meaning, of Judah and Benjamin. d \$5 that we see how it cannot be that we should joyne with the wicked, and serve God.

* 2. Sam. 7. 12, 16. 1. King. 2. 4. and 9. 5. 2. King. 6. 19.

e Read 2. King, 8. 12.

f Meaning, idolatry, because that the idolaters breaketh promise with God, as doeth the adulteress to her husband. g Some thinke that this was Eliash, so called because he had the Spirit in abundance as had Elijah.

h Wee see this examples daily practised upon them that fall away from God, and become idolaters and murderers of their brethren. i There were other Arabians and Africa Southward toward Egypt.

k Called also Ahaziah, as Chap. 22, v. 6. or Azariah, vers. 6. following.

l That is, as some write he was not regarded, but despised for his wickedness and idolatry: so that his sonne reigned 22 yeares (his father yet living) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22, v. 6.

* 2. Kin. 8, 14.

a Meaning, the Philistines.

b Reade Chap. 22, 20.

c That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth that it must needs follow that the rulers are such as their counsellors be, and that there cannot be a good King, that suffereth wicked counsellors.

f Hereby wee see how nothing can come to any, but by Gods providence and as he hath appointed, and therefore he causeth all meanes to serve to his will.

* 2. King. 9, 7.

h Or, tooke vengeance.

i This was the just plague of God, because he joynted himself with Gods enemies: yet God to declare the worthies of Jehoishaphat his grandfather, moved them to give him the honour of buriall.

h 2. Kings 11, 1.

b To the intent that there should be none to make title to the crown, and so the might usurpe the government.

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save k Jehoahaz the youngest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in procelle of time, even after the end of two yeares, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeares old, and reigned in Jerusalem eight yeares, and lived without being desired: yet they buried him in the citie of David, but not among the sepulchres of the Kings.

C H A P. XXII.

1 Ahaziah reigneeth after Jehoram.

9 Jeho king of Israel killeth Ahaziah.

10 Athaliah putteth to death all the Kings issue.

21 Joash escapeth.

And * the inhabitants of Jerusalem made Ahaziah his youngest son King in his stead: for the armie that came with the Arabians to the campe, had slain all the eldest: therefore Ahaziah the sonne of Jehoram king of Judah reigned.

2 Two and b fourtie yeares old was Ahaziah when hee began to reigne, and hee reigned c one yeare in Jerusalem. And his mothers name was Athaliah the daughter d of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to do wickedly.

4 Wherefore hee did evill in the sight of the Lord, like the house of Ahab: for they were his e counsellors after the death of his fathers, to his destruction.

5 And hee walked after their counsell, and went with Jehoram the son of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Jehoram.

6 f And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Jehoram king of Judah went down to see Jehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah f came of God, in that he went to Joram: for when he was come, he went forth with Jehoram against Jehu the sonne of Nimshi, * whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Jehu executed judgement upon the house of Ahab, and found the princes of Judah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Jehu, and slew him and buried him, because said they, Hee is the son of g Jehoishaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 g h Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and d destroyed all the kings seede of the house of Judah.

11 But Jehoishabeath the daughter of the king tooke Joash the son of Ahaziah, and stole him from among the kings sonnes, that should be

slain, and put him and his nurse in the bedchamber: so Jehoishabeath the daughter of king Jehoram the wife of Jehoishaphat the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And hee was with them hid in the i house of God six yeares, whiles Athaliah reigned over the k land.

C H A P. XXIII.

1 Joash the sonne of Ahaziah is made king.

15 Athaliah is put to death.

16 Jehoishaphat appointeth ministers to the Temple.

And * a in the seventh yeare, Jehoishabeath waxed bold, and took the captains of hundredth, b Azariah the son of Jehoram, and Ishmael the son of Jehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiaph, and Elishaphat the sonne of Zichri in covenant with him.

2 And they went about in Judah and gathered the Levites out of all the cities of Judah, and the b chief fathers of Israel: and they came to Jerusalem.

3 And all the congregation made a covenant with the King in the house of God: and he said unto them, Behold, the Kings sonne must reigne; * as the Lord hath said of the sonnes of David.

4 This is it that ye shall do. The third part of you that come on the Sabbath of the Priests, and the Levites, shall be porters of the doores.

5 And another third part toward the Kings house, and another third part at the * gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Levites that minister, they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the Levites shall compass the King round about, and every man with his weapon in his hand, and he that entereth i into the house, shall be slain, and be you with the king, when hee cometh in, and when he goeth out.

8 j So the Levites and all Judah did according to all things that Jehoishabeath the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that went out on the Sabbath: for Jehoishabeath the Priest did not discharge the courses.

9 And Jehoishabeath the Priest delivered to the captains of hundredth speares, and shields, and bucklers which had bene king Davids, and were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the f house round about the king.

11 Then they brought out the kings sonne, and put upon him the crowne, and gave him the g testimonie, and made him King. And Jehoishabeath and his sonnes anoynted him, and said, God save the king.

12 h But when Athaliah heard the noise of the people running and praying the King, she came to the people into the house of the Lord,

13 And when shee i looked, behold, the king stood by his pillar at the entering in, and the princes and the trumpeters by the King, and all the people of the land rejoiced, and blew the trumpets, and the singers were with instruments of musick, and

i Meaning, the chamber, where the Priests wives were kept their weekly into Temple. k To worship.

* a Kingdome. b Of the hundredth. c The Priests. d The daughter of Omri.

b Meaning, the Priests. c The Priests. d The daughter of Omri.

* a Kingdome. c Which was the chief part of the Temple. d Meaning, to make any man, or to minister.

e Which had his shed their eyes on the Sabbath, so the king entered to keep their time.

f Meaning, the most holy place where the King stood.

h Or, for the standing.

and they that could sing praise: then Athaliah rent her cloathes, and said, Treason, treason.

14 Then Jehoiada the Priest brought out the captains of hundredths that were governours of the hoast, and said unto them, Have her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had sayd, Slay her not in the house of the Lord.

15 So they laid hands on her: and when shee was come to the entring of the horse-gate by the kings house, they slew her there.

16 ¶ And Jehoiada made a covenant between him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and destroyed, and brake his altars, and his images, and slew Mattan the priest of Baal before the altars.

18 And Jehoiada appointed officers for the house of the Lord, under the hands of the Priests and Levites, whom David had distributed for the house of the Lord, to offer burnt-offerings unto the Lord, * as it is written in the Law of Moses, with rejoycing and singing by the appointment of David.

19 And he set porters by the gates of the house of the Lord, that none that was uncleane in any thing, should enter in.

20 And he tooke the captaines of hundredths, and the noble men, and the governours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow the hie gate of the kings house, and set the king upon the throne of the kingdome.

21 Then all the people of the land rejoyced, and the citie was quiet * after that they had flaine Athaliah with the sword.

CHAP. XXIII.

4 *Joash repaireth the house of the Lord.* 17 *After the death of Jehoiada he falleth to idolatry.* 21 *He stoneth to death Zachariah the Prophet.* 25 *Joash is killed of his owne servants.* 37 *After him reigneth Amaziah.*

Joash * was seven yeeres old when he began to reigne, and hereigneth fortie yeeres in Jerusalem: and his mothers name was Zibiah of Beersheba.

2 And Joash did uprightly in the sight of the Lord all the dayes of a Jehoiada the Priest.

3 And Jehoiada * tooke him two wives, and he begate sonnes and daughters.

4 ¶ And afterward it came into Joash minde to renew the house of the Lord.

5 And hee assembled the Priestes and the Levites, and said to them, Goe out unto the cities of Judah, and gather of all Israel money to repaire the house of your God, from yeere to yeere, and haste the thing, but the Levites hasted not.

6 Therefore the king called Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and Jerusalem * the taxe of Moses the servant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For a wicked Athaliah, and her children brake up the house of God: and all the things that were dedicated for the house of the Lord, did they bestow upon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Judah and Jerusalem, to bring unto the Lord * the taxe of Moses the servant of God, laid upon Israel in the wilderness.

10 And all the princes and all the people rejoyced, and brought in, and cast into the chest, untill they had finished.

11 And when it was time, * they brought the chest unto the Kings officer by the hand of the Levites: and when they saw that there was much silver, then the Kings Scribe, (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered silver in abundance.

12 And the King and Jehoiada gave it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gave it also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king and Jehoiada, and hee made thereof vessels for the house of the Lord, even vessels to minister, both morters and incense cups, and vessels of gold, and of silver: and they offered burnt-offerings in the house of the Lord continually all the dayes of Jehoiada.

15 ¶ But Jehoiada waxed old and was full of dayes, and dieth. An hundredth and thirtie yeers old was he when he died.

16 And they buried him in the citie of David with the kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Jehoiada, came the princes of Judah, and did reverence to the king, and the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idoles: and wrath came upon Judah and Jerusalem, because of this their trespass.

19 And God sent Prophets among them, to bring them againe unto the Lord: and they made protestation among them, but they would not heare.

20 And the Spirit of God came upon Zachariah the sonne of Jehoiada the Priest, which stood above the people, and said unto them, Thus saith God, Why transgresse yee the commandments of the Lord: surely yee shall not prosper: because yee have forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembred not the kindnesse which Jehoiada his father had done to him, but slew his sonne. And when hee died, hee said, The Lord * looke upon it and require it.

23 ¶ And when the yeere was out, the hoast of Aram came up against him, and they came against Iuda and Jerusalem: and destroyed all the princes of the people from among the people, and sent all the spoyle of them unto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord delivered

X 2 a very

* Exod. 30. 12.

e Such as were faithfull men whom the King had appointed for that matter.
f Signifying that this thing was done by advice and counsell, and not by any one mans affection.

g Ebr. a medicine was upon the worke, meaning it was repaired.
h For the wicked kings his predecessors, and Athaliah hath destroyed the vessels of the Temple, or turned them to the use of their idoles.

i Signifying that they could not honour him too much, who had so excellently served in the work of the Lord, and in the affairs of the commonwealth.

j Which were harterers, and knew now that the king was destitute of him who did watch over him as a father, and therefore brought him to most vile idolatry.

k They took heaven and earth and all creatures to witnesse, that except they returned to the Lord, hee would most grievously punish their infidelitie and rebellions. Nehc. 9. 26.

l In a place above the people, to the intent that hee might be heard.

m There is no rage so cruell and deadly, as of them whose hearts God hath hardened, and which delite more in superstition and idolatry then in the true service of God and pure simplicitie of his word.

n Revenge my death and require my blood at your hands: or he speaketh this by prophetic, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Marr. 13. 35. because his progenitors were Iddo, Barachiah, Jehoiada, &c.

b That is, reproved and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Jehoiada's sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes &c.
r That is, the separation.

* 2. King. 14. 2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

|| Deut. 14. 16.
2. King. 14. 6.
Jerem. 31. 39.
Ezek. 18. 10.

b That is, for that fault, whereof the child is punished, except he be culpable of the same.
c So many as were able men to beare weapons and goe to the warre.

d That is, out of the teenage tribes, which had separated themselves before, both from God and their true king.

e And therefore to thinke to have helpe of them, whom the Lord favoureth not, is to cast off the helpe of the Lord.

f If thou wilt not give credite to my words.

g He sheweth that if we depend onely upon God, we shall not neede to be troubled with these worldly respects, for he will give at all times that which shall be necessarie, if we obey his word.

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his owne servants conspired against him for y blood of y children of Jehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonite, and Jehozabad the sonne of Shimrath a Moabite.

27 But q his sonnes, and the summe of the taxgatherers by him, and the foundation of the house of God, behold, they are written in the storie in the booke of the kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

Amaziah putteth him to death which slew his father.
18 He fought with the king of Israel. 19 He overcommeth the Edomites. 20 He buildeth the wall of Jerusalem. 21 And Joash king of Israel overcommeth Amaziah. 22 He slaine by a conspiracy.

Amaziah was five and twentie yeeres old when he began to reigne, and he reigned nine and twentie yeeres in Jerusalem, and his mothers name was Jehoadan of Jerusalem.

1 And hee did uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was established unto him, he slew his servants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 And Amaziah assembled Judah, and made them captaines over thousand, and captaines over hundreds, according to the houses of their fathers, therout all Judah and Benjamin: and hee numbered them from c twentie yeeres olde and above, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came unto him, saying, O king, let not the armie of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If thou nor goe thou on, doe it, make thy selfe strong to the battell, for God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of GOD, What shall wee doe then for the hundred talents, which I have given to the house of Israel? Then the man of God answered, The Lord is able to give thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and

smote of the children of Sair, ten thousand.

12 And over ten thousand did the children of Judah take alive: and carried them to the top of a rock, and cast them downe from the top of the rock, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to battell, fell upon the cities of Judah from Samaria unto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Sair, and set them up to be his gods, and i worshipped them, and burned incense unto them.

15 Wherefore the Lord was wroth with Amaziah, and sent unto him a Prophet, which said unto him, Why hast thou fought the gods of the people, which were not able to deliver their owne people out of thine hand?

16 And as he talked with him, he said unto him, Have they made thee the Kings counsellor: cease thou: why should they smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel.

17 Then Amaziah King of Judah tooke counsel, and sent to Joash the sonne of Jehozabab, the sonne of Jehu king of Israel, saying, Come, let us see one another in the face.

18 But Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wild beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart liketh thee up to bragge: abide now at home, why dost thou provoke to thine hurt, that thou shouldest fall, and Judah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliver them into his hand, because they had fought the gods of Edom.

21 So Joash the king of Israel went up: and he and Amaziah king of Judah sawe one another in the face at Beth-horon, which is in Judah.

22 And Judah was put to the worse before Israel, and they slew every man his tents.

23 But Joash the king of Israel tooke Amaziah king of Judah, the sonne of Joash, the sonne of Jehozabab, in Beth-horon, and brought him to Jerusalem, and brake downe the wall of Jerusalem from the gate of Ephraim unto the corner gate, foure hundred cubits.

24 And hee stole all the gold, and the silver, and all the vessels that were found in the house of God with Obad Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Joash king of Judah lived after the death of Joash sonne of Jehozabab king of Israel, fiftene yeeres.

26 Concerning the rest of the acts of Amaziah firhand last, are they not written in the booke of the kings of Judah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, a they wrought treason against him in Jerusalem: and when hee was fled to Lachish, they sent to Lachish after him, and slew

b For the manner whom David brought to Jerusalem, under Jehoiada's sonne.

i In the 2. King. 24. 7. the name called the city Sela.

k That is, the strength of the city of Israel.

l These words should be put for his brethren, great victory, did most victoriously.

m Hee proved that whosoever causes his people to fight for him, it is his sin, but as the King.

n So hard is the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

o So hard is the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

p That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

q That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

r That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

s That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

t That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

u That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

v That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

w That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

x That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

y That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

z That is, the carnal mind, hee admitteth his fault, that hee counteth it not a sin, and yet hee causeth him to be put to death.

slaw him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

15 Uzziah obeying the Lord, prospereth in his enterprises.
16 He waxeth proud and usurpeth the Priests office.
19 The Lord plagueth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house.
23 His buriall, and his successour.

Then all * the people of Judah took * Uzziah king in the stead of his father Amaziah.

2 Hee built * Eloth, and restored it to Judah, after that the king slept with his fathers.

3 * Sixteene yeares old was Uzziah, when he began to reigne, and hereigned two and fiftie years in Jerusalem, and his mothers name was Jecoliah of Jerusalem.

4 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of * Zechariah (which understood the visions of God) and when as ^d he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gave * gifts to Uzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

9 Moreover Uzziah build towers in Jerusalem at the corner-gate, and at the valley-gate, and at the * turning, and made them strong.

10 And he built towers in the wilderness, and digged many * cisterns: for he had much cattell both in the valleys and plains, plowmen, and dressers of vines in the mountains, and in * Carmel: for he loved husbandry.

11 Uzziah also had an host of fighting-men that went out to warre by bands, according to the count of their number under the hand of Jeiel the Scribe, and Maaseiah the ruler, and under the hand of Hananiah, one of the Kings captains.

12 The whole * number of the chief of the families of the valiant men were two thousand and six hundred.

13 And under their hand was the armie for warre, three hundred and seven thousand, and five hundred that fought valiantly to helpe the King against the enemy.

14 And Uzziah prepared them throughout all the host, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very * artificiall engins in Jerusalem, to be upon the towers and upon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did help him marvellously till he was mighty.

16 ¶ But when he was strong, his heart ⁱ was lift up to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense.

17 And Azariah the Priest went in after him: and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Uzziah the King, and

said unto him, † It pertained not to thee, Uzziah, to burn incense unto the Lord, but to the Priests the sounes of Aaron, that are consecrated for to offer incense: * go forth of the Sanctuarie: for thou hast transgressed: and thou shalt have none honour of the Lord God.

19 Then Uzziah was wroth, and had incense in his hand to burn it: and while he was wroth with the Priests, the leprosie rose up in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chief Priest with all the Priests looked upon him, behold, hee was leprous in his forehead, and they caused him hastily to depart thence: and he was even compelled to go out, because the Lord had smitten him.

21 ¶ And Uzziah the King was a leper unto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Jotham his son ruled over the Kings house, and judged the people of the land.

22 Concerning the rest of the acts of Uzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the Kings: for they said, He * is a leper. And Jotham his son reigned in his stead.

CHAP. XXVII.

1 Jotham reigned, and overcommeth the Ammonites. 3 His reigne and death. 9 Ahaz his somereigneth in his stead.

Jotham † was five and twenty years old when he began to reigne, and reigned sixteene years in Jerusalem, and his mothers name was Jerushah the daughter of Zadok.

2 And hee did uprightly in the sight of the Lord, according to all that his father Uzziah did, save that he entred not into the * Temple of the Lord, and the people did yet * corrupt their wayes.

3 Hee built the hie * gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreover he built cities in the mountains of Judah, and in the forrests he built palaces and towers.

5 And he fought with the kings of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same yeare an hundred talents of silver, and ten thousand * measures of wheate, and ten thousand of barley: this did the children of Ammon give him * both in the second yeare and the third.

6 So Jotham became mighty, ^d because hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Jotham and all his warres and his wayes, loe, they are written in the book of the Kings of Israel, and Judah.

8 He was five and twentie years old, when he began to reigne, and reigned sixteene years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is given into the hand of the Syrians and the king of Israel. 9 The Prophet reprooveth the Israclites crueltie. 18 Judah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

† Num. 18, 7.

k Though his zeale seemed to be good and also his intention, yet because they were not governed by the ward of God, he did wickedly, and was therefore both justly resisted and also punished.

¶ 2 Kings 15, 5.

l According to the commandment of the Lord, Levit. 13, 46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

† 2 Kings 15, 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Jotham.

b They were not cleane purged from idolatry.

c Which was sixscore cubits high, and was for the height called Ophel: it was at the East-gate, and mention is made of it. Chap. 3, 4.

† Ebr. Corim.

d Or, yearly. He sheweth that all prosperity cometh of God, who never faileth when we put our trust in him.

* 2 Kings 14, 28. a Called also Azariah. b He fortified it and made it strong: this city was also called Eloth and lay near to the Red Sea. c 2 Kings 15, 25.

c This was not that Zechariah that was the sonne of Jehoiada, but some other Prophet of that name. d For God never faileth any that putteth his trust into him, and therefore man is the soule of his own destruction. e That is, they contribute in his subjection.

† Nehem. 3, 19. and 24. f Whereas the wall of tower turneth. g Or, pits. h That is, in mount Camel, or as the word signifieth in the fruitful field: it is also taken for a greene ear of corne, when it is full. i Levit. 22, 4.

b Of the chief officers of the kings house, or of the captains, and souldiers for warre.

† Ebr. engins by the invention of an inventive man.

i Thus prosperity causeth men to trust in themselves, and by forgetting him which is the author thereof, procure their own perdition.

1. King. 16. 1.

a Or, predecessor.

a He was an idolater like them.

b As the idolaters have certain chief

idols, who are as patrons (as were

these Baalim) so have they others

which are inferior and do represent the great

idols.

c Or, made them

pass through the fire, as chap. 33. 6.

Levit. 18. 21.

d Ebr. a great

captive.

e Who was king

of Israel.

f Ebr. sonnes of

strength.

g Or, tyrant.

h Thus by the just

judgement of God,

Israel destroyed

Judah.

i For they thought

they had overcome

them by their

own valiantesse,

and did not con-

sider that God had

delivered them into

their hands, because

Judah had offended

him.

f May not God af-

flict you with you

for your finnes as

he hath done these

men for theirs,

seeing you are

greater?

g Which tribute

was now greatest,

and had most au-

thoritic.

h God will not

suffer this sinne,

which we commit

against him, to be

unpunished.

i Whose names

were rehearsed be-

fore, verse 12.

k Either for their

wounds or wear-

nesse.

l To them of the

tribe of Judah.

m To Tilgath

Pileeser and those

kings that were un-

der his dominion,

2. King. 16. 7.

A HAZ was twenty years old when he began to reigne, and reigned sixteen yeeres in Jerusalem, and did not uprightly in the sight of the Lord, like David his father.

2 But he walked in the wayes of the kings of Israel, and made even molten images for Baalim.

3 Moreover he burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the high places, and on hills, and under every greene tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they smote him, and tooke of his many prisoners, and brought them to Damascus: and he was also delivered into the hand of the king of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Remaliah slew in Judah fixscore thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim slew Maaseiah the kings sonne, and Azikam the governour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, two hundred thousand of women, sonnes and daughters, and caried away much spoile of them, and brought the spoile to Samaria.

9 But there was a Prophet of the Lord, (whose name was Oded) and hee went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers is wroth with Judah, hee hath delivered them into your hand, and ye have slaine them in a rage, that reacheth up to heaven.

10 And now yee purpose to keepe under the children of Judah and Jerusalem, as servants and handmaidens unto you, but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare mee, and deliver the captives againe, which yee have taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Jehohanan, Berechiah the sonne of Meshillemoth, and Jehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood up against them that came from the warre.

13 And said unto them, Bring not into the captives hither; for this shall be a sinne upon us against the Lord: yee intend to adde more to our finnes and to our trespass, though our trespass be great, and the fierce wrath of God is against Israel.

14 So the army left the captives and the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose up and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meate, and gave them drinke, and anoynted them, and caried all that were feeble of them upon asses, and brought them to Jericho the city of Palme-trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send unto the kings of Asshur to helpe him.

17 (For the Edomites came moreover, and

flew of Judah, and caried away captives.

18 The Philistims also invaded the cities in the low-countrey, and toward the South of Judah, and tooke Bethshemesh, and Ajalon, and Gederoth, and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Judah, because of Ahaz king of Israel, for he had brought vengeance upon Judah, and had grievously transgressed against the Lord.)

20 And Tilgath Pileeser king of Asshur came unto him, who troubled him and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord, and out of the kings house and of the princes, and gave unto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more against the Lord, (this is king Ahaz.)

23 For hee sacrificed unto the gods of Damascus, which plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice unto them, and they will helpe mee: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut up the doores of the house of the Lord, and made him altars in every corner of Jerusalem.

25 And in every city of Judah he made high places to burne incense unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his wayes first and last, behold, they are written in the booke of the Kings of Judah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city of Jerusalem, but brought him not unto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduerteth the Levites of the corruption of religion. 12 The Levites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Levites sing praises. 31 The obligation of the people.

HEZEKIAH began to reigne, when he was five and twenty yeeres old, and reigned nine and twenty yeeres in Jerusalem: and his mothers name was Abijah the daughter of Zechariah.

2 And hee did uprightly in the sight of the Lord, according to all that David his father had done.

3 He opened the doores of the house of the Lord in the first yeare, and in the first moneth of his reigne, and repaired them.

4 And hee brought in the Priests and the Levites, and gathered them into the East-street.

5 And said unto them, Heare me, ye Levites: sanctifie now your selves, and sanctifie the house of the Lord God of your fathers, and carry forth the filthinesse out of the Sanctuary.

6 For our fathers have trespassed and done evil in the eyes of the Lord our God, and have forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They have also shut the doores of the porch, and quenched the lampes, and have neither burnt incense, nor offered burnt-offerings in the Sanctuary unto the Lord God of Israel.

8 Wherefore the wrath of the Lord had bin

Hee meant Judah, because Ahaz forsooke the Lord and sought help of the idols, which of Israel taken for Judah, Chap. 11. 14.

2. King. 16. 1.

As hee fully supposed,

p Thus the wicked

measure Gods

favour by propo-

ritie and adversity

for if idolaters

profer, they make

their idolatrie,

not considering

that God punish-

eth them for sinne

whom he serveth,

and giveth his

emies good success

for a time, when

afterward he will

destroy.

Or, Judah and

Benjamin.

Or, in Jerusalem.

q They buried

him not in the city

of David, where

were the sepulchres

of the kings.

1. Kings 11. 1.

Or, Abi.

Which Ahaz did

shut up, Chap. 11.

24.

This is a notable

example for all

princes, first to

establish the pure

religion of God,

and to prevent

that the Lord may

be honoured and

served aright.

c Meaning, all the

idols, altars,

groves and what-

soever was com-

mitted in their so-

crifice, and when

with the Temple

was polluted.

d Hee would

religion in the

cause of all Gods

plagues.

Exod. 22.

on Judah and Jerusalem: and he hath made them a scattering, a desolation, and an hissing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wives are in captivitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may turne away his fierce wrath from us.

11 Now my sonnes, be not deceived: for the Lord hath chosen you to stand before him, to serve him, and to be his ministers, and to burne incense.

12 ¶ Then the Levites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Jehaleel: and of the Gerthionites, Joab the sonne of Zimmah, and Eden the son of Joab:

13 And of the sonnes of Elizaphan, Shimri, and Jehiel: and of the sonnes of Afaph, Zechariah, and Mattaniah,

14 And of the sonnes of Heman, Jehiel, and Shimei: and of the sonnes of Jedathun, Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, and by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner-parts of the house of the Lord, to cleanse it, & brought not all the uncleanness that they found in the Temple of the Lord, into the court of the house of the Lord: and the Levites tooke it, to carie it out unto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shewbread-table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, have we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king rose early, and gathered the princes of the city, and went up to the house of the Lord.

21 And they brought seven bullockes, and seven rammes, and seven lambs, and seven he-goats for a sinne-offering for the kingdome, and for the sanctuary, and for Judah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests received the blood, and sprinkled it upon the altar: they slew also the rammes, and sprinkled the blood upon the altar, and they slew the lambes, and they sprinkled the blood upon the altar.

23 Then they brought the hee-goates for the sinne-offering before the king and the Congregation, and they layd their hands upon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt-offering, and the sinne-offering.

25 He appointed also the Levites in the house of the Lord with cymbals, with viols, and with harpes, according to the commandment of David, and Gad the kings Seer, and Nathan the Prophet: for the commandment was by the hand of the Lord, and by the hand of his Prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the Lord began with the trumpets, and the instruments of David king of Israel.

28 And all the congregation worshipped, singing a song, and they blew the trumpets: all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes commanded the Levites to praye the Lord with the words of David, and of Afaph the Seer. So they prayed with joy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now yee have consecrate yourselves to the Lord: come neere and bring the sacrifices and offerings of prayse into the house of the Lord. And the Congregation brought sacrifices and offerings of praises, and every man that was willing in heart offered burnt-offerings.

32 And the number of the burnt-offerings, which the Congregation brought, was seventy bullockes, an hundreth rammes, and two hundreth lambs: all these were for a burnt-offering to the Lord:

33 And for sanctification fixe hundreth bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt-offerings: therefore their brethren the Levites did helpe them, till they had ended the worke, and untill other Priests were sanctified: for the Levites were more upright in heart to sanctifie themselves then the Priests.

35 And also the burnt-offerings were many, with the fat of the peace-offerings and the drink-offerings for the burnt-offering: so the service of the house of the Lord was set in order.

36 Then Hezekiah rejoiced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passover by the kings commandment. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Levites bless the people.

And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Jerusalem to keepe the Passover in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enough sanctified, neither was the people gathered to Jerusalem.

4 And

* 1. Chron. 16, 4.

1 This thing was not appointed of man, but it was the commandment of God.

m This Psalm which David had appointed to be sung for thanksgiving. n Which David had appointed to praye the Lord with.

o With that Psalm whereof mention is made. 1. Chron. 16, 8.

p Ebr. filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion.

* Levit. 3, 2, 3. r He sheweth that religion cannot proceede except God touch the heart of the people.

a Meaning, all Israel, whom Tigath-Pileaser had not taken away into the captivity, 2. King. 15, 29. b Though they ought to have done it in the first moneth, as Exod. 12, 18. Num. 9, 3. yet if any were not cleane: or els had a long journey that they might deferre it unto the second moneth, as Num. 9, 10, 11.

Or, a nodding of the head and mockery.

Or, it is in mine heart. e He prooveth by the judgements of God upon those that have contemned his word, that there is no way to escape his plagues, but by conforming themselves to his will. f Num. 18, 6.

Or, concerning the things of the Lord. f From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

Or, table where the bread was set in order.

h By this manner of speech the Hebrews meant a certaine diligence and speed to do a thing: and when there is no delay.

i Levit. 4, 14. j For without sprinkling of blood nothing could be sanctified, Heb. 9, 1. Exod. 24, 8.

k That is, the King and the Elders, as Levit. 4, 15, for they that offered a sinne-offering, must lay their hands upon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29, 10.

c From one end of the land to the other, North and South.
d In such sort and perfection as God had appointed.

e He will have compassion on them, and preserve them.

f Submit your selves to the Lord, and rebell no more.

g God will not only preserve you, but through your repentance restore your brethren, which for their sinnes he gave into the hands of the enemies.

h Though the wicked mocke at the servants of God, by whom he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooveth their heart, and the other are left to themselves.

k Which declareth that we must put away those things wherewith God is offended, before wee can serve him aright.

l Seeing their own negligence (who should have bene most prompt) and the readiness of the people, Chap. 19. 36.

m To wit, of the Lambe of the Paschever.

n He knew that faith and sinceritie of heart was more agreeable to God, then the observation of the ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice but of ignorance.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Israel from Beerseba even to Dan, that they should come to keepe the Paschever unto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King and his Princes, thorowout all Israel and Judah, and with the commandement of the King, saying, Ye children of Israel, turne againe unto the Lord God of Abraham, Izhak, and Israel, and hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as yee see.

8 Be not yee now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne unto the Lord, your brethren and your children shall finde mercie before them that led them captives, and they shall returne unto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee convert unto him.

10 ¶ So the posts went from city to city thorow the land of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorne and mocked them.

11 Nevertheless, divers of Asher, and Manasseh, and of Zebulun, submitted themselves, and came to Ierusalem.

12 And the hand of God was in Judah, so that he gave them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the unleavened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the altars that were in Ierusalem, and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the paschever the fourteenth day of the second moneth: and the Priests and Levites were askamed, and sanctified themselves, and brought the burnt-offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood received of the hands of the Levites.

17 Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of the Paschever for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselves, yet did eat the Paschever, as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee

be not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the unleavened bread seven dayes with great joy, and the Levites, and the priests prayed the Lord day by day, singing with loud instruments unto the Lord.

22 And Hezekiah spake comfortably unto all the Levites that had good knowledge to sing unto the Lord: and they did eate in that feast seven dayes, and offered peace-offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven dayes. So they kept it seven dayes with joy.

24 For Hezekiah king of Iudah had given to the Congregation a thousand bullockes, and seven thousand sheepe. And the princes had given to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah rejoiced with the Priests and the Levites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great joy in Ierusalem: for since the time of Salomon the sonne of David king of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Levites arose, and blessed the people, and their voyce was heard, and their prayer came up unto heaven, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Levites. 4 And provideth for their living. 13 He ordaineth overseers to distribute to every one his portion.

AND when all these things were finished, all Israel, that were found in the cities of Judah, went out and brake the images, and cut downe the groves, and brake downe the high places, and the altars thorowout all Judah and Benjamin, in Ephraim also and Manasseh, until they had made an end: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites by their turnes, every man according to his office, both Priests and Levites for the burnt-offerings and peace-offerings, to minister and to give thanks, and to praye in the gates of the tents of the Lord.

3 (And the kings portion was of his owne substance for the burnt-offerings, even for the burnt-offings of the morning and of the evening, and the burnt-offerings for the Sabbaths, and for the new moones and for the solemne feastes, as it is written in the Law of the Lord)

4 Hee commanded also the people that dwelt in Ierusalem, to give a part to the priests and Levites, that they might be encouraged in the law of the Lord.

5 ¶ And when the commandment was spread, the children of Israel brought abundance of first fruits, of corne, wine, and oyle, and hony.

o That is, did accept them as purified.

p Ebr. spake to the heart.

p This great liballitie declared how King, prince, and all they to whom God hath given wherewith ought to be most ready to bestow in feasting Gods glory.

q According to the which is written, Num. 6. 12. who they should distribute the people.

a According to the commandment of the Lord, Deut. 25. 1. John 7. 1. 2. Mach. 12. 40. b That is, all day which came in the Paschever.

c That is, the Temple, where they assembled at their tent.

d Num. 18. 11. d The tithes and first fruits for the maintenance of the Priests had Levites. e That the Levites might not be envied, but that they might be encouraged in the law of the Lord. f Or, portion.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate unto the Lord their God, and layd them on many heapes.

7 In the third moeth they began to lay the foundation of the heaps, and finished them in the seventh moeth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chief Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have eaten, and have been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them.

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and over them was Conaniah the Levite the chiefe, and Shemei his brother the second.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were overseers: by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Levite, porter toward the East, was over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Jehuza, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small;

16 Their dayly portion: besides their generation, being males from three yeares old and above, even to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Levites from twenty yeares old and above, according to their charge in their courses.

18 And to the generation of all their children, their wives, and their sonnes, and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron the Priests, which were in the fields and suburbs of their cities, in every city the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly before the Lord his God.

21 And in all the works that he began for the service of the house of God, both in the law and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib invadeth Judah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians: and the king is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

After these things faithfully described, Saneherib king of Ashtur came and entered into Judah, and besieged the strong cities, and thought to winne them for himself.

2 When Hezekiah saw that Saneherib was come, and that his purpose was to fight against Jerusalem,

3 Then hee tooke counsell with his princes and his nobels, to stoppe the water of the fountains without the city: and they did helpe him.

4 So many of the people assembled themselves, and stoppt all the fountains, and the river that ranne through the mids of the countrey, saying, Why should the kings of Ashtur come, and finde much water?

5 And hee tooke courage, and built all the broken wall, and made up the towers, and another wall without, and repaired a Millo in the city of David, and made many darts and shields.

6 And he set captaines of warre over the people, and assembled them to him in the broad place of the gate of the city, and spake comfortably unto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the king of Ashtur, neither for all the multitude that is with him: for there be more with us, then is with him.

8 With him is an arme of flesh, but with us is the Lord our God for to helpe us, and to fight our battels: Then the people were confirmed by the words of Hezekiah king of Judah.

9 ¶ After this did Saneherib king of Ashtur send his servants to Jerusalem (while he was against Lachish, and all his dominion with him) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Saneherib the king of Ashtur, wherein doe ye trust, that ye will remaine in Jerusalem, during the siege?

11 Doeth not Hezekiah entise you to give over your selves unto death by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Ashtur?

12 Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah, and Jerusalem, saying, Ye shall worship before one altar, and burne incense upon it?

13 Know yee not what I and my fathers have done unto all the people of other countreys? were the gods of the nations of other lands able to deliver their land out of mine hand?

14 Who is hee of all the gods of those nations (that my fathers have destroyed) that could deliver his people out of mine hand; that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor seduce you after this sort, neither beleve ye him: for none of all the gods of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliver you out of mine hand?

¶ 2. King. 18, 19. Isa. 36, 1. Eccles. 48, 18.

† Ebr. breake them up. * Ebr. face.

* Ebr. he was strengthened.

a He made a double wall. b Read 2 Sam. 5, 9. c Some read, swords or daggers. ¶ Ebr. he spake to their heart.

¶ 2. King. 6, 16.

d That is, the power of man. e This declareth that Hezekiah did ever put his trust in God, and yet made himself strong and used lawfull meanes, least he should seeme to tempt God. * 2. King. 18, 17. f While he besieged Lachish.

g Thus the wicked put no difference between true religion and false gods and idoles: for Hezekiah onely destroyed idolatry, and placed true religion. Thus the Papists slander the servants of God: for when they destroy idolatry, they say that they abolish religion. h This is his blasphemie, that hee will compare the living God to vile idoles. i When man hath prospered, hee swellth in pride, and thinketh himself able to resist and overcome even God himself.

k Herein wee see that when the wicked speake evill of the servants of God, they care not to blaipeme God himself: for if they feared God, they would love his servants.
l Their words are written, 2. King. 18. 19.

m Which were invented, made and authorized by man.
n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundred fourescore and five thousand, as 2. King. 19. 35. 36.

p Ebr. with shame of face.

q Meaning, Adramelech, and Sazer his sonnes.

r Or, governer.

s Thus after trouble God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

t 2. King. 20. 1.

u Isai. 38. 1.

v To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteen yeeres.

w He was lifted up with the pride of his victory and treasures, and sheweth them for an ostentation to the ambassadours of Babylon.

x Or, ranges and partitions.
y Or, racks.

z Which also was called Siloe, whereof mention is made Isa. 8. 6. John 9. 7.
a Here wee see the cause, why the faithfull are tempted, which is to trie whether they have faith or no, and that they may see the presence of God, who suffereth them not to be overcome by tentations, but in their weaknesse ministereth strength.

16 And his servants spake yet more against the Lord God, and against his * servant Hezekiah.

17 Hee wrote al letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countries could not deliver their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cryed with a loud voyce in the Jewes speech unto the people of Jerusalem that were on the wall, to feare them and to astonish them, that they might take the city.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, even the * works of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amos * prayed against this and cryed to heaven.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes and * captaynes of the hoste of the king of Asshur: so he returned * with shame to his owne land. And when he was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saved Hezekiah and the inhabitants of Iernsalem from the hand of Sanherib king of Asshur, and from the hand of all other, and * maintained them on every side.

23 And many brought offerings unto the Lord to Iernsalem, and presents to Hezekiah king of Iudah, so that hee was q magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke unto the death, and prayed unto the Lord, who spake unto him, and gave him r a signe.

25 But Hezekiah did not render according to the reward bestowed upon him: for his heart f was lift up, and wrath came upon him, and upon Iudah and Iernsalem.

26 Notwithstanding Hezekiah humbled himself (after that his heart was lifted up) he and the inhabitants of Iernsalem, and the wrath of the Lord came not upon them in the dayes of Hezekiah.

27 Hezekiah also had exceedingly much riches and honour, and he gate him treasures of silver and of golde, and of precious stones, and of sweete * odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stables for all beasts, and * rows for the * stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had given him substance exceeding much.

30 The same Hezekiah also stopped the upper water-springs of t Gihon, and let them streight underneath toward the city of David West-ward: so Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent unto him to enquire of the wonder that was done in the land, God left him to * trie him, and to know all that was in his heart.

32 Concerning the rest of the acts of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet the sonne of Amos, in the booke of the kings of Judah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes

of David: and all Judah and the inhabitants of Iernsalem did him honour at his death, and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is delivered. 14 He abomineth idolatry. 16 and setteth up true religion. 20 He dieth, and Amon his sonne succeedeth. 24 Whom his evill servants slay.

Manasseh was twelve yeeres olde, * when hee began to reigne, and he reigned five and fiftie yeeres in Iernsalem:

2 And hee did evill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set up altars for Baalim, and made groves and worshipped all the hoaste of the heaven, and served them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, * In Iernsalem shall my Name be for ever.

5 And hee built altars for all the hoaste of the heaven in the two courts of the house of the Lord.

6 * And hee caused his sonnes to passe through the fire in the valley of Ben-hin-nom: hee gave himself to witchcraft and to charming, and to forcerie, and he used them that had faminar spirits, and sooth-sayers: hee did very much evill in the sight of the Lord to anger him.

7 Hee pur also the carved image, which hee had made, in the house of God: whereof God had said to David and to Salomon his sonne, * In this house and in Iernsalem, which I have chosen before all the tribes of Israel, will I put my Name for ever.

8 Neither will I * make the foote of Israel to remooove any more out of the land which I have appointed for your fathers, so that they take heede, and doe all that I have commanded them, according to the Law and statutes and judgements by the b hand of Moses.

9 So Manasseh made Judah and the inhabitants of Iernsalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 * And the Lord spake c to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought upon them the captains of the hoaste of the king of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, and humbled himself greatly before the God of his fathers.

13 And prayed unto him: and God was d entreated of him, and heard his prayer, and brought him againe to Iernsalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall without the city of David, on the West-side of e Gihon in the valley, even at the entry of the fish-gate, and compassed about f Ophel, and raised it very high, and put captains of warre in all the strong cities of Judah.

15 And hee tooke away the strange gods and the

1. a. King. 21. 1.

1. Deut. 10. 9.

1. a. King. 21. 4.

1. Jerem. 34. 14.

2. a. King. 17. 14.

1. a. King. 21. 4.

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the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the citie.

16 Also hee prepared the altar of the Lord, and sacrificed thereon peace-offerings, and of thanks, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but unto the Lord their God.

18 Concerning the rest of the acts of Manasseh, and his prayer unto his God, and the words of the Seers, that spake unto him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer, and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built hie places, and set groves and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his sonne reigned in his stead.

21 Amon was two and twentie years old, when he began to reigne, and reigned two years in Jerusalem.

22 But he did evill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and served them.

23 And hee humbled not himself before the Lord, as Manasseh his father had humbled himself: but this Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Josiah his sonne King in his stead.

CHAP. XXXIV.

1 Josiah destroyed the idoles. 8 And restoreth the Temple. 14 The book of the Law is found. 21 Hee sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 Hee maketh a covenant with God.

Josiah * was eight years old when he began to reigne, and hee reigned in Jerusalem one and thirtie years.

2 And hee did uprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeare of his reigne (when he was yet a child) he began to seek after the God of David his father: and in the twelfth yeare he began to purge Judah, and Jerusalem from the hie places, and the groves, and the carved images, and molten images.

4 And they brake down in his sight the altars of Baalim, and he caused to cut down the images that were on high upon them: hee brake also the groves, and the carved images and the molten images, and stampd them to powder, and throwed it upon the graves of them that had sacrificed unto them.

5 Also hee burnt the bones of the Priests upon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, even unto Naphtali, with their maules they brake all round about.

7 And when he had destroyed the altars, and

the groves, and had broken and stamped to powder the images, and had cut down all the idoles throughout all the land of Israel, he returned to Jerusalem.

8 Then in the eighteenth yeare of his reigne, when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah and Maasseiah the governour of the citie, and Joah the sonne of Joahaz the Recorder to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they delivered the money that was brought into the house of God, which the Levites that kept the doores, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should do the work, and had the oversight in the house of the Lord: and they gave it to the workmen that wrought in the house of the Lord to repaire and amend the house.

11 Even to the workmen and to the builders gave they it to buy hewed stone and timber for couples, and for beams of the houses, which the kings of Judah had destroyed.

12 And the men did the work faithfully, and the overseers of them were Jahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Levites all that could skill of instruments of musick.

13 And they were over the bearers of burdens, and them that set forward all the workmen in every work: and of the Levites were scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chancellor, I have found the book of the Law in the house of the Lord: and Hilkiah gave the book to Shaphan.

16 And Shaphan caried the book to the King, and brought the King word againe, saying, All that is committed to the hand of thy servants, that doe they.

17 For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and to the hands of the workmen.

18 Also Shaphan the chancellor declared to the King, saying, Hilkiah the Priest hath given me a book, and Shaphan read it before the King.

19 And when the King had heard the words of the Law, he tare his cloathes.

20 And the King commaunded Hilkiah and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the chancellor, and Asaiah the kings servant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is fallen upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of

* 2.Kings 22,5.

|| Or, they returned to Jerusalem.
e Meaning, Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.
g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they received, 2.Kings 22,7,9.

h Read 2.Kings 22,8.

i For the King was commaunded to have continually a copy of this book, and to read therein day and night, Deut. 17, 18.

k For sove that the word of God had been so long suppressed and the people kept in ignorance, considering also the curses contained therein against the transgressours.
l Thus the godly do not onely lament their own finnes, but also that their fathers and predecessours have offended God.
|| Or, T. kaah.

Which Salomon had caused to be made.

Theyby ignorance they were deceived, thinking it nothing to keep the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

Which hee said that it is not contained in the Bible, yet because it is here mentioned and is written in the Greek, we have placed it in the end of this book.

Or, Hozai. k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.
e 2.Kings 21,23.

2.Kings 22,1.

a He followed David in all points that he followed the Lord.

b When he was but sixene years old hee showed himself zealous of Gods glory, and at twentie years old hee abolished idolatry, and restored the true religion.

c Which sheweth that he would see the reformation with his own eyes.
d Read 2.Kings 23,16.

e This great zeale of this godly King the holy Ghost setteth forth as an example and pattern to other kings and rulers, to teach them what God requieth of them.

neither did all the kings of Israel keepe such a pas-
seover as Josiah kept, and the Priests and the Le-
vites, and all Judah, and Israel that were * present,
and the inhabitants of Jerusalem.

19 This Paffeover was kept in the eighteenth
yeere of thereigne of Iofiah.

20 ¶ After all this, when Jofiah had prepared the Temple, Necho king of Egypt came up to fight against **Carchemish** by **Perath**, and Jofiah went out against him.

21 But he sent messengers to him, saying, What have I to doe with thee, thou king of Judah: *I come not against thee this day, but against the house* # *of mine enemy, and God commanded me to make haste: leave off to come against God, which is with me, lest he destroy thee.*

32 But Jofiah would not turne his face from him, but ¹ changed his apparell to fight with him, and hearkened not unto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23. And the shooters shot at king Josiah : then the king said unto his servants, Carry me away, for I am very sicke.

24 So his servants took him out of that char-
 ter, and put him in the second charter which hee
 bad, and when they had brought him to Jerusa-
 lem, he died, and was buried in the sepulchres of
 his fathers: and Judah and Jerusalem = mourned
 for Iosiah.

25 And Jeremiah lamented for Josiah, and all singing men and singing women mourned for Josiah in their lamentations to this day, and made the same for an ordinance unto Israel : and behold, they be written in the ²⁶ Lamentations.

26 Concerning the rest of the actes of Josiah, and his good effects, *being* as it was written in the Law of the Lord.

27 And his deedes first and laſt, behold, they are written in the booke of the Kings of Iſrael, and Iudah.

CHAP. XXXVL

1 After Iosiah reigneth Iehozabaz. 4 After Iehozabaz
Iehoiakim. 8 After him Iehoiachin. 11 After him Ze-
14. 17 In whose time all the people were carry-
ed away to Babel for contemning the admonition of the Pro-
phets. 22 and were restored againe the seventh yeere
after by king Cyrus.

THen the people of the land tooke Jehoahaz the sonne of Josiah, and made him King in his fathers stead in Ierusalem.

2 Jehoahaz was three and twentie yeeres olde when he began to reigne, and hee reigned three moneths in Ierusalem.

3 And the king of Egypt tooke him away at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim, and Necho rooke Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was five and twentie yeeres olde
when hee began to reigne, and hee reigned eleven
yeeres in Ierusalem, and did e evill in the sight of
the Lord his God.

6 Against him came up Nebuchad-nezzar king of Babel, and bound him with chains to carie him to Babel;

7) Nebrachad-nezzar, also *caried of the ves-

sels of the house of the Lord to Babel, and put
them in his temple at Babel.

8 Concerning the rest of the actes of Jehoiakim, and his abominations which hee did, and that which was found upon him, behold, they are written in the booke of the kings of Israel and Judah, and Jehoiachin his sonne reigned in his stead.

9 9 Jeholachin was eight yeeres olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did evill in the sight of the Lord.

10 And when the yere was out, king Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and hee made Zedekiah his brother king over Judah and Jerusalem.

11 Zedekiah was one and twenty yeeres olde when hee began to reigne, and reigned eleven yeeres in Ierusalem.

12. * And he did evil in the sight of the Lord his God, and humbled not himself before Jeremiah the Prophet at the commandment of the Lord.

13 But he rebelled moreover against Nebuchad-nezzar, which had caused him to swear by God: and he denied his neck and made his heart obdurate; that he might not return to the Lord God of Israel.

174 All the chiefs of the Priests also and of the people repented wonderfully, according to all the abominations of the heathen; and pointed the house of the Lord which hee had sanctified in Jerusalem.

15 Therefore the Lord God of their Fathers
sent to them by his messengers, rising early
and sending: for he had compassion on his people,
and on his habitation.

16 But they mocked the messengers of God,
and despised his words, and misused his Prophets,
untill the wrath of the Lord arose against his peo-
ple, and till there was no remedie.

17 For he brought upon them the king of the Caldeans, who slew their young men with the sword: **h** in the house of their Sanctuary, and spared neither young man nor virgin, ancient, nor aged, **G**od ⁱ gave all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these carried hee to Babel,

19 And they burnt the house of God, and brake
downe the wall of Ierusalem, and burnt all the
palaces thereof with fire: and all the precious vessels
thereof, to destroy all.

20 And they that were left by the sword, carried he away to Babel, and they were servants to him, and to his sonnes, untill the kingdome of the Persians had rule;

21 To fulfill the words of the Lord by the mouth of Jeremiah untill the land had her fill of her Sabbaths : for all the dayes that mee lay desolate, I kept Sabbath, to fulfill severie years.

22 ¶ But in the ^m first year of Cyrus king
of Persia (when the word of the Lord, *spoken*

...k When Cyrus King of Persia had made

Who threatened the vengeance of God and to wit
he called the Sabbaths or rest of the land. Jerem. 17, 24. 19. Jos.
Ezdr. 3, 10. m. In the first year that hec reigned over d

d He meaneth superstitious marks which were found upon his body, when he was dead, which thing declared how deeply idolatry was rooted in his heart, seeing he bare the marks in his flesh.

That is, he began
his reigne at eight
yeeres olde, and
reigned ten yeeres
when his father
was alive, and after
his fathers death,
which was the
eighteenth yeare of
his age he reigned
alone three mo-
neths and ten
dayes.

* 1. King, 24, 27, 27.
Jerem. 2: 2

11 For by the hand
of his

f By this phrase
the Scripture mean-
eth, oftentimes, and
diligently, as Jerem
11, 7. and 25, 3. and
26, 5. and 32, 33.
g Till God could
no longer suffer
their finnes, but
must needs punish
them.

Whither they
fled, thinking to
have bene saved
for the holinesse
thereof.

i Which is not
because God ap-
prooveth him,
which yet is the
minister of his
justice, for because
God would by
his just judgement
punish this people:
for this king was
led with ambition
and vaine glory,
whereunto were
joyned furie and
cruelly: therefore
his worke was
condemnable, not-
withstanding it
was just and holy
on Gods part, who
used this wicked
instrument to de-

the Babylonians sub-
duces captivity, which

Caldeas, Bira, I, 1,

by the mouth of Jeremiah, was finished) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation through all his Kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heaven given me, and he hath ^a commanded me to build him an house in Jerusalem, that is in Judah. Who is among you of all his people, with whom the Lord his God ^{is} let him goe up.

^a God had so forewarned by his Prophet above an hundred years before Cyrus was anoynted: so called, because God used his service for a time to deliver his Church.

The prayer of Manasseh King of the Jewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

^a Thou hast promised that repentance shall be the way for them to returne to thee. ^b Hee speaketh this in comparison of himself, and those holy fathers which have their commendation in the Scriptures, so that in respect of himself, he calleth their finnes nothing, but attributeth unto them righteousness.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heaven and earth with all their ornament; which hast bound the sea by the word of thy commandment, which hast shut up the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Majestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised ^a repentance and forgiveness to them that sinne against thee, and so thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not ^b sinned against thee, but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sand of the sea. My transgres-

sions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heavens for the multitude of mine unrighteousnesse. I am bowed downe with many yron bands, that I cannot lift up mine head, neither have any release. For I have provoked thy wrath, and done evill before thee. I did not thy will, neither kept I thy commandments. I have set up abominations, and have multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever by reserving evill for me, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt save mee that am unworthy, according to thy great mercy: therefore I will praye thee for ever all the dayes of my life: for all the power of the heavens praye thee, and thine is the glory for ever and ever, Amen.

E Z R A.

THE ARGUMENT.

AS the Lord is ever mercifull unto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised under the crosse, that they might contemne the world, and aspire unto the heavens: so after that he had visited the Jewes, and kept them now in bondage sevenie yeares in a strange countrey among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them up a deliverer, and moved both the heart of the chief ruler to pity them, and also by him punished such, which had kept them in servitude. Notwithstanding, lest they should growe into a contempt of Gods great benefites, hee keepeth them still in exercise, and raised domesticall enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Jerusalem the sixth yeare of Darius, who succeeded Cyrus, that is, about fiftie yeares after the returne of the first under Zerubbabel, when the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

^a Cyrus sendeth against the people that was in captivity, ^b and refresheth them their holy vessels.

NOW in the first yeare of Cyrus King of Persia (that the word of the LORD, spoken by the ^b mouth of Jeremiah might be accomplished) the Lord stirred up the spirit of Cyrus King of Persia, and hee

made a proclamation thorow all his kingdome, and also by writing, saying,

2 Thus saith Cyrus King of Persia, The Lord God of heaven hath given mee ^d all the kingdomes of the earth, and he had commanded me to build him an house in Jerusalem, which is in Judah.

3 Who is hee among you of all his people with whom his God ^{is} let him goe up to Jerusalem which is in Judah, and build the house of the

^d For hee was chief Monarch, and had many nation under his dominion, which this beareth King confessed to have received of the Lord God.

^a 2 Chron. 36. 22. 1. Esdras 2. 1.

Jerem. 25. 12. and 29. 10.

^a After that hee and Darius had wonne Babylon.

^b Who promised them deliverance after that seventy yeares were past, Jerem. 25. 11.

^c That is, moved him, and gave him heart.

the Lord God of Israel: he is the God, which is in Jerusalem.

4 And every one that remaineth in any place (where he sojourneth) let the men of his place relieve him with silver and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Jerusalem.

5 Then the chief fathers of Judah and Benjamin, and the Priests and Levites rose up, with all them whose spirit God had raised to go up, to build the house of the Lord which is in Jerusalem.

6 And all they that were about them, strengthened their hands with vessels of silver, with gold, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Jerusalem, and had put them in the house of his god.

8 Even then did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them unto Sheshbazzar the Prince of Judah.

9 And this is the number of them, thirty basons of gold, a thousand basins of silver, nine and twentie knives.

10 Thirty boules of gold, and of silver boules of the second sort, four hundred and ten, and of other vessels, a thousand.

11 All the vessels of gold and silver were five thousand and four hundred. Sheshbazzar brought up all with them of the captivity that came up from Babel to Jerusalem.

CHAP. II.

The number of them that returned from the captivity.

These * also are the sonnes of the province that went up out of the captivity (whom Nebuchadnezzar king of Babel had carried away unto Babel) and returned to Jerusalem, and to Judah, every one unto his city.

2 Which came up with Zerubbabel, to wit, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel was,

3 The sonnes of Paroth, two thousand, an hundred and sevenie and two:

4 The sonnes of Shephatiah, three hundred and sevenie and two.

5 The sonnes of Arath, seven hundred, and sevenie and five:

6 The sonnes of Phaath Moab, of the sonnes of Jeshua, and Joab, two thousand, eight hundred and twelve:

7 The sonnes of Elam, a thousand, two hundred and four and fiftie:

8 The sonnes of Zattu, nine hundred and five and fourie:

9 The sonnes of Zaccai, seven hundred and threescore:

10 The sonnes of Bani, six hundred and two and fourie:

11 The sonnes of Bebai, six hundred, and three and twentie.

12 The sonnes of Azgad, a thousand, two hundred and two and twentie:

13 The sonnes of Adonikam, six hundred, threescore and six:

14 The sonnes of Bigvai, two thousand, and six and fiftie:

15 The sonnes of Adin, four hundred and four and fiftie:

16 The sonnes of Ater of Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, an hundred and twelve:

19 The sonnes of Hashtum, two hundred, and three and twentie:

20 The sonnes of Gibbar, ninetie and five:

21 The sonnes of Berth-helem, an hundred and three and twentie:

22 The men of Netophah, six and fiftie:

23 The men of Anathoth, an hundred and eight and twentie:

24 The sonnes of Azmaveth, two and fourtie:

25 The sonnes of Kirjath-arim, of Chephirah: and Beroth, seven hundred and three and fourtie:

26 The sonnes of Haramah and Gaba, six hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred and three and twenty:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundred and six and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred and four and fiftie:

32 The sonnes of Harim, three hundred and twentie:

33 The sonnes of Lord-hadid, and Ono, seven hundred and five and twenty:

34 The sonnes of Iericho, three hundred and five and fourty:

35 The sonnes of Senaah, three thousand six hundred and thirty:

36 The Priests: of the sonnes Iedaiah of the house of Ieshua, nine hundred and sevenie and three.

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundred and seven and fourty:

39 The sonnes of Harim, a thousand and sevenie.

40 The Levites, the sonnes of Jeshua, and Kadmiel of the sonnes of Hadaviah, seventy and four.

41 The Singers: the sonnes of Asaph, an hundred and eight and twenty.

42 The sonnes of the porters: the sonnes of Shalum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Harita, the sonnes of Shobai: all were an hundred and nine and thirry.

43 The Nethinims: the sonnes of Ziha, the sonnes of Hapupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Radon,

45 The sonnes of Lebanah, the sonnes of Hagab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Sham-lai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzzah, the sonnes of Paseah, the sonnes of Bezai,

e Which were of the posteritie of Hezekiah.

f That is, inhabitants, for so this word (some) signifieth when it is joynted with the names of places.

g Before he hath declared the two tribes of Judah and Benjamin, and now cometh to the tribe of Levi, and beginneth at the Priests.

h The Levites.

i The Singers.

j The Porters.

k So called, because they were given to the Temple, to cut wood and bear water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this use by Jeshua, John 9:13.

50. The

Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention. 2. Sam. 17. 27. and 19. 31. and because the Priests office was had in contempt, these would have changed their estate by their name, and so by Gods just judgement lost both the estimation of the world and the dignity of their office.

l This is a Chalde name, and signifieth him that hath authority over others.

m Reade Exod.

n Which mount to, of our money, 24826. li. 13. shill. 4. d. esteeming the French crowne at 6 shill. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called, minae, and conteine a piece two markes, so 50000 minae make 50000 franks, which mount to of our money 69666 li. 13. shill. 4. d. so that the whole summe was 94493. lib. 6. shill. 5. d.

* 1. Esdr. 5. 47. a Called Tishri, which answereth to part of September and part of October.

50 The sonnes of Amiah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbak, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sifara, the sonnes of Thamah,

54 The sonnes of Nezia, the sonnes of Hatipha,

55 The sonnes of Salomons servants: the sonnes of Sorai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami,

58 All the Nethinims, and the sonnes of Salomons servants were three hundred ninerie and two.

59 And these went up from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their fathers house and their seed, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah the sonnes of Nekoda; six hundred and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And Tirshatha said unto them, that they should not eate of the most holy thing, till there rose up a Priest with Urim and Thummim.

64 The whole Congregation together was two and fourtie thousand, three hundred and threescore.

65 Beside their servants and their maides: of whom were seven thousand, three hundred and seven and thirty: and among them were two hundred fingring-men and fingring-women.

66 Their horses were seven hundred, and fixe and thirtie; their mules; two hundred, and five and fourtie.

67 Their camels foure hundred, and five and thirtie; their asses, fixe thousand; seven hundred and twentie.

68 And certaine of the chief fathers, when they came to the house of the Lord, which was in Jerusalem, they offered willingly for the house of God, to set it upon his foundation.

69 They gave after their abilitie unto the treasure of the worke, even one and threescore thousand drammes of gold, and five thousand pieces of silver, and an hundred Priests garments.

70 So the Priests and the Levites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 They build the Altar of God.

2 They prepare for the Temple.

3 And sing unto the Lord.

4 And sing unto the Lord.

5 And sing unto the Lord.

6 And sing unto the Lord.

7 And sing unto the Lord.

8 And sing unto the Lord.

9 And sing unto the Lord.

10 And sing unto the Lord.

11 And sing unto the Lord.

12 And sing unto the Lord.

13 And sing unto the Lord.

14 And sing unto the Lord.

15 And sing unto the Lord.

1 Then stood up Jeshua the sonne of Jozadak, and his brethren the Priests, and Zerubbabel the sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel to offer burnt-offerings thereon, as it is written in the Law of Moses the man of God.

2 And they set the Altar upon his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt-offerings thereon unto the Lord, even burnt-offerings in the morning, and at even.

3 They kept also the feast of the Tabernacles, as it is written, and the burnt-offering daily, by number according to the custome day by day.

4 And afterward the continuall burnt-offering, both in the new moneths and in all the feast-dayes that were consecrate unto the Lord, and in all the oblations willingly offered unto the Lord.

5 From the first day of the seventh moneth began they to offer burnt-offerings unto the Lord: but the foundation of the Temple of the Lord was not laid.

6 They gave money also unto the masons, and to the workemen, and meate and drinke, and oyle unto them of Zidon and of Tyrus, to bring them cedar-wood from Lebanon to the sea unto Japho, according to the graunt that they had of Cyrus king of Persia.

7 And in the second year of their coming unto the house of God in Jerusalem, in the second moneth began Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and the remnant of their brethren the Priests, and the Levites, and all they that were come out of the captivitee unto Jerusalem, and appointed the Levites from twenty years old and above, to set forward the worke of the house of the Lord.

8 And Jeshua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Judah together, to set forward the workmen in the house of God, and the sonnes of Helmadai with their sonnes, and their brethren the Levites.

9 And when the builders layed the foundation of the Temple of the Lord, they appointed the Priests in their apparell with trumpets, and the Levites the sonnes of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

10 Thus they sang when they gave prayse, and when they gave thanks unto the Lord, For hee is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shoute, when they prayed the Lord, because the foundation of the house of the Lord was layed.

11 Many also of the Priests and the Levites and the chief of the fathers, ancient men which had seen the first house, (when the foundation of this house was layed before their eyes) wept with a loud voyce, and many shouted aloud for joy.

12 So that the people could not discern the sound of the shoute for joy, from the noyse of the weeping of the people: for the people shouted with a loud cry, and the noyse was heard farre off.

CHAP. IV.

1 The building of the Temple is hindered, and how.

2 The building of the Temple is hindered, and how.

3 The building of the Temple is hindered, and how.

4 The building of the Temple is hindered, and how.

5 The building of the Temple is hindered, and how.

6 The building of the Temple is hindered, and how.

7 The building of the Temple is hindered, and how.

But

BUt the adversaries of Judah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel, . . .

2 And they came to Zerubbabel, and to the chiefe fathers, and said unto them, We will build with you : for we seeke the Lord your God as ye doe, and we have sacrificed unto him since the time of Efr Haddon King of Asihur, which brought us up hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chiefe fathers of Israel said unto them, It is not for you, but for us to build the house unto our God: for we ourselves together will build it unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4. Wherefore the people of the land * discouraged the people of Judah , and troubled them in building.

5 And they hired counsellors against them
to hinder their devise all the dayes of Cyrus king
of Persia, even untill the reigne of Darius king
of Persia.

6 And in the reigne of ^d Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the dayes of Artahshafte, Mithredath, Tabeell, and the rest of their companions wrote when it was peace, unto Artahshafte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared ^{was} in the language of the Aramites.

8 Rehun the chancellour, and Shimshai the scribe wrote a letter against Jerusalem to Artahstathre the king, in this sort.

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and their companions of Dinai, and Apharathcaie, Tarpelaie, Apharsai, Archevaie, Bablaie, Shuthanchaie, Dehave, Elmaie.

10 And the rest of the people whom the great and noble Asnappar brought over, and set in the cities of Samaria, and other that are beyond the River and Cheeneth.

11 ¶ This is the copie of the letter that they
sent unto King Arrahmahite, T H Y S E R
V A N T S the men beyond the River and Chee-
neth, *salute thee,*

12. Be it known unto the King, thatt the Jewes, which came up from thee to us, are come unto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and have joyned the foundations.

13 Be it known now unto the king, that if this citie be build, and the foundations of the wals layd, they will not give tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because * we have beene
brought up in the Kings palace, it was not meere
for us to see the Kings dishonour: for this cause
have we sent and certified the King.

15 That one may search in the booke of the
Chronicles of thy fathers, and thou shalt finde in
the booke of the Chronicles, and perceiue that
this citie is rebellious and noysome unto kings
and provinces, and that they have mooued fedition
of old time, for the which cause this citie was
destroyed.

16 We certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the River shall not be thine.

17 ¶ The King sent an answer unto Rehūm the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyond the River † She-lam and ^m Cheeth.

18 ¶ The letter which yee sent unto us, hath bene openly read before me,

19 And I have commanded and they have searched, and found, that this citie of olde time hath made infurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There have bene mightie kings also over
Jerusalem, which have ruled over all beyond
the River, and tolle, tribute and custome was gi-
ven unto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I have given *another* commandement.

22 Take heed now that ye faile not to doe this : why should damage grow to hurt the king ?

23 When the copy of King Artahasthesletter was read before Rehum and Shimshai the scribe, and their companions, they went up in all the haste to Jerusalem unto the Jewes, and caused them to cease by force and power.

24 Then ceased the work of the house of God, which was in Jerusalem, and did stay unto the second yeere of Darius king of Persia.

С Н А Р . V.

1 Haggai and Zechariah doe prophesie. 3 The worke of the
Temple goeth forward contrary to the mind of Taimai. 6 His
letters to Darius.

Then * Haggai a Prophet, and Zechariah the sonne of Iddo a prophet prophecied unto the Jewes that were in Judah, and Jerusalem, in the Name of the God of Israel, *even unto them.*

2 Then Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak arose, and began to build the house of God at Jerusalem, and with them were the Prophets of God, which helped them.

3 ¶ At the same time came to them Tatnai which was capitaine beyond the River, and Shepher-boznai, and their companions, and laid this into them, Who hath given you commaundement to build this house, and to lay the foundations of these walles ?

4 b Then said we unto them after this maner,
What are the names of the men that build this
building?

5 But the eyes of their God was upon the El-
ders of the Jewes, that they could not cause them
to cease, till the matter came to Darius: and then
they answered by letters thereunto.

6 The copie of the letter, that Tarnai captain beyond the River, and Shether-boznai and his companions, Apharhacheie, (which were beyond the river) sent unto king Darius.

7 They sent a letter unto him, wherein it was written thus, UNTO DARIUS the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and beames are laid in the walles, and this worke wrought speedily, and prospereth in their hands.

9 Then asked he those Elders, and sayd unto them thus, Who hath given you commandment to build this house, and to lay the foundation of these walles?

1 Some reade for
Shelam, salutation
or greeting.
m Called also
Cheeneth, as
verse 11.

n Not altogether: for the Prophets exhorted them to continue, but they used lesse diligence, because of the troubles.

Or, Haggens.
* Hagg. 1.1.
1. Efd. 6.1.

Which encouraged them to go forward, and assured them that they were more chargeable to build their own houses, than zealous to build the Temple of God.

That is, the enemies asked this, as verse 10.

His favour and
the spirit of
strength,

Or, marble.

10 We asked their names also that we might certify thee, and that we might write the names of the men that were their rulers.

11 But they answered us thus and said, We are the servants of the God of heaven and earth, and build the house that was build of old and many yeeres agoe, which a ^d great king of Israel * builded, and founded it.

12 But after that our fathers had provoked the God of heaven unto wrath, * hee gave them over into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and carried the people away captive unto Babel.

13 But in the * first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God:

14 And the vessels of golde and silver of the house of God, which Nebuchad-nezzar tooke out of the Temple that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gave them unto one of Sheshbazzar by his name, whom he had made captaine.

15 And he said unto him, Take these vessels and go thy way, and put them in the Temple that is in Jerusalem; and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Jerusalem, and since that time even untill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings & treasures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house of God in Jerusalem, and let the King send his minde concerning this.

CHAP. VI.

At the commandment of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keeps the feast of unleavened bread.

Then * king Darius gave commandment, and they made search in the * library of the treasures, which were there laid up in Babel.

2 And there was found in a ^a coffer (in the palace that was in the province of the Medes) a volume; and therein was it thus written, as a memoriall.

3 IN THE FIRST yeere of king Cyrus, King Cyrus made a decree for the house of God in Jerusalem, Let the house be built, even the place where they offered sacrifices, and let the wallles thereof be joynted together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites.

4 Three orders of * great stones, and one order of timber, and let the expences be given of the kings house.

5 And also let them render the vessels of the house of God (of golde and silver, which Nebuchadnezzar tooke out of the Temple, which was in Jerusalem, and brought unto Babel) and let him goe unto the Temple that is in Jerusalem to his place, and put them in the house of God.

6 Therefore Tarnai captaine beyond the river, and Shethar-boznai, (and their companions Apharseaie, which are beyond the River) be ye farre from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Jewes and the Elders of

the Jewes may builde this house of God in his place.

8 For I have given a commandment what ye shall doe to the Elders of these Jewes, for the building of this house of God, that of the revenues of the King, which is of the tribute beyond the River, there be incontinently expenses given unto these men that they ^d cease not.

9 And that which they shall have neede of, let it be given unto them day by day; whether it be yong bullocks, or rammes, or lambs for the burnt-offings of the God of heaven, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Jerusalem, that there be no fault.

10 That they may have to offer sweet odours unto the God of heaven, and pray for the Kings life, and for his finnes.

11 And I have made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be set up, and he shall be hanged thereon, and his house shall be made a dunghill for this:

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to altar and to destroy this house of God, which is in Jerusalem. I Darius have made a decree, let it be done with speed.

13 ¶ Then Tarnai the Captaine beyond the River, and Shethar-boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Jewes builded, and they prospered by the prophecy of Haggaï the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahstashtes king of Persia.

15 And this house was finished the third day of the moneth of Adar, which was the sixth yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Levites, and the residue of the children of the captivie kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, foure hundred lambs, and twelve goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Levites in their courses over the service of God in Jerusalem, as it is written in the * booke of Moses.

19 And the children of the captivie kept the Passover on the fourteenth day of the first moneth.

20 (For the Priests and the Levites were purified altogether) and they killed the Passover for all the children of the captivie, and for their brethren the Priests and for themselves.

21 So the children of Israel which were come againe out of captivity, and all such as had separated themselves unto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate.

22 And they kept the feast of unleavened bread seven dayes with joy: for the Lord had made them glad, and turned the heart of the king of Assyria unto them, to * encourage them in the worke of the house of God, even the God of Israel.

CHAP.

^d To wit, Salomon.

* 1. Kings 6. 2.

2. Chron. 3. 2.

* 2. King. 24. 12.

and 25. 9.

e Reade Chap. 1. 12.

f Reade chap. 1. 8.

g Meaning, in the library, or places where lay the registers or records of times.

* 1. Esdr. 6. 21.

ebr. house of

bookes.

a Wherein were the actes of the kings of the Medes and Persians.

l Or, rowes, or courses.

* Or, Marble.

b Meaning, Zerubbabel to whom he giveth charge.

c Meedle not with them, neither binder them.

d For instant money.

e Who hath appoynted that they should have his name called upon them.

* 1. Esdr. 7. 21.

f We on God stirred up to do them that be will give their whole good faculties.

g This is the twelfth moneth, and cometh part of February and part of March. And the two and fortieth day of their first moneth.

* Num. 3. 4 and 8. 9.

i Which were of the heathen, and forsaken their idols, to worship the true God.

k Meaning, Darius who was king of the Medes, Persians, and Assyrians. * Ebr. to strengthen their hands.

CHAP. VII.

¹ By the commandment of the king, Ezra and his companions come to Jerusalem. ²⁷ He giveth thanks to God.

NOW after these things, in the reigne of ^a Artahashate king of Persia, was Ezra the sonne of Serajah, the sonne of Azariah, the sonne of Hilkiah,

² The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

³ The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

⁴ The sonne of Zerajah, the sonne of Uzzi, the sonne of Bukki,

⁵ The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of ^b Aaron, the chief Priest.

⁶ This Ezra came up from Babel, and was a scribe, prompt in the Law of Moses, which the Lord God of Israel had given, and the king gave him all his request according to the hand of the Lord his God, which was upon him.

⁷ And there went up certaine of the children of Israel, and of the Priests, and the Levites, and the singers, and the porters, and the Nethinims unto Jerusalem, in the seventh yeere of king Artahashate.

⁸ And hee came to Jerusalem in the ^d fifth moneth, which was in the seventh yeere ^e of the king.

⁹ For upon the first day of the first moneth began he to goe up from Babel, and on the first day of the first moneth came he to Jerusalem according to the good hand of his God that was upon him.

¹⁰ For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and judgements in Israel.

¹¹ ^g And this is the copie of the letter that king Artahashate gave unto Ezra the Priest and scribe, even a writer of the words of the commandments of the Lord, and of his statutes over Israel.

¹² ARTAHASHATE king of kings, to Ezra the Priest and perfite Scribe of the Law of the God of heaven, and to ^f Cheeneth.

¹³ I have given commandment, that every one that is willing in my kingdome of the people of Israel, and of the Priests and Levites, ^h to goe to Jerusalem with thee, shall goe.

¹⁴ Therefore art thou sent of the king and his seven counsellors, to ⁱ inquire in Judah and Jerusalem, according to the Law of thy God, which is in ^j thine hand.

¹⁵ And to carie the silver and the gold, which the king and his counsellors willingly offer unto the God of Israel (whose habitation is in Jerusalem.)

¹⁶ And all the silver and gold that thou canst find in all the provinces of Babel, with the free-offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem.

¹⁷ That thou mayest buy speedily with this silver, bullocks, rammes, lambes, with their meat-offerings, and their drinke-offerings: and thou shalt offer them upon the Altar of the house of your God, which is in Jerusalem.

¹⁸ And whatsoever it pleaseth thee and thy brethren to doe with the rest of the silver and golde, doe ye it according to the will of your ^k God.

¹⁹ And the vessels that are given thee for the

service of the house of thy God, those deliver thou before God in Jerusalem.

²⁰ And the residue that shall be needfull for the house of thy God which shall be meere for thee to bestow, thou shalt bestow it out of the Kings treasure house.

²¹ And I king Artahashate have given commandment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heaven shall require of you, that it be done incontinently,

²² Unto an hundred talents of silver, unto an hundred measures of wheate, and unto an hundred bathes of wine, and unto an hundred measures of oyle, and salt without writing.

²³ Whatsoever is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should hee be wroth ^l against the realme of the King and his children?

²⁴ And wee certify you, that upon any of the Priests, Levites, singers, porters, Nethinims, or Ministers in this house of God, there shall no governour lay upon them tolle, tribute, nor custome.

²⁵ And thou Ezra (after the wisdom of thy God, that is in thine hand) ^m set judges and arbiters, which may judge all the people that is beyond the River, even all that know the law of thy God, and teach ye them that know it not.

²⁶ And whosoever will not doe the Law of thy God, and the kings law, let him have judgement without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

²⁷ ⁿ Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Jerusalem,

²⁸ And hath inclined mercy toward mee, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was upon mee, and I gathered the chiefe of Israel to goe up with me.

CHAP. VIII.

¹ The number of them that returned to Jerusalem with Ezra.

²¹ Hee causeth them to fast. ²⁴ Hee admonisheth the Priests, of their dutie. ³¹ What they did when they came to Jerusalem.

THese ^{*} are now the chiefe fathers of them, and the genealogie of them that came up with mee from Babel, in the reigne of king Artahashate.

² Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of David, Hattush:

³ Of the sonnes of Shecaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundred and fiftie.

⁴ Of the sonnes of Pahath Moab, Elihoenai, the sonne of Zerariah, and with him two hundred males.

⁵ Of the sonnes of Shecaniah, the sonne of Jahziel, and with him three hundred males.

⁶ And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

⁷ And of the sonnes of Elam, Jethaiiah the sonne of Athaliah, and with him severitie males.

⁸ And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

^l Which was the river Euphrates, and they were beyond it in respect of Babylon.
^{*} Ebr. Corim.

^m Reade 1. King. 7. 16. and 2. Chron. 2. 10.

ⁿ This declareth that the feare of Gods judgements causeth him to use this liberality, and not the love that hee bare to Gods glory, or affection to his people.

^o He gave Ezra full authority to restore all things according to the word of God, and to punish them that resisted and would not obey.

^p Thus Ezra gave full authority for that he gave him so good successe in his affaires by reason of the king.

^{*} 1. Esdr. 8. 19.

^a Reade Chap. 7. 1.

^h Or, captaines of Moab.

^a The Hebrews write, that divers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours of Rome.

^b Ezra deduceth his kindred, till he cometh to Aaron, to prove that he came of him.

^c He sheweth here, what a scribe is, who had charge to write the Law, and to respond to, whom Marke calleth a Scribe; Mat. 23. Matthew and Luke called him a Lawyer or doctor of the Law; Mar. 10. 45. Luke 10. 46.

^d That continued past of July, and past of August. ^e Of King Darius.

^f Some take this for the name of a people, some for time of continuance, meaning that the king wished him long life.

^g Which remained as yet in Babylon, and had not returned with Zerubbabel.

^h To examine who lived according to the Law. ⁱ Whereof thou art expert.

^k As ye know, both may serve Gods glory.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundredth and eightene males.

10 And of the sonnes of Shelomith the sonne of Josiphiah, and with him an hundredth and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkaran, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eliphelet, Jehiel, and Shemaiah, and with them threescore males.

14 And of the sonnes of Bignai, Uthai, and Zabbud, and with them seventie males.

15 And I gathered them to the river that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan; and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Joiarib, and to Elnathan men of understanding.

17 And I gave them commandement, to do the chiefeest at the place of Calphith, and I told them the words that they should speake to Idto, and to his brethren the Nethinims at the place of Calphith, that they should cause the ministers of the house of our God to come unto us.

18 So by the good hand of our God, which was upon us, they brought us a man of understanding of the sonnes of Mahali the sonne of Levi the sonne of Israel, and Sherebiah with his sonnes and his brethren, even eightene.

19 Also Hashabiah, and with him Jeshaiiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whom David had set, and the Princes for the service of the Levites, two hundredth and twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble our selves before our God, and seeke of him a right way for us, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe us against the enemy in the way, because wee had spoken to the king, saying, The hand of our God is upon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chiefe of the Priests, Sherebiah and Hashabiah, and ten of their brethren with them.

25 And weighed them the silver and the gold and the vessels, even the offering of the house of our God, which the king and his counsellors and his Princes, and all Israel that were present had offered.

26 And I weighed unto their hand fixe hundredth and fiftie talents of silver, and in silver vessel, an hundredth talents, and in golde, an hundredth talents.

27 And twentie basons of gold, of a thousand drammes, and two vessels of shining brasse very

good, and precious as gold.

28 And I said unto them, Yee are consecrate unto the Lord, and the vessels are consecrate, and the gold and the silver are freely offered unto the Lord God of your fathers.

29 Watch yee, and keepe them untill ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Levites received the weight of the silver, and of the gold, and of the vessels to bring them to Jerusalem, unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth day of the first moneth, to go unto Jerusalem, and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as laid wait by the way.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the silver weighed, and the gold, and the vessel, in the house of our God, by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabad the sonne of Jeskui, and Noadiah the sonne of Binnui the Levites.

34 By number and by weight of every one, and all the weight was written at the same time.

35 Also the children of the captivitie, which were come out of captivitie, offered burnt-offerings unto the God of Israel, twelve bullockes for all Israel, ninetie and fixe rammes, seventie and seven lambs, and twelve hee-goates for sinne: all was a burnt-offering of the Lord.

36 And they delivered the Kings commission unto the Kings officers, and to the captaines beyond the river: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complained on the people that had turned themselves from God, and married with the Gentiles. 5 His prayer.

When as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken their daughters to themselves, and to their sonnes, and they have mixed the holy seed with the people of the lands, and the hand of the Princes and rulers have bene chiefe in this trespass.

3 But when I heard this saying, I rent my cloathes and my garment, and pluckt off the haire of mine head, and of my beard, and fere downe astonished.

4 And there assembled unto mee all that feared the words of the God of Israel, because of the transgression of them of the captivitie, And I fere downe astonished untill the evening sacrifice.

5 And at the evening sacrifice I rose up from mine heavinesse, and when I had rent my cloathes and my garment, I fell upon my knees, and spread out mine hands unto the Lord my God.

6 And said, O my God, I am confounded and ashamed to lift up mine eyes unto thee my God:

for

b That came to goe with Ezra.

c To that place of Euphrates, where Ahava the river enteth into it: see 1. Esdras 1. 41.

d He was the chiefeest that taught there the Law of God unto the Levites. * Ebr. put words in their mouth.

e Reade Chap. 2. 43.

f He sheweth that the end of fasting, is to humble the body to the spirit, which must proceed of the heart lively touched, or else it is but hypocrite.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary means to give an occasion to others to thinke that he did doubt of Gods power.

h Reade 1. King. 2. 14.

i Reade Chap. 2. 23.

k This doth that their way was full of sinnes, and they delivered them according to their sinnes.

* 1. Esdras 1. 13.

a From thence they came out under Zerubbabel untill the coming of him that had the key of David, who was not knowne till he came. b That is, the verbum of the chiefeest hereof.

c As one doth who either God woold continue his benediction towards us, or else destroye us, he had begun. * Esdras 1. 13. Num. 1. 24.

for our iniquities are increased over ^d our head, and our trespass is grown up unto the ^e heaven.

7 From the dayes of our fathers have we bene in a great trespass unto this day, and for our iniquities have wee, our kings, and our Priests bene delivered into the hand of the kings of the lands, unto the sword, into captivitie, into a spoile, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape; and in giving us a ^f nail in his holy place, that our God may light our eyes, and give us a little reviving in our servitude.

9 For *though* we were bondmen, yet our God hath not forsaken us in our bondage, but hath enclined mercy unto us in the sight of the kings of Persia, to give us life, and to erect the house of our God, and to redresse desolate places thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, our God, what shall we say, after this? for we have forsaken thy commandements.

11 Which thou hast commanded by thy servants the Prophets, saying, * The land wherunto ye go to possess it, is an uncleane land, because of the filthinesse of the people of the landes, which by their abominations, and by their uncleannesse have filled it from corner to corner.

12 Now therefore shall ye not give your daughters unto their sonnes, neither shall ye take their daughters unto your sonnes, nor seeke their ^{*} peace nor wealth for ever, that yee may be strong and eate the goodnesse of the land, and leave it for an inheritance to your sonnes for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespasses, (seeing that thou our God hast stayed us *from being* beneath ^g for our iniquities, and hast given us such deliverance.)

14 Should we returne to breake the commandements, and joyne in affinitie with the people of such abominations? wouldest not thou be angry toward us till thou haddest consumed us, so that there *should be* no remnant nor any escaping?

15 O Lord God of Israel, thou art just, for we have bene ^h referred to escape, as *appeareth* this day: behold, we are before thee in our trespass: therefore wee cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wives.

W^hiles * Ezra prayed thus, and ^a confessed himselfe weeping, and falling downe before the house of God, there assembled unto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Jehiel one of the sonnes of Elam answered, and said to Ezra, We have trespassed against our God, and have taken strange wives of the people of the land, yet now there is ^b hope in Israel concerning this.

3 Now therefore let us make a covenant with our God, to put away ^c all the wives (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter ^d belongeth unto thee: wee also will be with thee: be of comfort & doe it.

5 ¶ Then arose Ezra, and causeth the chiefe

Priests, the Levites, and all Israel, to sweare that they would doe according to this word. So they sweare.

6 * And Ezra rose up from before the house of God, and went into the chamber of Johanan the sonne of Eliashib: he went even thither, *but* he did eat neither bread nor drinke water: for he mourned, because of the transgression of them of the captivitie.

7 And they caused a proclamation to goe throughout Judah and Jerusalem, unto ^e all them of the captivitie, that they should assemble themselves unto Jerusalem.

8 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be ^f forfeit, and he should be separate from the Congregation of them of the captivitie.

9 ¶ Then all the men of Judah and Benjamin assembled themselves unto Jerusalem within three dayes, which was the twentieth day of the ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the ^g taine.

10 And Ezra the Priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to ^h increase the trespass of Israel.

11 Now therefore ⁱ give praise unto the Lord God of your fathers, and doe his will, and separate your selves from the people of the land, and from the strange wives.

12 And all the Congregation answered, and said with a loud voyce, So will we doe according to thy words unto us.

13 But the people are many, and it is a raynie weather, and wee are not able to stand without, neither *is it* the worke of one day or two: for we are many that have offended in this thing:

14 Let our rulers stand therefore ^j before all the Congregation, and let all them which have taken strange wives in our cities, come at ^k time appoynted, and with them the Elders of every city and thy judges thereof, till the fierce wrath of our God for this matter turne away from us.

15 Then were appoynted Jonathan the sonne of Asah-el, and Jahaziah, the sonne of Tikvah over this matter, and Meshullam and Shabbethai the Levites helped them.

16 And they of the captivitie did so, and ^k departed, even Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And untill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wives.

18 And of the sonnes of the Priests there were men found, that had taken strange wives, to wit, of the sonnes of Joshua, the sonne of Jozadak, and of his brethren, Maaseiah, Aeliezer, and Jarib, and Gedaliah.

19 And they gave ^l their hands that they would put away their wives, and they that had trespassed gave a ramme for their trespass.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Jehiel, and Uzziiah.

22 And of the sonnes of Sathur, Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad and Eliah.

23 And of the Levites, Jozabad and Shimei,

* 1. Esdr. 3. 1.

¶ Ebr. the sonnes of the captivitie.

¶ Or, condemned.

e Which contained part of November and part of December.

f For the season was given to raine and so the weather was more sharpe and cold, and also their conscience touched them.

g Ye have laid one sinne upon another. h Reader. Joh. 7. 19.

i Let them be appoynted to examine this matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

l As a token that they would keepe promise and doe it.

d That is, we are distressed in sinne. e They so excused that they cannot grow greater.

f In giving us a resting place. It is a similitude taken of them that remaine still in a place, which sinne causes to hang things upon, Isa. 12. 3.

g Esdr. 3. 32. and 34. 12. 17. 16. deut. 7. 3.

h Deut. 32. 6.

i But not utterly cast us downe and destroyed us for our finnes, Deut. 32. 37.

k He sheweth that God is just in punishing his people, and yet merciful in relieving a sinner to whom he sheweth favour.

l Differs 8. 90. a He confessed his finnes, and the finnes of the people.

b Meaning, that God would receive them to mercie. c Which are strangers and married contrary to the Law of God. d Because God hath given thee authority and learning to persuade the people herein, and to command them.

m Meaning, of the common people: for before he spake of the Priests and Levites.

n Or, the captain of Moab.

and Kelaiih, (which is Kelirah) Perthahiah, Judah and Eliezer.

24 And of the fingers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Jesiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Meluch, and Adaiah, Jathub, and Sheal, Jeremoth.

30 And of the sonnes of n Pahath Moab, Adna, and Chelal, Benaiah, Maaseih, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sonnes of Hithum, Mattenai, Mattathah, Zabad, Eliphelzer, Jeremai, Manasseh, Shimeai.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelub,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaafan,

38 And Banni, and Benui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shathai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joseph.

43 Of the sonnes of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and among them were women that had a children.

n Which also was made illegitimate because the marriage was unlawful.

N E H E M I A H.

THE ARGUMENT.

GOD doeth in all ages and at all times set up worthy persons for the commodity and profit of his Church, as now within the compasse of seventie yeares hee raised up divers excellent men for the preservation of his people after their returne from Babylon, as Zerubbabel, Ezra and Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their maners and planted religion: and the third builded up the walles, delivered the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man, and in great authoritie with the King, so that the King favoured him greatly, and gave him most ample letters for the accomplishment of all things which he could desire. This Booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

^a Nehemiah bewaileth the calamitie of Ierusalem, ^b Hee enuoyeth the sonnes of the people, and praeseth God for them.



He words of Nehemiah the sonne of Hachaliah. In the moneth a Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my b brethren, hee and the men of Judah, and asked them concerning the Jewes that were delivered, which were of the rendue of the captivitie, and concerning Ierusalem.

3 And they said unto me, The residue that are left of the captivitie there in the c province, are in great affliction and in reproach, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I fate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heaven.

5 And said, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercie for them that love him, and observe his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy servant, which I pray before thee daily, day and night for the children of Israel thy servants, and confesse the finnes of the children of Israel, which wee have sinned against thee, both I and my fathers house have sinned:

7 We have grievously sinned against thee, and have not kept the commandements, nor the statutes, nor the judgements, which thou commandedst thy servant Moses.

8 I beseech thee, remember the worde that thou commandedst thy servant Moses, saying, Yee

will transgresse, and * I will scatter you abroad among the people.

9 But if ye returne unto mee, and keepe my commandements, and doe them, * though your scattering were to the uttermost part of the heaven, yet will I gather you from thence, and will bring you unto the place that I have chosen to place my Name there.

10 Now these are thy servants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy servant, and to the prayer of thy servants, who desire to d feare thy Name, and I pray thee, cause thy servant to prosper this day, and give him favour in the presence of e this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 he came to Ierusalem, 17 and builded the walles.

NOW in the moneth a Nisan in the twentieth yeere of king b Artahbalthre, the wine stood before him, and I tooke up the wine, and gave it unto the king. Now I was not beforetime sadde in his presence.

2 And the king sayd unto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid,

3 And I said to the King, God save the king for ever: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are devoured with fire?

4 And the king said unto me, For what thing doest thou require? Then I prayed c to the God of heaven,

* Deut. 28-11.

* Deut. 30-4.

d This is a ship the.
e To wit, the King Artahbalthre.

a Which was the first month of the year, and so to the first part of March and part of April.
b Who is also called Darius and Ezra, 1-1, and so the sonne of Hyrcanus.

c I desired God mine heart to prosper mine enterprise.

a Which conveyeth part of November and part of December, and was their ninth moneth:
b A Jew as I was.

c Meaning in Judea.

* Dan. 9-4

1 Ebr. corrupted.

5 And said unto the king, If it please the king, and if thy servant have found favour in thy sight, I desire that thou wouldst send me to Judah unto the citie of the sepulchres of my fathers, that I may build it.

6 And the King said unto mee, (the Queene also sitting by him :) How long shall thy journey be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.

7 After, I said unto the King, If it pleased the king, let him give me letters to the captaines beyond the River, that they may convey me over, till I come into Judah,

8 And letters unto Asaph the keeper of the kings parkes, that he may give mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gave mee according to the good hand of my God upon me.

9 Then came I to the captaines beyond the River, and gave them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a servant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Jerusalem, and was there three dayes,

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Jerusalem, and there was not a beast with mee, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon-well, and to the dung-port, and viewed the walles of Jerusalem, how they were broken downe, and the portes thereof devoured with the fire.

14 Then I went forth unto the gate of the fountaine, and to the kings fishpoole, and there was no roume for the beast that was under me to passe.

15 Then went I up in the night by the brooke, and viewed the wall, and turned backe, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jewes, nor to the priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said unto them, Ye see the miserie that wee are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come, and let us build the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God, (which was good over me) and also of the kings wordes that he had spoken unto mee. And they said, Let us rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the servant an Ammonite, and a Geshem the Arabian heard it, they mocked us, and despised us, and sayd, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and sayd to them, The God of heaven, he will prosper us, and we his

servants will rise up and build: but as for you, yee have no portion, nor right, nor memoriall in Jerusalem.

God (to whom hee hath appointed this city onely) neither did any of your predecessors ever feare God.

CHAP. III.

The number of them that builded the walles.

Then arose Eliashib the hie Priest with his brethren the Priests, and they built the shep-gate: they repaired it, and set up the doores thereof: even unto the tower of Meah repaired they it, and unto the tower of Hananeel.

2 And next unto him builded the men of Jericho, and beside him Zaccur the sonne of Imri.

3 But the fishport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next unto them fortified Merimoth, the sonne of Urijah, the sonne of Hakkoz: and next unto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next unto them fortified Zadok, the sonne of Baana:

5 And next unto them fortified the Tekoites: but the great men of them put not their neckes to the workes of their lords.

6 And the gate of the old fishpoole fortified Jehojada the sonne of Paseah, and Meshullam the sonne of Befodiaah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next unto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mispah, unto the throne of the Duke, which was beyond the River.

8 Next unto him fortified Uzziel the sonne of Harhobiah of the goldsmiths: next unto him also fortified Hananiah the sonne of Harakkahim, and they repaired Jerusalem unto the broad wall.

9 Also next unto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Jerusalem.

10 And next unto him fortified Jedaiah the sonne of Harumaph, even over against his house: and next unto him fortified Hattuth the sonne of Hathabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahith Moab fortified the second portion, and the tower of the fornaces.

12 Next unto him also fortified Shallum the sonne of Halloeth, the ruler of the halfe part of Jerusalem, he and his daughters.

13 The valley-gate fortified Hanum, and the inhabitants of Zenuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, even a thousand cubits on the wall unto the dung-port.

14 But the dung-port fortified Ma'caiah the sonne of Rechab, the ruler of the fourth part of Beth-hiccareem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

Y 4 unto

Neither are ye of the number of the children of your predecessors

In Hebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto.
* Esai. 52. 12.

Unto the place where the Duke was wont to sit in judgement, who governed the countrey in their absence.
* Or, Zorophim.
* Or, of the Apothecaries.

* Or, cafares.

1 Or, Ephraim.

1 Or, Parathia.

4 As God moved me to aske, and as he gave me good success therein.

These were great enemies to the Jewes, and laboured always both by force and subtilty to overcome them, and Tobiah, because his wife was a Jewesse, had advantage over the affairs, and so wrought them great trouble.

1 Or, conduit.

1 That is, contempt of other nations as though God had forsaken us.

They were encouraged, and got themselves to doe well, and to dwell in this worthy enterprise.

These were three chief governors under the king of Persia beyond Euphrates. That the wicked when they will burden the children of God, ever lay treason unto their charge, both because it maketh them most odious to the world, and also it setteth the hatred of princes work against them.

Or. Seloe.

unto the fishpoole of ^a Shelah by the kings garden, and unto the steps that goe downe from the citie of David.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur untill the other side over against the sepulchres of David, and to the fishpoole that was repaired, and unto the house of the mightie.

17 After him fortified the Levites, Rehum the sonne of Bani, and the next unto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bani, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next unto him fortified Ezer, the sonne of Jehua the ruler of Mizpah, the other portion over against the going up to the ^d corner of the armour.

20 After him was earnest Baruch the sonne of Zacchariah, and fortified another portion from the corner unto the doore of the house of Eliasaph the high Priest.

21 After him fortified Merimoth the sonne of Urijah, the sonne of Hakkoz, another portion from the doore of the house of Eliasaph, even as long as the house of Eliasaph extended.

22 After him also fortified the Priests, the men of ^e the plaine.

23 After them fortified Benjamin, and Hashub over against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Bennui, the sonne of Henadad another portion, from the house of Azariah unto the turning and unto the corner.

25 Palal, the sonne of Uzai, from over against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

26 And the ^f Nethinims they dwell in the fortresse unto the place over against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion over against the great tower that lieth out even unto the wall of the fortresse.

28 From above the house-gate forth fortified the Priests, every one over against his house.

29 After them fortified Zadok the sonne of Immer over against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East-gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zalaph, the ^g sixth, another portion: after him fortified Meshullam, the sonne of Berechiah, over against his chamber.

31 After him fortified Malachiah the goldsmiths sonne, untill the house of the Nethinims, and of the Merchants over against the gate ^h Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner unto the sheepe-gate fortified the goldsmiths and the merchants.

CHAP. IIII

⁷ The building of Jerusalem is hindered. ¹⁵ But God breakeheth their enterpris. ¹⁷ The Jewes build with one hand, and holde their weapons in the other.

BUt when Sanballat heard that wee builded the wall, then was he wroth and sore grieved,

and mocked the Jewes.

2 And said before his ^a brethren and the amie of Samaria, thus hee said, What doe these ^b weake Jewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite ^c was beside him, and said, Although they build, yet if a foxe goe up, he shall even breake downe their stonie wall.

4 ^e Heare, O our God (for wee are despised) and turne their shame upon their owne head, and give them unto a pray ^d in the land of their captivitye.

5 And cover not their ^e iniquitie, neither let their sinne be put out in thy presence, for they have provoked ^e before the builders.

6 So we built the wall, and all the wall was joyed unto the ^f halfe thereof, and the heart of the people was to worke.

7 ^g But when Sanballat, and Tobiah, and the Arabians, and the Ammonites and the Ashdodims heard that the walles of Jerusalem were repaired, (for the breaches began to be stopped) then they were very wroth.

8 And conspired altogether to come and to fight against Jerusalem, and to ^{*} hinder them.

9 Then wee prayed unto our God, and set watchmen by them, day and night, because of them.

10 And Judah said, The strength of the bea-
rers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our adversaries had said, They shall not know, neither see, till we come into the mids of them, and slay them, and cause the worke to cease.

12 But when the Jewes (which dwell beside them) came, they told us ^f ten times, ^g From all places, whence yee shall resume, they will be upon us.

13 Therefore set I in the lower places behind the wall upon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose up, and said unto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: ^h remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was knowne unto us, then God brought their counsell to nought, and wee turned all againe to the wall every one unto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the Rulers stood ⁱ behinde all the house of Judah.

17 They that builded on the wall, and they that bare the burdens, and they that laded, did the worke with one hand, and with the other helde the sword.

18 For every one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, ^{was} beside me.

19 Then said I unto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated upon the wall, one farre from another.

^d Where the weapons and armour of the citie lay.

^e Which dwelt in the plaine country by Jorden and Jericho.

^f Reade Ezra. Chap. 2. 43.

^g Meaning the rest of his sonnes.

^h Which was the place of judgement or execution.

^a Of his company out that dwelt in Samaria.

^b Thus the wicked that could not thinke God was ever in a readiness for the defence of his people.

^c This is the medicine that the children of God have against their enemies, to flee to God by prayer.

^d Let them be spoiled and let away captive.

^e Let the pagans declare to the world that they set themselves against the Church: thus they pray only to bring reproche to Gods glory, and not for any private affection or grudge.

^f Or, halfe night. ^g Ebr. make to stay, meaning to people.

^h That is, plaine.

ⁱ By which then we see that they were not to be feared.

^j That is, plaine.

^k That is, plaine.

^l That is, plaine.

^m That is, plaine.

ⁿ That is, plaine.

^o That is, plaine.

^p That is, plaine.

^q That is, plaine.

^r That is, plaine.

^s That is, plaine.

^t That is, plaine.

^u That is, plaine.

^v That is, plaine.

^w That is, plaine.

^x That is, plaine.

^y That is, plaine.

^z That is, plaine.

20 In what place therefore ye heare the sound of the trumpet, * resort yee thither unto us: our God shall fight for us.

21 So we laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time said I unto the people, Let every one with his servants lodge within Jerusalem, that they may be a watch for us in the night, and labour in the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the ward (which followed me) none of us did put off our cloathes, save every one put them off ¹ for washing.

CHAP. V.

^a The people oppressed and in necessity. ⁶ Nehemiah remedied it. ¹⁴ He took not the portion of others that had ruled before, lest he should grieve the people.

NOW there was a great crie of the people, and of their wives ^a against their brethren the Jewes.

2 For there were that said, We, our sonnes and our daughters are many, therefore wee take up ^b corne, that we may eate and live.

3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take up corne for the famine.

4 There were also that said, We have borrowed money for the kings ^c tribute upon our lands and our vineyards.

5 And now our flesh is as ^d the flesh of our brethren, and our sonnes as their sonnes: and loe, wee bring into subjection our sonnes and our daughters, as servants, and there be of our daughters ^e now in subjection, and there is no power ^e in our hands: for other men have our lands and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and sayd unto them, You lay ^f burdens every one upon his brethren: and I set a great ^g assembly against them.

8 And I said unto them, Wee (according to our ability) have redeemed our brethren the Jewes, which were sold unto the heathen: and will you sell your brethren againe, or shall they bee ^h sold unto us? Then held they their peace, and could not answer.

9 ⁱ I said also, That which ye do, is not good, Ought yee not to walke in the fear of our God, for the ^k reproach of the heathen our enemies?

10 For even I, my brethren, and my servants do lend them money and corne: I pray you, let us leave off this ^l burden.

11 Restore, I pray you, unto them this day their lands, their vineyards, their olives, and their houses, and ^m remit the hundredth part of the silver and of the corne, of the wine, and of the oyle ⁿ that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priest, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and said, So let God shake out every man that will not performe this promise, from his house, and from his labour: even thus let him shaken out and empried. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

14 And from the time that ^o the King gave me charge to be governour in the land of Judah, from the twentieth yeere, even unto the two and thirtieth yeere of King Artahabastre, that is, twelve yeere, I, and my brethren have not eaten the ^p bread of the governour.

15 For the former governours that were before me, had beene chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver: yea, and their servants bare rule over the people: but so did not I, because of the fear of God.

16 But rather I fortified a ^q portion in the worke of this wall, and we bought no land, and all my servants came thither together unto the worke.

17 Moreover there were at my table an hundred and fifty of the Jewes, and rulers, which came unto us from among the heathen that are about us.

18 And there was prepared dayly an ox, and sixe choosen sheepe, and birds were prepared for me, and ^r within ten dayes wine for all ^r in abundance. Yet for all this I required not the bread of the governour: for the bondage was grievous unto this people.

19 Remember me, O my God, in goodnes, according to all that I have done for this people.

CHAP. VI.

¹ Nehemiah answereth with great wisdom and Zeale to his adversarie. ¹¹ He is not discouraged by the false Prophets.

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had build the wall, and that there were no more breaches therein (though at that time I had not set up the doores upon the gates)

2 Then sent Sanballat and Geshem unto mee, saying, Come thou that we may meet together in the villages in the plain of Ono: and they thought to doe me evil.

3 Therefore I sent messengers unto them, saying, I have a great worke to do, and I cannot come downe: ^b why should the worke cease, while I leave it and come downe to you?

4 Yet they sent unto mee foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his servant after this sort unto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ^c Gashmu hath said it, that thou and the Jewes thinke to rebell, for the which cause thou buidest the wall, and thou wilt be their king according to these words.

7 Thou hast also ordained ^d the Prophets to preach of thee at Jerusalem, saying, There is a King in Judah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let us take counsell together.

8 Then I sent unto him, saying, It is not done according to these wordes that thou sayest: for thou faintest them of thine owne heart.

9 For all they afayed us, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore ^e encourage thou me.

10 ^f And I came to the house of Shemaiah the sonne of Delaiah the sonne of Meherabeel, and hee was ^g shut up, and hee sayd, Let us come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

^m I received not that portion and died, which the governours that were before me exacted wherein he declared that he rather sought the wealth of the people then his owne commodity.

ⁿ Or, once in ten dayes.

^o Whereas at other times they had by measure, at this time they had most liberally.

^a That is, that they were joyed together, as Chap. 4. 6.

^b Meaning, that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our selves to the hands of the wicked.

^c Or, Geshem.

^d As the same goeth.

^e Thou hast bribed and set up false prophets, to make thy selfe king, and so to defraud the king of Persia of that subjection which you owe unto him.

^f Ebr. strengthen thou mine hand. ^g Although he would be secret, so the intent that he might pray unto God with greater liberty and receive some revelation which in him was but hypocritic.

f He doebred not but God was able to preserve him, and knew that if he had obeyed this counsel he should have discouraged all the people: thus God giveth power to his to resist false prophecies, though they seeme to have never so great probability.

g Very grief caused him to pray against such, which under the pretence of being the ministers of God, were adversaries to his glory, and went about to overthrow his Church, declareth also hereby that where there is one true minister of God, the devil hath a great sort of hinders.

h Which was the sixth month and contained part of August, and part of September.

i After that I had sent Sanballat his answer.

k Thus the Church of God had ever more enemies within it self, which are more dangerous then the outward and professed enemies.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to live? I will not goe in.

12 And loe, I perceived that God had not sent him, but that hee pronounced this propheticie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sinne, and that they might have an evil report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according unto these their works, and Nodiah the 3 Prophetesse also, and the rest of the Prophets that would have put me in feare.

15 ¶ Notwithstanding the wall was finished on the five and twentieth day of ^h Elul, in two and fiftie dayes.

16 And when all our enemies heard thereof, even all the heathen that were about us, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Judah whose ^k letters went unto Tobiah, and those of Tobiah came unto them.

18 For there were many in Judah, that were sworn unto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Jehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, in the watch appointed, 6 They that returned from the captivity are numbered.

* Ecclus. 49. 13.

NOW ^a when the wall was builded, and I had set up the doores, and the porters, and the singers and the Levites were appointed.

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Jerusalem (for he was doubtlesse a faithfull man, and feared God above many)

3 And I said unto them, let not the gates of Jerusalem be opened, untill the heate of the sunne: and while ^a they stand by, let them shut the doores, and ^b make them fast: and I appointed wards of the inhabitants of Jerusalem, every one in his ward, and every one over against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them ^c which came up at the first, and found written therein.

6 These are the ^b sonnes of the province that came up from the captivity that was carried away (whom Nebuchad-nezzar king of Babel had carried away) and they turned to Jerusalem and to Judah, every one unto his citie.

7 They which came with Zerubbabel, Jeshua, Nehemiah, ^c Azariah, Raamiah, Nahamni, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Ba-

anah. ^d This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundred and seventy and two.

9 The sonnes of Shephatiah, three hundred and seventy and two.

10 The sonnes of Arah, fixe hundred and fifty and two.

11 The sonnes of Pahath Moab of the sonnes of Jeshua and Joab, two thousand eight hundred and eightene.

12 The sonnes of Elam, a thousand two hundred and fifty and four.

13 The sonnes of Zattu, eight hundred and five and fourty.

14 The sonnes of Zacchai seven hundred and threescore.

15 The sonnes of Bunni, fixe hundred and eight and fortie.

16 The sonnes of Bebai, fixe hundred and eight and twenty.

17 The sonnes of Azgad, two thousand three hundred and two and twenty.

18 The sonnes of Adonikam, fixe hundred and threescore and seven.

19 The sonnes of Biguai, two thousand three score and seven.

20 The sonnes of Adin, fixe hundred and five and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundred and eight and twenty.

23 The sonnes of Bezai, three hundred and four and twenty.

24 The sonnes of Hariph, an hundred and twelve.

25 The ^d sonnes of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred and fourescore and eight.

27 The men of Anathoth, an hundred and eight and twenty.

28 The men of Beth-azmaveth, two and fourtie.

29 The men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred and three and forty.

30 The men of Ramah and Gaba, fixe hundred and one and twenty.

31 The men of Michmas, an hundred and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twenty.

33 The men of the other Nebo, two and fifty.

34 The sonnes of the other Elam, a thousand two hundred and foure and fifty.

35 The sonnes of Harim, three hundred and twenty.

36 The sonnes of Jericho, three hundred and five and forty.

37 The sonnes of Lod-hadid and Ono, seven hundred and one and twenty.

38 The sonnes of Sanaah, three thousand nine hundred and thirty.

39 The Priests: the sonnes of Jedaiah of the house of Jeshua, nine hundred and seventy and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Passhur, a thousand two hundred and seven and forty.

42 The sonnes of Harim, a thousand and se-
venteene.

a To wit, they that are mentioned, vers. 2.

b Ebr. hold them, meaning, till the barres were put in.

* Ezra. 2. 1.

b That is, the inhabitants of Judah.

c Azariah in Ezra is called Seraiah, and Raamiah, Beeliah, chap. 2. 2.

Or, the captain of Moab.

d That is, the tribe of Gilead.

e For there were two cities of the same name.

Or, Hodiah.

43 ¶ The Levites: the sonnes of Ieshua of Kadmiei, and of the sonnes of Hodiah, sevenie and foure.

44 ¶ The fingers: the children of Afaph, an hundreth and eight and fourtie.

45 The porters: the sonnes of Shillum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Harita, the sonnes of Shobai, an hundreth and eight and thirtie.

Reads Ezra 2.59.

46 ¶ The Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabaoth.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gabar,

50 The sonnes of Resaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,

52 The sonnes of Befai, the sonnes of Meunim, the sonnes of Nephithaim,

53 The sonnes of Bakbub, the sonnes of Hakuphi, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Hartha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,

56 The sonnes of Nezia, the sonnes of Hatipha,

57 The sonnes of Salomons servants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peria,

58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Harit, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons servants were three hundreth, ninetic and two.

61 ¶ And these came up from Tel-malah, Tel-haretha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their feed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai, the Gileadite to wife, and was named after their name.

64 These fought their writting of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said unto them, that they should not eate of the most holy, till there rose up a Priest with *Urim and Thummim.

66 All the Congregation together was two and fourtie thousand, three hundreth and three-score,

67 Besides their servants and their maids, which were seven thousand, three hundreth and seven and thirtie: and they had two hundreth and five and fourtie singing men and singing women.

68 Their horses were seven hundreth and sixe and thirtie, and their mules two hundreth and five and fourtie.

69 The camels foure hundreth and five and

thirtie, and sixe thousand seven hundreth and twentie asses.

70 And certaine of the chiefe fathers gave unto the worke. The Tirshatha gave to the treasure, a thousand drammes of golde, fiftie basins, five hundreth and thirtie Priests garments.

71 And some of the chiefe fathers gave unto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundreth pieces of silver.

72 And the rest of the people gave twentie thousand drammes of golde, and two thousand pieces of silver, and threescore and seven Priests garments.

73 And the Priests, and the Levites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seventh moneth came, the children of Israel were in their cities.

C H A P. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They rejoyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

And all the people assembled themselves together, in the street that was before the water-gate, and they spake unto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and understand it, in the first day of the seventh moneth.

3 And hee read therein in the street that was before the water-gate (from the morning untill the midday) before men and women, and them that understood it, and the eares of all the people hearkened unto the booke of the Law.

4 And Ezra the Scribe stood upon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Uriah, and Hilkiah; and Maasiah on his right hand, and on his left hand Pedaiah, and Misael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was above all the people: and when he opened it, all the people stood up.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting up their handes: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodia, Maasiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gave the sense, and caused them to understand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, sayd unto all the people, This day is holy unto the Lord your God: mourne not, neither weepe: for all the people wept, when they heard the words of the Law.

10 He said also unto them, Goe and eate of the fat, and drinke the sweete, and send part unto them, for whom none is prepared: for this day is holy unto our Lord: be yee not sorry therefore: for the

b Read Ezra 2.6.

Or, mines.

i Which containeth part of September and part of October.

Ebr. as one man.

a Reads Ezra 7.6.

b Which had age and discretion to understand.

c This declareth the great zeale, that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In considering their offences against the Law, therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies for as much as they are repentant. f This is, remember the poore.

g Meaning, Nehemiah for Tirshatha in the Chaldee tongue signifies a builder. * Read. 28.30.

g Rejoyce in the
Lord, and he will
give you strength.

* Levit. 14. 34.

h Or, goodly bran-
ches, as Levit. 3.
40.

i For their hou-
ses were made flat
above, read Deut.
22. 8.

j Which was al-
most a thousand
yeeres.

a Meaning, the
seventh.
* 1. Esdras. 9. 4

h Ebr. strange
children.

b They made
confession of their
sins, and used
prayers.

the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, and to make great joy, because they understood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Levites were gathered unto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moses) that the children of Israel should dwell in * bootes in the feast of the seventh moneth.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth unto the mount, and bring olive-branches, and pine-branches, and branches of Myrtus, and palme-branches, and branches of thicke trees, to make bootes, as it is written.

16 So the people went forth and brought them, and made them bootes, every one upon the roofe of his house, and in their courts, and in the courts of the house of God, and in the streere by the watergate, and in the streere of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captivitie, made bootes, and sate under the bootes: for since the time of Jeshua the sonne of Nun unto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Law of God every day, from the first day unto the last day. And they kept the feast seven dayes, and on the eighth day a solemne assembly, according unto the maner.

CHAP. IX.

2 The people repent, and forsake their strange wives. 3 The Levites exhort them to praise God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

IN the foure and twentieth day of this * month the children of Israel were assembled with * fasting, and with sackcloth, and earth upon them.

2 (And they that were of the seede of Israel were separated from all the * strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood up in their place and read in the booke of the Law of the Lord their God foure times on the day, and they * confessed and worshipped the Lord their God foure times.

4 Then stood up upon the staires of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a lowde voyce unto the Lord their God.

5 And the Levites said, even Jeshua and Kadmiel, Bani, Huthabiah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand up and praise the Lord your God for ever and ever, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of all heavens, which all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou prefer-

vest them all, and the hoste of the heaven worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abraham, and broughtest him out of * Ur in Caldea, and * madeest his name Abraham.

8 And foundest his heart faithfull before thee, * and madeest a Covenant with him, to give unto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgashites, and hast performed thy wordes, because thou art just.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

10 And shewed tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madeest thee a Name, as appeareth this day.

11 * For thou diddest breake up the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to give them light in the way that they went.

13 * Thou camest downe also upon mount Sinai, and spakest unto them from heaven, and gavest them right judgements, and true lawes, ordinances and good Commandements.

14 And declarest unto them thine holy Sabbath, and commandedest them precepts, and ordinances, and lawes, by the hand of Moses thy servant:

15 * And gavest them bread from heaven for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift up thine hand for to give them.

16 But they and our fathers behaved themselves proudly and hardened their necke, so that they hearkened not unto thy Commandements.

17 But refused to obey, and would not remember thy marvellous works that thou haddest done for them, but hardenedest their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and said, This is thy God that brought thee up out of the land of Egypt) and committed great blasphemies.

19 Yet thou for thy great mercies forsookest them not in the wilderness: * the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

20 Thou gavest also thy good Spirit to instruct them, and withheldst not thy M A N from their mouth, and gavest them water for their thirst.

21 Thou diddest also feed them fortie yeeres in the wilderness: they lacked nothing: * their cloathes waxed not old, & their feet * swelled not.

22 And thou gavest them kingdomes and people, and * scatteredst them into corners: so they possessed * the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

* Gen. 11. 31.

* Gen. 17. 1.

* Gen. 14. 13.

* Exod. 17. and 14. 15.

* Exod. 14. 15.

* Exod. 13. 15.

* Exod. 13. 15. and 20. 1.

* Exod. 16. 15.

* Exod. 17. 1.

* Deut. 1. 1.

* Exod. 13. 15. num. 14. 15. 1. cor. 10. 1.

* Deut. 3. 4.

c Though the word was ridiculous and long.

d Meaning the heathen whom he drove out.

* Num. 21. 15.

23 And thou diddest multiply their children like the starres of the heaven, and broughtest them into the land, whereof thou haddest spoken unto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gavest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, and trees for foode in abundance, and they did eat, and were filled, and became fat, and lived in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which protested among them to turne them unto thee) and committed great blasphemies.

27 Therefore thou deliveredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed unto thee, thou heardest them from the heaven, and through thy great mercies thou gavest them saviours, who saved them out of the hand of their adversaries,

28 But when they had rest, they returned to doe evil before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them, yet when they converted and cryed unto thee, thou heardest them from heaven, and deliveredst them according to thy great mercies many times.

29 And protestest among them, that thou mightest bring them againe unto thy Law: but they behaved themselves proudly, and hearkened not unto thy commandments, but sinned against thy judgements (* which a man should doe and live in them) and pulled away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou diddest forbear them many yeeres, and protestest among them by thy Spirit, *even* by the hand of thy Prophets, but they would not heare: therefore gavest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepst covenant and * mercy, let not all the affliction that hath come unto us, seeme a litle before thee, *that is*, to our Kings, to our Princes, and to our Priests, and to our prophets, and to our fathers, and to all thy people since the time of the Kings of Ashtur unto this day.

33 Surely thou art just in all that is come upon us: for thou hast dealt truly, but we have done wickedly.

34 And our kings and our princes, our priests and our fathers have not done thy Law, nor regarded thy commandments, nor thy protestations, wherewith thou hast protested among them.

35 And they have not served thee in their kingdom, and in thy great goodnesse that thou shewedst unto them, and in the large and fat land,

which thou diddest set before them, and have not converted from their evill works.

36 Behold, wee are servants this day, and the land that thou gavest unto our fathers, to eat the fruite thereof, and the goodnesse thereof, behold, we are servants therein.

37 And it yeeldeth much fruit unto the kings whom thou hast set over us, because of our finnes: and they have dominion over our bodies, and over our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make a sure covenant, and write it, and our princes, our Levites, and Priests seale unto it.

C H A P. X.

The names of them that sealed the covenant between God and the people.

Now they that sealed, were Nehemiah the Tirshatha the sonne of Hachaliah, and Zidkijah,

2 Seriah, Azariah, Jeremiah,

3 Paltur, Amariah, Malchiah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Miamin,

8 Maaiab, Bilgai, Shemaiah: these are the Priests.

9 And the Levites: Jeshua the sonne of Azumah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan.

11 Micha, Rebob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu,

14 The chiefe of the people were Parosh,

15 Pahath Moab, Elam, Zattu, Bani,

16 Bunni, Azgad, Bebai,

17 Adoniah, Bigvai, Adin,

18 Ater, Hizkiah, Azbuz,

19 Hodiah, Hashum, Bezai,

20 Hariph, Anathoth, Nebai,

21 Magpiash, Meshullam, Hezir,

22 Melchizedek, Zadok, Jaddan,

23 Pelatiah, Hanan, Ananiah,

24 Hoshea, Hananiah, Mathbub,

25 Hallohef, Pitha, Shobek,

26 Rehum, Hashabnah, Maaseiah,

27 And Abijah, Hanan, Anan,

28 Malluch, Harim, Baanah.

29 And the rest of the people, the Priests, the Levites, the porters, the singers, the * Nethinims, and all that were separated from the people of the lands unto the Law of God, their wives, their sonnes and their daughters, all that could understand.

30 The chiefe of them received it for their brethren, and they came to the * curse and to the oathe to walke in Gods Law, which was given by Moses the servant of God, to observe and doe all the commandments of the Lord our God, and his judgements and his statutes.

31 And that we would not give our daughters to the people of the land, neither take their daughters for our sonnes.

32 And if the people of the land brought ware on the Sabbath, or any virailes to sell, that wee would not take it of them on the Sabbath, and

m That is so be the Lords thereof.

n Thus by affliction they promise to keepe Gods commandments, wherunto they could not be brought by Gods great goodnes.

o Or, butler.

a Which subscribed to keepe the promise.

b Or, captains of Moab.

b Rede Ezra 2:43.

c Which being idolaters forsooke their wicked doers, and gave themselves to serve God.

d They made the oath in the name of the whole multitude.

e Whereunto they gave themselves if they brake the Law, as Deut. 28. 15. f Which notwithstanding they brake some after, as Chap. 13. 15.

* Levit. 27.4.
Deut. 27.1.
† Ebr. hand.

g This declareth
wherefore they
gave this third part
of the shekel, which
was besides the half
shekel that they
were bound to pay,
Exod. 30.13.

h Or, into the house
of.

h By this rehearfall
is meant that there
was no part nor
ceremony in the
Law, whereunto
they did not binde
themselves by
covenant.

i Wheresoever we
laboured, or travel-
led, there the tithes
were due unto the
Lord both by the
Law, and according
to the oasse and
covenant that we
made.
* Numb. 18.26.

k We will not leave
it destitute of that
that shall be
necessary for it.

a Because their ene-
mies dwelt round
about them, they
provided that it
might be replenish-
ed with men, and
used this policy,
because there were
few that offered
themselves
willingly.

b Which came of
Perez the sonne of
Judah.

and on the holy dayes: * and that wee would let
the seventh yeere be free, and the debtes of every
† person.

32 And we made statutes for our selves to give
by the yeere, the third part of a shekel for the ser-
vice of the house of our God.

33 For the shewbread, and for the dayly of-
fering, and for the dayly burnt-offering, the Sab-
baths, the new moones, for the solemne feastes,
and for the things that were sanctified, & for the
sinne-offerings, to make an atonement for Israel,
and for all the worke of the house of our God.

34 Wee cast also lots for the offering of the
wood, *even* the Priests, the Levites, and the peo-
ple, to bring it into the house of our God, * by the
house of our fathers, yeerely at the times appoint-
ed, to burne it upon the altar of the Lord our
God, as it is written in the Law.

35 And to bring the first fruites of our land,
and the first of all the fruites of all trees, yeere by
yeere, into the house of the Lord.

36 And the first borne of our sonnes, and of
our cattell, as it is written in the Law, and the
first borne of our bullockes, and of our sheepe, to
bring it into the house of our God, unto the Priests
that minister in the house of our God.

37 And that we should bring the first fruit
of our dough, and our offerings, and the fruit of
every tree, of wine and of oyle, unto the Priests
to the chambers of the house of our God: and the
riches of our land unto the Levites, that the Le-
vites might have the tithes in all the cities of our
i travell.

38 And the Priest, the sonne of Aaron shall be
with the Levites, when the Levites take riches,
and the Levites shall * bring up the tenth part
of the tithes unto the house of our God, unto the
chambers of the treasure house.

39 For the children of Israel, and the children
of Levi shall bring up the offerings of the corne,
of the wine, and of the oyle, unto the chambers:
and there shall be the vessels of the Sanctuary, and
the Priests that minister, and the porters, and the
singers, and k wee will not forsake the house of
our God.

CHAP. XI.

i Who dwelleth in Jerusalem after it was builded, 32 and
who in the cities of Judah.

And the rulers of 5 people dwell in Jerusalem:
the other people also cast lots, to bring one
out of ten to dwell in Jerusalem the holy cite, and
nine parts *was* in the cities.

2 And the people thanked all the men that
were willing to dwell in Jerusalem.

3 These now are the chiefe of the province,
that dwell in Jerusalem, but in the cities of Ju-
dah, every one dwelt in his owne possession in
their cities of Israel, the Priests, and the Levites,
and the Nehinims, and the sonnes of Solomon's
servants.

4 And in Jerusalem dwelt certaine of the chil-
dren of Judah, and of the children of Benjamin:
Of the sonnes of Jahaz, Athaiah, the sonne of U-
ziah, the sonne of Zechariah, the sonne of Ama-
riah, the sonne of Shephatiah, the sonne of Maha-
leel, of the sonnes of Perez.

5 And Maaseiah the sonne of Baruch, the
sonne of Coi-hozeh, the sonne of Hattai, the sonne
of Adai, the sonne of Joiarib, the sonne

of Zechariah, the sonne of Shiloni.

6 All the sonnes of Perez that dwelt at Jeru-
salem, *were* foure hundredth threescore and eight
valiant men.

7 These also are the sonnes of Benjamin, Sal-
lu, the sonne of Meshullam, the sonne of Joed, the
sonne of Pedai, the sonne of Kolaiah, the sonne
of Maaseiah, the sonne of Ithiel, the sonne of Je-
shaiah.

8 And after him Gahai, Sallai, nine hundredth
and twenty and eight.

9 And Joel the sonne of Zichri *was* governor
over them: and Judah the sonne of Senua *was* the
second over the city:

10 Of the Priests, Jedaiah the sonne of Joia-
rib, Jachin.

11 Seraiah, the sonne of Hilkiah, the sonne of
Meshullam, the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahirub, *was* chiefe of the
house of God.

12 And their brethren d that did the worke
in the Temple, *were* eight hundredth, twentie
and two: and Adai, the sonne of Jeroham, the sonne
of Pelaliah, the sonne of Amzi, the sonne of Ze-
chariah, the sonne of Paltai, the sonne of Mal-
chiah.

13 And his brethren, chiefe of the fathers, two
hundredth and two, and fourtie: and Amathai the
sonne of Azareel, the sonne of Ahazai, the sonne
of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hun-
dredth and eight, and twentie, and their overseer
was Zabdai the sonne of Hagedolim.

15 And of the Levites, Shemai, the sonne of
Hallub, the sonne of Azikam, the sonne of Ha-
shabiah, the sonne of Bunai.

16 And Shabbethai, and Jozabad of the chiefe
of the Levites *were* over the workes of the house
of God without.

17 And Mattaniah, the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph *was* the chiefe
to begin the thanksgiving and prayer: and Bak-
bukiah the second of his brethren, and Abda, the
sonne of Shammua, the sonne of Galai, the sonne
of Jeduthan.

18 All the Levites in the holy cite *were* two
hundredth fourescore and foure.

19 And the porters, Akkub, Talmon, and their
brethren that kept the f gates, *were* an hundredth
twenty and two.

20 And the residue of Israel, of the Priests,
and of the Levites *dwelt* in all the cities of Judah,
every one in his inheritance.

21 And the Nehinims dwelt in the fortresse,
and Zihah, and Gispah, over the Nehinims.

22 And the overseer of the Levites in Jeru-
salem *was* Uzzi the sonne of Bani, the sonne of A-
shabiah, the sonne of Mattaniah, the sonne of Mi-
cha, of the sonnes of Asaph singers *were* over the
worke of the house of God.

23 For it *was* the kings commandment con-
cerning them, that faithfull provision should be for
the singers every day.

24 And Pethahiah the sonne of Meshezabeel,
of the sonnes of Zerah, the sonne of Judah *was*
at the kings hand in all matters concerning the
people.

25 And in the villages in their landes, some
of the children of Judah dwelt in Kiriath-arba,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Jekabzeel,
and

i Or, of the

c This is, *was*
high Priest.
d That *dwelt* in
the temple.

i Or, of the
great men.

e That is, *was*
the Prince,
the chiefe.

f Meaning, *of*
the Temple.
g Of them *that*
dwelt in Jeru-
salem.

h Or, of the

h *Was* at the
king for all
affaires.

and in the villages thereof.
 26 And in Jeshua, and in Moladah, and in Beth-palet,
 27 And in Hazar-shual, and in Beer-sheba, and in the villages thereof,
 28 And in Ziklag, and in Mechonoth, and in the villages thereof,
 29 And in En-rimmon, and in Zareah, and in Jarmuth,
 30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwell from Beer-sheba, unto the valley of Hinnom.
 31 And the sonnes of Benjamin from Geba, in Machmeth, and in Jitah, and Beth-el, and in the villages thereof,
 32 And Anathoth, Nob, Ananiah,
 33 Hazor, Ramah, Gittaim,
 34 Hadid, Zeboim, Nebalar,
 35 Lod and Ono, in the carpenters valley.
 36 And of the Levites were divisions in Judah and in Benjamin;

CHAP. XII.

The Priests and Levites, which came with Zerubbabel, unto Jerusalem, are numbered, 27 and the wall is dedicated.

These also are the Priests and the Levites that a went up with Zerubbabel, the sonne of Shealtiel, and Jeshua: to wit, Seraiah, Jeremiah, Ezra,

2 Amariah, Malluh, Hattush,
 3 Shecaniah, Rehum, Meremoth,
 4 Iddo, Ginnetho, Abiiah,
 5 Miamin, Maadiah, Bilgah,
 6 Shemaiah, and Joiarib, Jedaiah,
 7 Sailu, Amok, Hilkiah, Jedaiah: these were the chiefe, of the Priests, and of their brethren in the dayes of Jeshua.

8 And the Levites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, were over the thanksgivings, he and his brethren.

9 And Bakkukiah and Unni, and their brethren were about them in the d watches.

10 And Jeshua begate Joiakim: Joiakim also begate Eliashib, and Eliashib begate Joiada.

11 And Joiada begate Jonathan, and Jonathan begate Jaddua.

12 And in the dayes of Joiakim were these the chiefe fathers of the Priests: under Seraiah was Meraiah, under Jeremiah, Hananiah:

13 Under Ezra, Meshullam, under Amariah, Jehohanan:

14 Under Melicu, Jonathan, under Sebaniah, Joseph:

15 Under Harim, Adna, under Meraioth, Helkai:

16 Under Iddo, Zechariah, under Ginnithon, Meshullam:

17 Under Abiiah, Zichri, under Miniamin, and under Moadiah, Pilrai:

18 Under Bilgah, Shamupha, under Shemaiah, Jehonathan:

19 Under Joiarib, Mattenai, under Jedaiah, Uzzi:

20 Under Sallai, Kallai, under Amok, Eber:

21 Under Hilkiah, Hattabiah, under Jedaiah, Nerhaneel:

22 In the dayes of Eliashib, Joiada, and Jehonathan, and Jaddua were the chiefe fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles even unto the dayes of Johanan the sonne of Eliashib.

24 And the chiefe of the Levites, were Hashabiah, Sherebiah, and Jeshua the sonne of Kadmiel, and their brethren about them to give praise and thanks, according to the ordinances of David the man of God, ward over against ward.

25 Mattaniah and Bakkukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Joiakim the sonne of Jeshua, the sonne of Jozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Jerusalem, they sought the Levites out of all their places to bring them to Jerusalem to keepe the dedication and gladnesse, both with thanksgivings and with songs, cymbals, viols, and with harps.

28 Then the fingers gathered themselves together both from the plaine countrey about Jerusalem, and from the villages of Nephtathi:

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaveth: for the fingers had built them villages round about Jerusalem.

30 And the Priests and Levites were purified, and cleansed the people, and the gates, and the wall.

31 And I brought up the princes of Judah upon the wall, and appoynted two great companies to give thanks, and the one went on the right hand of the wall toward the dung-gate.

32 And after them went Hoshaiah, and halfe of the pines of Judah.

33 And Azariah, Ezra, and Meshullam,

34 Judah, Benjamin, and Shemaiah, and Jeremiah,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Jonathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And his brethren, Shemaiah, and Azrael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musicall instruments of David the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, even over against them went they up by the stairs of the citie of David, at the going up of the wall beyond the house of David, even unto the water-gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was upon the wall, and upon the tower of the furnaces even unto the broad wall.

39 And upon the gate of Ephraim, and upon the olde gate, and upon the fish-gate, and the tower of Hananeel, and the tower of Meag, even unto the shepate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gave thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maasiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchiah, and Elam,

g That is, one after another, and every one in his course.

h Ebr. the sonnes of the fingers.
 i Which were a certaine familie, and had their possessions in the fields, 1. Chron. 2. 54.

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going up to the mount Zion, which is called the city of David.

1 Ebr. caused to
heare.

m Which were
chambers appoint-
ed by Hezekiah to
put in the tithes,
and such things,
2. Chron. 31. 11.
and now were
repaired againe
for the same use.

* 1. Chron. 15. 16.

n That is, the
tenth part of the
tithes.

* Deut. 23. 3.

* Numb. 22. 5. 6.

a That is, all such
which had joyed
in unawfull ma-
riage, and also
those with whom
God had forbidden
them to have
societie.

b That the sepa-
ration was made.

c He was joynd
in affinitie with
Tobiah the Am-
moite and enemye
of the Jewes.

d Called also Da-
rius. Ezra 7. 1.

e Or, at the yeeres
end.

f Thus wee see to
what inconveni-
ences the people
fall into, when
they are destitute
of ore that hath
the feare of God,
seeing that their
chiefe goverour
was but a while
absent, and yet
they fell into such
great absurdities,
as appeareth also,
Exod. 32. 1.

Elam, and Exer; and the singers. ^a sang loud, ha-
ving Izrahiah which was the overseer.

43 And the same day they offered great sacri-
fices and rejoiced; for God had given them great
joy, so that both the women, and the children
were joyfull; and the joy of Jerusalem was heard
farre off.

44 Also at the same time were men appointed
over the chambers of the store for the offerings,
(for the first fruites, and for the tithes) to gather in
to them out of the fields of the cities, the por-
tions of the Law for the Priests, and the Levites; for
Judah rejoiced for the Priests and for the Le-
vites, that served.

45 And both the singers and the Levites kept
the ward of their God, and the ward of the purifi-
cation according to the commandment of Da-
vid, and Salomon his sonne.

46 * For in the dayes of David and Asaph, of
olde were chiefe singers, and songs of praise and
thanksgiving unto God.

47 And in the dayes of Zerubbabel, and in the
dayes of Nehemiah did all Israel give portions
unto the singers and porters, every day his por-
tion, and they gave the holy things unto the Le-
vites, and the Levites gave the holy things unto
the sonnes of Aaron.

CHAP. XIII.

1 The Law is read. 3. They separate from them all strangers.
25 Nehemiah reproveth them that brake the Sabbath. 30. An
ordnance to Jeru. God.

AND on that day they did read in the book
of Moses, in the audience of the people, and
it was found written therein that the Ammonite
and the Moabite ^a should not enter into the Con-
gregation of God.

2 Because they met not the children of Israel
with bread and with water, ^b but hired Balaam
against them that he should curse them: and our
God turned the curse into a blessing.

3 Now when they had heard the Law, they se-
parated from Israel ^c all those that were mixed.

4 ^d And before ^e this had the Priest Eliashib
the oversight of the chamber of the house of our
God, being ^f a kinsman to Tobiah:

5 And he had made him a great chamber, and
there had they aforetime laid the offerings, the
incense, and the vessels, and the tithes of cornes, of
wine, and of oyle (appointed for the Levites, and
the singers, and the porters) and the offerings of
the Priests.

6 But in all this time was not I in Jerusalem:
for in the two and thirtieth yeere of Artabathre
King of Babel, came I unto the King; and after
certaine dayes I obtained of the King.

7 And when I was come to Jerusalem, I find-
derstood ^g the evil that Eliashib had done for
Tobiah, in that hee had made him a chamber in
the court of the house of God.

8 And it grieved mee sore: therefore I cast
forth all the vessels of the house of Tobiah out
of the chamber.

9 And I commanded them to cleanse the cham-
bers; and thither brought I againe the vessels of
the house of God with the meate offering and the
incense.

10 And I perceived that the portions of the
Levites had not bene given, and that every one
was fled to his land, even the Levites and singers
that executed the worke.

11 Then reprov'd I the rulers and said; Why
is the house of God forsaken? And I assembled
them and set them in their place.

12 Then brought all Judah the tithes of corne
and of wine, and of oyle unto the treasures.

13 And I made treasurers over the treasures,
Sethemiah the Priest, and Zadok the Scribe, and
of the Levites, Pedaiah, and under their hand Ha-
nan the sonne of Zaccur the sonne of Mattaniah;
for they were counted faithful, and their office
was to distribute unto their brethren.

14 Remember mee, O my God, herein, and
wipe not out my kindness that I have shewed
on the house of my God; &c. on the officers thereof.

15 In those dayes saw I in Judah them, that
trode winepresses on y Sabbath, and that brought
in sheaves, and which laden asses also with wine,
grapes, and figges, and all burdens, and brought
them into Jerusalem upon the Sabbath day; and
I protested to them in the day that they sold
vittalles.

16 There dwelt men of Tyrus also therein
which brought fish and all wares, and sold on
the Sabbath unto the children of Judah even in
Jerusalem.

17 Then reprov'd I the rulers of Judah, and
said unto them, What evil thing is this that yee
doe, and breake the Sabbath day?

18 Did not your fathers ^a thus, and our God
brought all this plague upon us, and upon this
city, yet ye increase the wrath upon Israel, in bre-
aking the Sabbath?

19 And when the gates of Jerusalem began
to be darke before the Sabbath, I commanded to
shut the gates, and charged, that they should not
be opened till after the Sabbath, and some of my
servants set at the gates, that there should no
burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all mer-
chandise remained once or twice all night with-
out Jerusalem.

21 And I protested among them, and said unto
them, Why tarry ye all night about the wall? If ye
do it once againe, I will lay hands upon you. From
that time came they no more on the Sabbath.

22 ^b And I said unto the Levites, that they
should cleanse themselves, and that they should
come and ^c keepe the gates, to sanctifie the Sa-
bath day. Remember mee, O my God, concer-
ning this; and pardon mee according to thy great
mercy.

23 In those dayes also I saw Jewes that mari-
ed wives of I. Ahdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech
of Ahdod, and could not speake in the Jewes lan-
guage, and according to the language of the one
people, and of the other people.

25 Then I reprov'd them, and ^d cursed them,
and smote certaine of them, and pulled off their
haire, and tooke an oathe of them by God, Ye shall
not give your daughters unto their sonnes, nei-
ther shall ye take of their daughters unto your
sonnes, nor for your selves.

26 * Did not Salomon the King of Israel sine
by these things, yet among many nations was
there no King like him: for he was ^e beloved of
his God, and God had made him King over Israel:
yet strange women caused him to sinne.

27 Shall wee then obey unto you, to doe all
this great evil, and to transgresse against our
God, even to marry strange wives?

28 And one of the sonnes of Joiada the sonne of Eliahib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.
29 Remember them, O my God, that defile the Priesthood, and the covenant of the Priesthood, and of the Levites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priest and of the Levites, every one in his office.
31 And for the offering of the wood at times appoynted, and for the first fruits. Remember me, O my God, in goodnesse.

o That is, to shew mercy unto me.

E S T E R.

THE ARGUMENT.

Because of the diversitie of names, whereby they used to name their Kings, and the supputation of yeeres wherein the Ebrewees and the Grecians doe vario, divers authors write diversly as touching this Ahashueroth, but it seemeth, Daniel 6, 1. and 9, 1. that hee was Darius king of the Medes, and sonne of Astyages, called also Ahashueroth, which was a name of honour, and signified great and chiefe as chiefe head. Herein is declared the great mercies of God toward his Church: who never faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee ever stirreth up some, by whom he sendeth comfort and deliverance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour and their sudden fall when they are at highest, and how God preserveth and preferreth them which are zealous of his glory: And have a care and love toward their brethren.

CHAP. I.

1 King Ahashueroth maketh a royall feast, 12. whereunto the Queene Vashtri will not come. 19 For which cause she is divorced. 20 The kings desire touching the continuance of man.

IN the dayes of Ahashueroth (this is Ahashueroth that reigned from India even unto Ethiopha, over an hundredth, and seven and twenty provinces.)

2 In those dayes when the king Ahashueroth sate on his throne, which was in the palace of Shushan, 3 In the third yeere of his reigne, hee made a feast unto all his princes and his servants, even the power of Persia and Media, and to the capitaines and governours of the provinces which were before him.

4 That hee might shew the riches and glory of his kingdome, and the honour of his great majestie many dayes, even an hundredth and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both unto great and small, seven dayes, in the court of the garden of the kings palace.

6 Under an hanging of white, greene, and blue cloathes, fastened with cords of fine linnen and purple, in silver rings, and pillars of marble: the beds were of golde and of silver upon a pavement of Porphyre, and marble and alabaster, and blue colour.

7 And they gave them drinke in vessells of gold, and changed vessell after vessell, and royall wine in abundance, according to the power of the king.

8 And the drinking was by an order, none might compell: for so the king had appoynted unto all the officers of his house, that they should doe according to every mans pleasure.

9 The Queene Vashtri made a feast also for the women in the royall house of King Ahashueroth.

10 Upon the seventh day when the King was merry with wine, hee commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zerhar, and Cacas, the seven eunuches, (that served in the presence of king Ahashueroth.)

11 To bring Queene Vashtri before the king with the crowne royall, that hee might shew the

people and the princes her beautie: for shee was faire to looke upon.

12 But the Queene Vashtri refused to come at the kings word, which he had given in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King said to the wise men, that knew the times (for so was the Kings maner towards all that knew the law and the judgement:

14 And the next unto him was Carshena, She-tar, Admartha, Tarshish, Meres, and Marcena, and Memucan the seven Princes of Persia, and Media, which saw the Kings face, and sate the first in the kingdome.)

15 What shall we doe unto the Queene Vashtri according to the law, because she did not according to the word of the King Ahashueroth by the commission of the eunuches?

16 Then Memucan answered before the king and the Princes, The Queene Vashtri hath not onely done evill against the King, but against all the Princes, and against all the people that are in all the provinces of King Ahashueroth.

17 For the acte of the Queene shall come abroad unto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahashueroth commanded Vashtri the Queene to be brought in before him; but shee came not.

18 So shall the Princesses of Persia and Media this day say unto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despitefulness and wrath.

19 If it please the King, let a royall decree proceed from him, and let it be written among the statutes of Persia and Media, (and let it not be transgressed) that Vashtri come no more before king Ahashueroth: and let the king give her royall estate unto her companion that is better then she.

20 And when the decree of the King which shall be made, shall be published throughout all his kingdome (though it be great) all the women shall give their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the provinces of the King, into every province according to the writing thereof, and to every people after their language,

h Ebr, which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellors that might have alwayes access to him.

k By her disobedience shee hath given an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be divorced, and another made Queene.

o For he had under him an hundredth twenty and seven countreys.

^p That is that the wife should be subject to the husband, and as his commandment.

^a That is, he called the matter againe into communication.

^b By the seven wife men of his counsell.

^c The abuse of these countreys was so great, that they invented many they invented many means to serve the lusts of Princes; and therefore as they ordeined wicked lawes, that the king might have whose daughters he would, so they had divers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

^d Reade what this purification was verse 12.

^e 1. King. 14. 15.

^f Ebr. portions.

^g Ebr. portions.

^h For though shee was taken away by a cruell law, yet he ceased no so to have a further care over her, and therefore did resort oft times to heare of her.

ⁱ What appearell shee asked of the eunuch, that was hee bound to give her.

language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

¹ After the Queene is put away, certaine young maidens are brought to the King. ² Ester pleases the King, and is made Queene. ³ Mordecai discloseth unto the King those that would betray him.

After these things, when the wrath of King Ahasueros was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

And the Kings servants that ministered unto him, said, Let them seeke for the King beautiful young virgins.

And let the King appoint officers through all the provinces of his Kingdome, and let them gather all the beautiful young virgins unto the palace of Shushan, into the house of the women under the hand of Hege the Kings eunuch, keeper of the women, to give them their things for purification.

And the maid that shall please the King, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

In the citie of Shushan there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish a man of Jemini;

Which had bene caried away from Jerusalem with the captivitie that was caried away with Jeconiah King of Judah (whom Nebuchadnezzar king of Babel had caried away.)

And he nourished Hadassah, that is, Ester, his uncles daughter: for shee had neither father nor mother, and the maid was faire and beautiful to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

And when the kings commandment, and his decree was published, and many maidens were brought together to the palace of Shushan, under the hand of Hege, Ester was brought also unto the Kings house under the hand of Hege the keeper of the women.

And the maide pleased him, and shee found favour in his sight, therefore he caused her things for purification to be given her speedily, and her state, and seven comely maidens to be given her out of the Kings house, and hee gave charge to her and to her maidens of the best in the house of the women.

But Ester shewed not her people and her kinsred: for Mordecai had charged her that shee should not tell it.

And Mordecai walked every day before the court of the womens house, to know if Ester did well, and what should be done with her.

And when the course of every maid came, to goe into King Ahasueros, after that shee had bene twelve moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, and fixe moneths with sweet odours and in the purifying of women:

And thus went the maidens unto the King) whatsoever shee required, was given her to goe with her out of the womens house unto the Kings house.

In the evening she went, and on the morow she returned into the second house of the women under the hand of Shasbazar the Kings eunuch,

which kept the concubines: shee came into the King no more, except shee pleased the King, and that shee were called by name.

Now when the course of Ester the daughter of Abihail the uncle of Mordecai (which had taken her as his owne daughter) came, that shee should goe into the king, shee desired nothing, but what Hege the kings eunuch the keeper of the women said: and Ester found favour in the sight of all them that looked upon her.

So Ester was taken unto king Ahasueros into his house royall in the tenth moneth, which is the moneth Tebeth, in the seventh yeere of his reigne.

And the King loved Ester about all the women, and shee found grace and favour in his sight more then all the virgins: so that hee set the crowne of the kingdome upon her head, and made her Queene in stead of Vashti.

Then the king made a great feast unto all his princes, and his servants, which was the feast of Ester, and gave rest unto the provinces, and gifts, according to the power of a king.

And when the virgins were gathered the second time, then Mordecai sate in the kings gate.

Ester had not yet shewed her kinsred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

In those dayes when Mordecai sate in the kings gate, two of the kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay a hand on the king Ahasueros.

And the thing was knowne to Mordecai, and had told it unto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

CHAP. III.

Haman, after he was exalted, obtained of the king, that all the Jewes should be put to death, because Mordecai had not done him worship as other had.

After these things did king Ahasueros promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate above all the princes that were with him.

And all the kings servants that were at the kings gate, bowed their knees, and revered Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reverence.

Then the kings servant which were at the kings gate, said unto Mordecai, Why transgrest thou the kings commandment?

And albeit they spake daily unto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Jew.

And when Haman saw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath.

Now he thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Jewes that were throughout the whole kingdome of Ahasueros, even the people of Mordecai.

7 In the first moneth (that is in the moneth Nisan) in the twelfth yee of king Ahashuerosh, they cast Pur (that is a lot) before Haman, from day to day, and from moneth to moneth unto the twelfth moneth, that is the moneth Adar.

8 Then Haman said unto king Ahashuerosh, There is a people scattered, and disperfed among the people in all the provinces of thy kingdome, and their lawes are divers from all people, and they doe not observe the Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver by the handes of them that have the charge of this businesse to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, and gave it unto Haman the sonne of Hammedatha the Agagite the Jewes adversarie.

11 And the king said unto Haman, Let the silver be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings Scribes called on the thirteenth day of the first moneth, and where was written (according to all that Haman commanded) unto the kings officers, and to the captaynes that were over every province, and to the rulers of every people, and to every province, according to the writing thereof, and to every people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent by postes into all the kings provinces, to roote out, to kill and to destroy all the Jewes, both young and old, children and women, in one day upon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be given a commandement in all provinces, and published unto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shushan: and the king and Haman were drinking, but the citie of Shushan was in perplexitie.

CHAP. IIII.

1 Mordecai sheweth the Queene knowledge of the cruell decree of the king against the Jewes. 16 Shee wilketh that they pray for her.

Now when Mordecai perceived all that was done, Mordecai rent his cloathes, and put on sackcloath, and ashes, and went out into the mids of the citie, and cryed with a great crie, and a bitter.

2 And he came even before the Kings gate, but he might not enter within the kings gate, being clothed with sackcloath.

3 And in every province and place, whither the kings charge and his commission came, there was great sorow among the Jewes, and fasting, and weeping, and mourning, and many lay in sackcloath and in ashes.

4 Then Esters maids and her Eunnuches came and told it her: therefore the queene was very heave, and shee sent raiment to cloathe Mordecai, and to take away his sackcloath from him, but hee received it not.

5 Then called Ester Hatath one of the Kings

eunnuches, whom he had appointed to serve her, and gave him a commandement unto Mordecai, to know that it was, and why it was.

6 So Hatath went forth to Mordecai unto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come unto him, and of the summe of the silver that Haman had promised to pay unto the Kings treasures, because of the Jewes, for to destroy them.

8 Also he gave him the copie of the writing and commission that was given at Shushan, to destroy them, that he might shew it unto Ester and declare it unto her, and to charge her that shee should goe into the king, and make petition and supplication before him for her people.

9 So when Hatath came, He told Ester the words of Mordecai.

10 Then Ester said unto Hatath, and commanded him to say unto Mordecai.

11 All the kings servants and the people of the Kings provinces do know, That whosoever, man or woman, that cometh to the king into the inner-court, which is not called, there is a law of his, that hee shall die, except him to whom the king holdeth out the golden rod, that hee may live. Now I have not beene called to come unto the king these thirrie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Jewes.

14 For if thou holdest thy peace at this time, comfort and deliverance shall appeare to the Jewes out of another place, but thou and thy fathers house shall perill: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Jewes that are found in shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night, I also and my mayds will fast likewise, and so will I goe into the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester cometh to the king, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

And on the third day Ester put on her royall apparell, and stood in the court of the kings palace within, over against the kings house: and the king sate upon his royall throne in the kings palace over against the gate of the house.

2 And when the king sawe Ester the Queene standing in the court, shee found favour in his sight: and the king held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then said the King unto her, What wilt thou, Queene Ester? and what is thy request? it shall be even given thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the King and Haman come this day unto the banquet, that I have prepared for him.

Z 2

5 And

1 Ebr. had caused to stand before her.

1 Ebr. declaration.

1 Or, contents.

1 Ebr. breathing. b Thus Mordecai spake in the confidence of that faith which all Gods children ought to have: which is that God will deliver them, though all worldly means fail. c For to deliver Gods Church out of these present dangers, d I will put my life in danger and refer the successe to God, seeing it is for his glory and the deliverance of his Church.

a To wit, after that the Jewes had begun to fast.

b Which was a signe that her coming was agreeable unto him, as Chap. 4. 11. c Meaning hereby, that whatsoever she asked should be granted, as Mark. 6. 23.

c Which answered to part of March and part of April. d To know what moneth and day should be good to enterprise this thing, that it might have good success: but God disappointed their law, and expected.

e Considering part of February and part of March. f These be the two arguments which commonly the worldlings use toward princes against the godly, that is, the contempt of their honours, and diminishing of their power: without respect how God is either pleased or displeased. g The weight. h Or, necessities.

i The hands of justice.

j To wit, the Jewes that were in Shushan.

k Haman had would advertise Ester of this cruell proclamation.

l The sackcloath and ashes were spread for many.

d Because they used to dislike excessively in their banquets, they called the banquet by the name of that which was most in use or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull and cruel.

g Meaning, the highest that could be found.

h Ebr. the kings scape departed.

* Chap. 2. 21.

a For he thought it unworthy his estate to receive a benefit, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

5 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said unto Ester at the banquet of wine, What is thy petition, that it may be given thee; and what is thy request; it shall even be performed unto the halfe of the kingdome.

7 Then answered Ester, and said, My petition, and my request is,

8 If I have found favour in the sight of the king, and if it please the king to give me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the kings saying.

9 Then went Haman forth the same day joyfull, and with a glad heart. But when Haman saw Mordecai in the kings gate, that he stood not up, nor mooved for him, then was Haman full of indignation at Mordecai.

10 Nevertheless, Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee hath set him above the princes and servants of the king.

12 Haman said moreover, Yea, Ester the queene did let no man come in with the king to the banquet that shee had prepared, save me: and to morrow am I bidden unto her also with the king.

13 But all this doeth nothing availe mee, as long as I see Mordecai the Jewe sitting at the kings gate.

14 Then said Zereſh his wife and all his friends unto him, Let them make a tree of fiftie cubites hie, and to morrow speake thou unto the king, that Mordecai may be hanged thereon: then shalt thou goe joyfully with the king unto the banquet. And the thing pleased Haman, and hee caused to make the tree.

CHAP. VI.

1 The king sumeth over the Chronicles, and findeth the fidelitie of Mordecai: 10 and commandeth Haman to cause Mordecai to be had in honour.

The same night, the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had told of Bigtana and Tereſh, two of the kings eunuches keepers of the doore, who sought to lay hands on the king Ahasueros.

3 Then the king said, What honour and dignitie hath bene given to Mordecai for this? And the kings servants that ministred unto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner-court of the kings house, that hee might speake unto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said unto him, What shall be done unto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more

then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horse that the king riderth upon, and that the crowne royall may be set upon his head.

9 And let the raiment and the horse be delivered by the hand of one of the kings most noble princes, & let them apparell the man (whom the king will honour) and cause him to ride upon the horse through the streer of the citie, and proclaim before him, Thus shall it be done unto the man whom the king will honour.

10 Then the king said to Haman, Made haste, take the raiment and the horse, as thou hast said, and doe so unto Mordecai the Jew, that sitteth at the kings gate: let nothing fayle of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and araid Mordecai, and brought him on horsebacke thorow the streer of the city, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman hastened home mourning and his head covered.

13 And Haman tolde Zereſh his wife, and all his friends, all that had befallen him. Then said his wife men, and Zereſh his wife unto him, If Mordecai be of the seede of the Jewes, before whom thou hast begun to fall, thou shalt not prevaile against him, but shall surely fall before him.

14 And while they were yet talking with him, came the kings eunuches, and hastened to bring Haman unto the banquet that Ester had prepared.

CHAP. VII.

3 The Queene bladdeth the king and Haman againe, and prayeth for her selfe and her people. 6 Shee accuseth Haman, and he is hanged on the gallows which he had prepared for Mordecai.

So the king and Haman came to banquet with the queene Ester.

2 And the king said againe unto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be given thee; and what is thy request? It shall be even performed unto the halfe of the kingdome.

3 And Ester the queene answered, and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request,

4 For we are sold, I, and my people, to be destroyed, to be slaine, and to perish: but if we were sold for servants, and for handmaids, I would have held my tongue, although the adversarie could not recompense the kings losse.

5 Then king Ahasueros answered, and said unto the queene Ester, Who is hee? and where is he that presumed to doe thus?

6 And Ester said, The adversarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood up, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house were they dranke wine, Haman was fallen upon the bed where-

c Meaning here that the king should make him come to Mordecai, as Joseph brought him knowne to the king to Pharaoh Gen. 41. 41.

d Thus God sometimes punishes the mouth of the wicked, to shew that thing which he had decreed. That comes to pass.

a Ebr. Chay.

b Haman could so much persecute king by this his malice, as he hindered him by the losse of the Jewes and the tribes which hee had of them.

c His confidence did not cease till hee saw that hee had obtained the death of the Jewes, for the sake of God fell upon him the same day he fell down at the beds feet couch, where hee lay, and made request for his life.

whereon Ester fate: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake f good for the king. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted, 14 Comfortable letters are sent unto the Jewes.

The same day did King Ahashueroth give the house of Haman the adversarie of the Jewes, unto the Queene Ester. And Mordecai a came before the King: for Ester told what he was b unto her.

2 And the King tooke off his ring, which he had taken from Haman, and gave it unto Mordecai: and Ester set Mordecai over the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his device that hee had imagined against the Jewes.

4 And the King held out the golden d scepter toward Ester. Then arose Ester, and stood before the king.

5 And said, If it please the King, and if I have found favour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the device of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Jewes, that are in all the Kings provinces.

6 For how can I suffer and see the evil, that shall come unto my people? Or how can I suffer and see the destruction of my kindred?

7 And the king Ahashueroth saide unto the Queene Ester, and to Mordecai the Jew, Behold, I have given Ester the house of Haman, whom they have hanged upon the tree, because he layd hand upon the Jewes.

8 Write ye also for the Jewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the kings ring, may e no man revoke.)

9 Then were the Kings Scribes called at the same time, even in the third moneth, that is the moneth f Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, unto the Jewes and to the princes, and captaines and rulers of the provinces, which were from India even unto Ethiopia, an hundredth and seven and twentie provinces, unto every province according to the writing thereof, and to every people after their speache, and to the Jewes, according to their writing, and according to their language.

10 And hee wrote in the Kings Ahashueroth name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke and that rode on beastes of price, as dromedaries, and i coltes of mares.

11 Wherein the King granted the Jewes (in

what cities soever they were) to gather themselves together, and to stand for h their life, and to roote out, to slay and to destroy all the power of the people and of the province that vexed them, both children and women, and to spoyle their goods:

12 Upon one day in all the provinces of King Ahashueroth, even in the thirteenth day of the twelfth moneth, which is the moneth i Adar.

13 The copie of the writing was how there should be a commandement given in all and every province, published among all the people, and that the Jewes should be ready against that day, to k avenge themselves on their enemies.

14 So the posts rode upon beastes of price, and dromedaries, and went forth with speed, to execute the Kings commandement, and the decree was given at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan rejoiced and was glad.

16 And unto the Jewes was come light and i joy and gladnesse, and honour.

17 Also in all and every province, and in all and every citie and place, where the Kings commandement and his decree came, there was joy and gladnesse to the Jewes, a feast and good day, and many of the people of the land m became Jewes: for the feare of the Jewes fell upon them.

CHAP. IX.

1 At the commandement of the King, the Jewes put their adversarie to death. 14 The ten sonnes of Haman are hanged. 17 The Jewes keep a feast in remembrance of their deliverance.

SO in the twelfth moneth, which is the moneth i Adar, upon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Jewes hoped to have power over them (but it a turned contrary: for the Jewes had rule over them that hated them.)

2 The Jewes gathered themselves together into their cities thorowout all the provinces of the King Ahashueroth, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell upon all people.

3 And all the rulers of the provinces, and the princes and the captaines, and the officers of the King b exalted the Jewes: for the feare of Mordecai fell upon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jewes smote all their c enemies with strokes of the sword and slaughter, and destruction, and did what they would unto those that hated them.

6 And at Shushan the palace slew the Jewes, and destroyed d five hundredth men.

7 And Parshandatha, and Dalphon, and Aphath,

8 And Poratha, and Adalia, and Aridatha, 9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the adversarie of the Jewes slew they: but they laid not their hands e on the spoyle.

11 On the same day came the number of those

h That is, to defend themselves against all that would assaile them.

i Which had part of February and part of March.

k The king gave them libertie to kill all that did oppress them.

l He sheweth by these words that follow, what this light was.

m Conformed themselves to the Jewes religion.

a This was by Gods great providence, who turneth the joy of the wicked into sorrow, and the tears of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman. d Besides those three hundredth, that they slew the second day, as verie is.

e Whereby they declared that this was Gods just judgement upon the enemies of his Church, forasmuch as they sought not their owne gain, but to execute his commandment.

that were slaine, unto the palace of Shushan before the King.

12 And the King said unto the Queene Ester, The Jewes have slaine in Shushan the palace, and destroyed five hundred men, and the ten sonnes of Haman: what have they done in the rest of the Kings provinces? and what is thy petition, that it may be given thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morow to the Jewes that are in Shushan, to doe according unto this dayes decree, that they may hang upon the tree Hamans ten sonnes.

14 And the king charged to doe so, and the decree was given at Shushan, and they hanged Hamans ten sonnes.

15 So the Jewes that were in Shushan, assembled themselves upon the fourteenth day of the moneth Adar, and slew three hundred men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Jewes that were in the kings provinces, assembled themselves, and stood for their lives, and had rest from their enemies, and slew of them that hated them, seventie and five thousand: but they laid not their hand on the spoile.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and joy.

18 But the Jewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and joy.

19 Therefore the Jewes of the villages that dwelt in the unwallow towns, kept the fourteenth day of the moneth Adar with joy and feasting, even a joyfull day, and every one sent presents unto his neighbour.

20 And Mordecai wrote these words, and sent letters unto all the Jewes that were through all the provinces of the king Ahasueros, both neere and farre.

21 Injoyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, every yeere.

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth which was turned unto them from sorowe to joy, and from mourning into a joyfull day, to keepe them the dayes of feasting and joy, and to send presents every man to his neighbour, and gifts to the poore.

23 And the Jewes promised to doe as they had

begun, and as Mordecai had written unto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Jewes adversary had imagined against the Jewes to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

25 And when he came before the king, hee commanded by letters, Let his wicked device (which he imagined against the Jewes) turne upon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the words of this letter, and of that which they had seene besides this, and of that which had come unto them.

27 The Jewes also ordeined, and promised for them and for their feede, and for all that joynd unto them, that they would not faile to observe those two dayes every yeere, according to their writing, and according unto their season.

28 And that these dayes should be remembered, and kept throughout every generation and every family, and every province, and every citie: even these dayes of Purim should not faile among the Jewes, and the memoriall of them should not perill from their feede.

29 And the Queene Ester the daughter of Abigail and Mordecai the Jew wrote with all authority (to confirme this letter of Purim the second time.)

30 And he sent letters unto all the Jewes to the hundredth and seven and twentie provinces of the kingdom of Ahasueros, with words of peace and trueth.

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Jew and Ester the Queene had appointed them, and as they had promised for themselves and for their feede with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authority of Mordecai.

And the king Ahasueros laid a tribute upon the land, and upon the yles of the sea.

2 And all the Actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was the second unto king Ahasueros, and great among the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his feede.

f This the requirer, not for desire of vengeance, but which zeale to see Gods judgement executed against his enemies.

g Reade Chap. 8. 11. h Meaning, that they laid hands on none that were not the enemies of God. i Meaning, in all places saving in Shushan.

k As the Jewes do even to this day, calling it in the Persian language Purim: that is, the day of lots. l The Jewes gather hereof that Mordecai wrote this story: but it seemeth that hee wrote but onely these letters and decrees that follow. m He setteth before our eyes the use of this feast, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendship and reliefe of the poore.

n Reade Chap. 3. 7. o That is, these words of the king commandment to destroy the mans wicked enterprise.

p Or, interpreted. q Meaning, the fourteenth and fifteenth day of the moneth Adar.

r Or, interpreted. s That is, these letters declaring unto them what they should do, and how they should observe the feast with fasting and prayer, which is there signified by the word (they say).

t These three points are here set forth as commendable and necessary for king, that is in substance, to have the favour of the people, to procure their wealth, and to be good and loving toward them.

I O B.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe temptations of his wife and chiefe friends; which by their vehement words, and subtill dissimulations brought him almost to despair; For they set forth God as a severe Iudge, and mortall enemy unto him, which had cast him off, therefore in vaine hee should seeke unto him for succour. These friends came unto him under pretence of consolation, and yet they tormented him more then did his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we have to make that Iob maintaineth a good cause, but handleth it evill; againe his adversaries have an evill matter, but they defend it craftily. For Iob helde that God did not allow punish men according to their sinnes, but that hee had secret judgement, whereof man knew not the cause, and therefore man could not reason against God therein, but hee should be convicted. Moreover, hee was assured that God had

had not rejected him, yet through his great torments and affliction hee brasteth forth into many inconveniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Againe the adversaries maintaine which many goodly arguments, that God punisheth continually according to the trespassse, grounding upon Gods providence, his justice, and mans finnes, yet their intention is evil: for they labour to bring Iob into despaire, and so they maintaine an evil cause. Ezekiel commendeth Iob as a just man, Ezekiel 14. 14. and James setteth out his patience for an example, James 5. 11.

CHAP. I.

1 The holinesse, riches and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.



Here was a man in the lande of Uz called Job, and this man was an upright and just man, one that feared God, and eschewed evil.

2 And he had seven sonnes and three daughters.

3 His substance also was seven thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred shee-asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banketted in their houses, every one, his day, and sent, and called their three sisters to eate and drinke with them.

5 And when the dayes of their banketting were gone about, Job sent, and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. For Job thought, It may be that my sonnes have sinned, and blasphemed God in their hearts, thus did Job every day.

6 Now on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord sayde unto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and sayd, Doeth Job feare God for nought?

10 Hast thou not made an hedge about him and about his house, and about all that he hath on every side? thou hast blessed the worke of his hands; and his substance is increased in the land.

11 But stretch out now thine hand and touch all that he hath, so if hee will not blaspheme thee to thy face.

12 Then the Lord sayd unto Satan, Loe, all

that he hath is in thine hand, onely upon himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house.

14 There came a messenger unto Job, and said, The oxen were plowing, and the asses feeding in their places.

15 And the Shabeans came violently, and tooke them: yea, they have slaine the servants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and sayd, The fire of God is fallen from the heaven, and hath burnt up the sheepe and the servants, and devoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and sayd, The Caldeans set out three bands, and fell upon the camels, and have taken them, and have slaine the servants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking came another, and sayd, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house.

19 And behold, there came a great wind from beyond the wilderness, and smote the four corners of the house, which fell upon the children, and they are dead, and I onely am escaped alone, to tell thee.

20 Then Job arose, and rent his garment, and shaved his head, and fell downe upon the ground, and worshipped.

21 And sayd, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath given, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Job sinne, nor charge God foolishly.

wicked doe. * Eccles. 5. 14. 1 Tim. 6. 7. b That is, into the belive of the earth which is the mother of all. c Hereby he confesseth that God is just, and good although his hand be upon him. d But declared that God did all things, according to justice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

And on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord sayd unto Satan, Whence comest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro and from walking in it.

3 And the Lord sayd unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil: for yet he continueth in his uprightness, although thou movedst me against him, to destroy him without cause.

e God giveth not Satan power over man to gratifie him, but to declare that he hath no power over man, but that which God giveth him. u That is, went to execute that which God had permitted him to doe: for else hee can never goe out of Gods presence. x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Job the more grievously. f as much as he might see, that not onely men were his enemies, but that God made warre against him. z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can sent us another farre more grievous to trie his, and teach them obedience. a Which came not of impatience, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the

a That is, the Angels as Chap. 1. 6. b Reade Chap. 1. 6. * Ezek. 14. 14. Chap. 1. 1. c He proveth Iob to ingratie by this that hee ceased not to feare God when his plagues were grievously upon him. d That is, when thou hast nought against him or where thou wait not able to bring thy purpose to passe.

being an ^d innocent? or where were the upright destroyed?

8 As I have seene, they that ^e plow iniquity, and sow wickednesse, reape the same.

9 With the ^f blast of God they perish, and with the breath of his indignation are they consumed.

10 The roaring of the ^g Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of preye, and the Lions whelps are scattered abroad.

12 But a thing was brought to me ^h secretly, and mine eares have received a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men.

14 Feare came upon me, and dread which made all my bones ⁱ to tremble.

15 And the winde passed before me, and made the haire of my head to stand up.

16 Then flood ^j me, and I knew not his face: an image ^k was before mine eyes, and in ^l silence heard I a voyce ^m saying.

17 Shall man be more ⁿ just then God? or shall a man be more pure then his Maker?

18 Beholde, hee found no stedfastnesse in his servants, and laid folie upon his ^o Angels.

19 How much more in them that dwell in houses of ^p clay, whose foundation is in the dust, which shall be destroyed before the moeth?

20 They be destroyed from the ^q morning unto the evening: they perish for ever, ^r without regard.

21 Doth not their dignity go away with them? doe they not die, and that without ^s wisdom?

to his creature, there is ever a certaine feare joynd, that the authority thereof might be had in greater reverence. ^k When all things were quiet: or when the feare was somewhat asswaged, as God appeared to Elijah. 1 King. 19. 12. ^l Hee prooveth that if God did punish the innocent, the creature should be more just then the Creator, which were a blasphemie. ^m If God find imperfection in his Angels, when they are sustained by his power, how much more shall he lay folly to mans charge, when he would justifie himselfe against God? ⁿ That is in this mortall body, subject to corruption, as 2 Cor. 5. 1. ^o They see death continually before their eyes, and daily approaching toward them. ^p No man for all this doeth consider it. ^q This is, before that any of them were so wise, as to thinke on death.

CHAP. V.

1. 1. Eliphaz sheweth the difference betweene the children of God and the wicked. 2. The fall of the wicked. 3. Gods power who destroyeth the wicked, and delivereth his.

All now, if any will ^a answer thee, and to which of the Saints wilt thou turne?

2 Doubtlesse ^b anger killeth the foolish, and envie slayeth the idio.

3 I have seene the ^c foolish well rooted, and suddenly I ^d cursed his habitation, saying.

4 His children shall be farre from salvation, and they shall be destroyed in the ^e gate, and none shall deliver them.

5 The hungry shall eate up his harvest: yea, they shall take it from among the ^f thornes, and the thistle shall drinke up their substance.

6 For miserie commeth not forth of the dust, ^g neither doeth affliction spring out of the earth.

7 But man is borne unto ^h travell, as the sparks flie upward.

8 Though God sometime suffer the fathers to passe in this world, yet his judgments will light upon their wicked children. ⁱ By public judgement they shall be condemned, and none shall pity them. ^j Though there be many or three eares left in the hedges, yet these shall be taken from him. ^k That is, the earth is not the cause of barrenesse and mans misery, but his owne fault.

Which declareth that sinne is ever in our corrupt nature: for before sinne it was not subject to paine and affliction.

8 But I would enquire at ^k God, and turne my talke unto God.

9 Which I doo great things, and unsearchable, and marvellous things without number.

10 He ^l giveth raine upon the earth, and powereth water upon the streets.

11 And ferreth up on hiethem that be lowe, that the sorow full may be exalted to salvation.

12 He scattereth the devises of the craftie: so that their hands cannot accomphish that which they doe enterprise.

13 ^m He taketh the wise in their craftinesse, and the counsel of the wicked is made foolish.

14 They meete with ⁿ darkenesse in the day time, and ^o grope at none day, as in the night.

15 But he saveth the ^p poore from the sword, from their ^q mouth, and from the hand of the violent man.

16 So that the poore hath ^r his hope, but iniquity shall ^s stop her mouth.

17 Behold, blessed ^t is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and binderh it up: he smiteth, and his hands make whole.

19 He shall deliver thee in ^u sixe troubles, and in the seventh the evil shall not touch thee.

20 In famine he shall deliver thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 But thou shalt ^v laugh at destruction and death, and shalt not be afraid of the beasts of the earth.

23 For the stones of the field ^w shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace ^x shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not ^y sinne.

25 Thou shalt perceive also that thy feede ^z shall be great, and thy posteritie as the grasie of the earth.

26 Thou shalt goe to thy grave in ^a full age, as a ricke of corne commeth in due season into the barn.

27 Loe, ^b thus have wee enquired of it, and so it is: heare this and know it for thy selfe.

^c When wee are in Gods favour, all creatures shall serve us. ^d God shall so blisse thee, that thou shalt have occasion to rejoyce in all things, and not to be offended.

^e Though the children of God have not always this promise performed, yet God doeth recompense it otherwise to their advantage. ^f We have learned these points by experience, that God punisheth not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Job answereth, that his paine is more grievous then his fault. 2 Hee wiseth, that hee complaith of his friends.

But Job answered, and said,

2 Oh that my griefe were well weighed, and my miseries were layed together in the ^a balance!

3 For it would be now heavier then the sand of the sea: therefore my wordes are ^b swallowed up.

4 For the arrowes of the Almighty ^c are in me, the venom whereof doeth drinke up my spirit, and the terrors of God ^d fight against me.

^k If I suffered as thou dost, I would seeke unto God.

^l He counselleth Job to humble himselfe unto God to whom all creatures are subject, and whose workes declare that man is inexcusable, except hee glorifie God in all his workes.

^m He sheweth by particular examples, what the workes of God are.

ⁿ 1 Cor. 3. 19. In things plaine and evident they shew themselves

^o This declareth that God punisheth the worldly

^p That is, hee that humbled himselfe before God.

^q He compareth the slander of the wicked to sharpe swords.

^r If the wicked be compelled at Gods workes to stop, e their

^s Hee will find trouble after trouble, that his children

^t If the wicked be continually cruel in him: but they shall have a comfortable issue, even in the greatest

^u This is called the seventh.

^v Whereas the wicked lament in their troubles, that

^w God shall so blisse thee, that thou shalt have occasion to rejoyce

^x To know whether I complaine without just cause.

^y My griefe is so great, that I lacke words to expresse it.

^z Which declarerh that hee was not onely afflicted in body, but also wounded in conscience, which is the greatest battell

^a The greatest battell that the faithfull can have.

d Think you that
I cry without cause,
seeing the brute
beast does not com-
plain when they
have what they
would.

e Can a mans
taste delight in y,
that ha hne favour?
meating, that none
take pleasure in
affliction, seeing
they cannot away
with things that are
unfavourable to the
mouth.

f Herein hee sin-
neth double, both
in wishing though
impatience to die,
and also in desiring
of God a thing,
which was not
agreeable to his will.
g That is, let me
die at once, before
I come to distrust
in Gods promise
through my impa-
tience.

h Hee feareth least
he should be
brought to incon-
veniences, if his
sorrows should
continue.

i Have I not
sought to helpe
my selfe as much
as was possible?
|| Or, wisdome,
or law.

k Hee compasseth
those friends
which comfort us
not in misery, to a
brooke, which in
summer, when wee
neede water, is
drie, in winter is
hard frozen, and in
the time of raine
when wee have no
need, overfloweth
with water.

l They that passe
the rebby to goe into
the hot countreys
of Arabia, thinke
to find water there
to quench their
thirst, but they
are deceived.

m That is, like to
this brooke, which
deceiveth them that
thinke to have wa-
ter there in their
need, as I looked
for consolation at
your hands.

n He toucheth the worldlings, which for no necessitie will give part of their goods, and much more these men, which would not give him comfortable words. o So Shew me wherein I have erred, and I will confesse my fault. p Hee that hath a good conscience doeth not shrinke at the sharpe words or reasonings of others, except they be able to persuade him by reason. q Doe you cavill at my words, because I should be thought to speake foolishly, which am now in misery? r Consider whether I speake as one that is driven to this impatience through very sorrow, or as an hypocrite as you condemne me.

a Hath not an hired
servant some rest
and easen in
this my continuall
torment? I am worse
then an hireling.

5 Doeth the wilde asse bray when he hath
grasse? or loweth the ox when hee hath fodder?

6 That which is unfavory, shall it be eaten
without salt? or is there any taste in the white of
an egge?

7 Such things as my soule refused to touch
as were sorrows, are my meate.

8 Oh that I might have my desire, and that
God would graunt me the thing that I long for!

9 That is, that God would destroy mee: that
hee would let his hand goe, and cut me off.

10 Then should I yet have comfort, (though
I burne with sorow, let him not spare) because
I have not denied the words of the Holy one.

11 What power have I that I should endure?
or what is mine ende, if I should prolong my
life?

12 Is my strength the strength of stones? or
is my flesh of brattie?

13 Is it not so, that there is in me no helpe?
and that strength is taken from me?

14 Hee that is in misery, ought to be comforted
of his neighbour: but men have forsaken the
fear of the Almighty.

15 My brethren have deceived me as a brooke,
and as the rising of the rivers they passe away.

16 Which are blackish with yce, and wherein
the snow is hid.

17 But in time they are dried up with heate
and are consumed: and when it is hot they faile
out of their places.

18 Or they depart from their way and course,
yea, they vanish and perith:

19 They that goe to Tema, considered them:
and they that goe to Sheba, waited for them.

20 But they were confounded: when they ho-
ped, they came thither, and were ashamed.

21 Surely now are ye like unto it: yee have
seene my fearefull plague, and are afraid.

22 Was it because I said, Bring unto me: or
give a reward to me of your substance?

23 And deliver me from the enemies hand, or
ransome me out of the hand of tyrants?

24 Teach me, and I will hold my tongue: and
cause me to understand, wherein I have erred.

25 Howstedfast are the words of righteous-
nesse: and what can any of you justly reprove?

26 Doe ye imagine to reprove words, that
the talke of the afflicted should be as the winde?

27 Yee make your wrath to fall upon the fa-
therlesse, and digge a pit for your friend.

28 Now therefore be content to looke upon
me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniqui-
tie: returne, I say, and ye shall see yet my righte-
ousnesse in that behalfe. Is there iniquity in my
tongue? doeth not my mouth feele sorrows?

CHAP. VII.

Job sheweth the foolishness and misery of mans life.

Is there not an appointed time to man upon
earth? and are not his dayes as the dayes of an
hireling?

2 As a servant longeth for the shadow, and
as an hireling looketh for the end of his worke,

3 So have I had as an inheritance the mo-
neths of vanity, and painefull nights have beene
appointed unto me.

4 If I layed me downe, I sayd, When shall
I arise? and measuring the evening, I am even
full with toffing to and fro unto the dawning of
the day.

5 My flesh is clothed with wormes and fil-
thinesse of the dust: my skin is rent, and become
horrible.

6 My dayes are swifter then a weavers shut-
tle, and they are spent without hope.

7 Remember that my life is but a winde, and
that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no
more: thine eyes are upon me, and I shall be no
longer.

9 As the cloude vanisheth and goeth away,
so he that goeth downe to the grave, shall come
up no more.

10 He shall returne no more to his house, nei-
ther shall his place know him any more.

11 Therefore I will not spare my mouth, but
will speake in the trouble of my spirit, and muse
in the bitterness of my minde.

12 Am I a sea? or a whalefish, that thou kee-
pest me in ward?

13 When I say, My couch shall relieve me, and
my bed shall bring comfort in my meditation.

14 Then fearest thou me with dreames, and
astonishest me with visions.

15 Therefore my soule chuseth rather to be
strangled and to die, then to be in my bones.

16 I abhorre it: I shall not live alway: I spare
myselfe, for my dayes are but vanity.

17 What is man, that thou dost magnifie
him, and that thou settest thine heare upon him?

18 And doest visit him every morning, and
triest him every moment?

19 How long will it be yet thou depart from
mee: thou wilt not let mee alone whiles I may
swallow my spittle.

20 I have sinned, what shall I doe unto thee?
O thou preserver of men, why hast thou set me as
a mark against thee, so that I am a burden unto
my selfe?

21 And why doest thou not pardon my tres-
passe? and take away mine iniquity: for now
shall I sleepe in the dust, and if thou seeke me in
the morning, I shall not be found.

brateth forth and leadeth Job to repentance: yet it was not in such perfection, as
hee could bridle himselfe from reasoning with God, because that hee still thought
saith. That is, I shall be dead.

CHAP. VIII.

Bildd sheweth that Job is a sinner, because that God pu-
nished the wicked, and preserveth the good.

Then answered Bildd the Shuhite, and sayd,
How long wilt thou talke of these
things? and how long shall the wordes of thy
mouth be as a mighty winde?

3 Doeth God pervert judgement? or doeth
the Almighty subvert justice?

4 If thy sonnes have sinned against him, and
hee hath sent them into the place of their iniqui-
ties:

rewarded them according to their iniquitie: meaning, that Job ought to be warned
by the example of his children, that hee offend not God.

b My friends
could not see
month to me
and I have
for hope in
c This is
that this
was rare
horrible
d Thus he
in respect
of the
life, which
without
returning
derivation
deserved
compensat
him.
e If these
me in this
I shall not
to stand in
fence.
f Shall I
joy this
g Seeing I
none other
confess my
will declare
griefe by
thus hee
as one
with grief
of mine.
h Am not I
weakened
delt these
lay so much
on me?
i So that I
no rest
day.
k Hee
one over
forrow, and
judgement,
the examina
of his
l Seeing my
of life is
let me have
rest and
m Seeing
of him
vile, why
thou give
honour to
against him
unless all
perish, how
God, that he
say his
n After all
visions
fith

5 *Yet if thou wilt early seeke unto God, and pray to the Almighty.*

6 *If thou be pure and upright, then surely he will awake up unto thee, and he will make the habitation of thy righteoufneffe prosperous.*

7 *And though thy beginning be small, yet thy latter end shall greatly increase.*

8 *Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.*

9 *(For we are but of yesterday, and are ignorant: for our dayes upon earth are but a shadowe.)*

10 *Shall not they teach and thee tell thee, and utter the words of their heart?*

11 *Can a rush grow without myre? or can the grasse grow without water?*

12 *Though it were in greene and not cut downe, yet shall it wither before any other herbe.*

13 *So are the paths of all that forget God, and the hypocrites hope shall perish.*

14 *His confidence also shall be cut off, and his trust shall be as the house of a spider;*

15 *Hee shall leane upon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.*

16 *The tree is greene before the Sunne, and the branches spread over the garden thereof.*

17 *The rootes thereof are wrapped about the fountaine, and are folden about the house of stones.*

18 *If any plucke it from his place, and it deny, saying, I have not seene thee.*

19 *Behold, it will rejoyce by this meanes, that it may grow in another mould.*

20 *Behold, God will not cast away an upright man, neither will he take the wicked by the hand,*

21 *Till he have filled thy mouth with laughter, and thy lips with joy.*

22 *They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remaine.*

23 *Job declared the mightie power of God, and that mans righteoufneffe is a thing.*

CHAP. IX.

1 *Job declared the mightie power of God, and that mans righteoufneffe is a thing.*

2 *Then Job answered, and said, I knowe verily that it is so: for how should man compared to God be justified?*

3 *If we would dispute with him, he could not answer him one thing of a thousand.*

4 *He is wise in heart, and mighty in strength: who hath bene fierce against him, and hath prospered?*

5 *He remooveth the mountaines, & they feele not when he overthroweth them in his wrath.*

6 *He remooveth the earth out of her place, that the pillars thereof doe shake.*

7 *He commandeth the Sunne, and it riseth not: he closeth up the starres, as under a signet.*

8 *Hee himselfe alone spreadeth out the heavens, and walketh upon the height of the Sea.*

9 *He maketh the starres Arcturus, Orion, and Pleiades, and the climates of the South.*

10 *Hee doeth great things, and unsearchable: yea, marvailous things without number.*

11 *Loe, when he goeth by me, I see him not:*

12 *When he passeth by, I perceive him not: 13 Behold, when he taketh a pray, who can make him to restore it? who shall say unto him, What dost thou?*

14 *God will not withdraw his anger, and the most mighty helpe doeth stoupe under him.*

15 *How much lesse shall I answer him? or how should I find out my wordes with him?*

16 *For though I were just, yet could I not answer, lest I would make supplication to my Judge.*

17 *If I cry, and he answer me, yet would I not beleeve, that he heard my voyce.*

18 *For he destroyeth me with a tempest, and woundeth me without cause.*

19 *He will not suffer me to take my breath, but filleth me with bitterness.*

20 *If I speake of strength, beholde, hee is strong: If I speake of judgement, who shall bring me in to pleade?*

21 *If I should justify my selfe, mine owne mouth shall condemne me: If I would be perfir, he shall judge me wicked.*

22 *Though I were perfir, yet I know not my soule: therefore abhorre I my life.*

23 *This is one point: therefore I said, He destroyeth the perfect and the wicked.*

24 *If the scourge should suddenly slay, should God laugh at the punishment of the innocent?*

25 *The earth is given unto the hand of the wicked: he covereth the faces of the judges thereof: if not, where is he? or who is he?*

26 *My dayes have been more swift then a post: they have fled, and have seene no good thing.*

27 *They are passed as with the most swift ships, and as the Eagle that flieth to the pray.*

28 *If I say, I will forget my complaint, I will cease from my wrath, and comfort me.*

29 *Then I am afraid of all my sorowes, knowing that thou wilt not judge me innocent.*

30 *If I be wicked, why labour I thus in vaine?*

31 *If I wash my selfe with snow water, and purge mine hands moit cleane.*

32 *Yet shalt thou plunge me in the pit, and mine owne clothes shall make me filthy.*

33 *For he is not a man as I am, that I should answer him, if we come together to judgement.*

34 *Neither is there any umpire that might lay his hand upon us both.*

35 *Let him take his rod away from me, and let not his feare astonish me:*

36 *Then will I speake, and feare him not, because I am not so, I hold me still.*

37 *That are counted perfir, as them that are wicked. q To wit, the wicked. r Toisist spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5, 4. why should he suffer the innocents to be so long tormented by them? f That they cannot see to doe. t That can shew the contrary? n I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemned me. x Why doeth not God destroy me at once? thus hee speaketh according to the infirmities of the flesh. y Though I seeme never so pure in mine owne eyes, yet all is but corruption before God. z Whatsoever I would use to cover my filthinesse with, shall disclose me so much more. a Which might make an accord betweene God and me, speaking of impatience, and yet confessing God to be just in punishing him. b Signifying that Gods judgements keepe him in awe.*

38 *When he passeth by, I perceive him not: 39 Behold, when he taketh a pray, who can make him to restore it? who shall say unto him, What dost thou?*

40 *God will not withdraw his anger, and the most mighty helpe doeth stoupe under him.*

41 *How much lesse shall I answer him? or how should I find out my wordes with him?*

42 *For though I were just, yet could I not answer, lest I would make supplication to my Judge.*

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60 *Neither is there any umpire that might lay his hand upon us both.*

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15

in the bitterness of my soule.

2 I will say unto God, c Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it a good to oppresse me, and to cast off the labour of thine hands, and to favour the counsel of the wicked?

4 Hast thou carnall eyes? or dost thou see as man seeth?

5 Are thy dayes as mans dayes? or thy yeares as the time of man,

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe wickedly: for none can deliver me out of thine hand.

8 Thine hands have made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not poured me out as milke? and turned me to cruds like cheefe?

11 Thou hast clothed me with skin and flesh, and joyned me together with bones and sinewes.

12 Thou hast given me life, and grace: and thy visitation hath preserved my spirit.

13 Though thou hast hid these things in thine heart, yet I know that it is so with thee.

14 If I have sinned, then thou wilt straightly looke unto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I have done wickedly, woe unto me: If I have done righteously, I will not lift up mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew they selfe marvellous upon mee.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorowes are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not bene, brought from the wombe to the grave!

20 Are not my dayes few? let him cease, and leave off from me, that I may take a little comfort.

21 Before I goe and shall not returne, even to the land of darknesse and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none order, but the light is there as darknesse.

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4 For thou hast said, b My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee?

6 That hee might shew thee the secrets of wisdom: how thou hast desired double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heavens are his, what canst thou do? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If hee cur off and shut up, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wilde asse colt.

13 If thou prepare thine heart, and stretch out thine hand toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift up thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the none day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt lye downe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure unto thee.

20 But the eyes of the wicked shall faile, and their refuse shall perish, and their hope shall be sorrow of minde.

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a He would not that God should proceed against him by his secret justice, but by the ordinary means that he punisheth others.

d It is agreeable to thy justice to doe me wrong?

e Wilt thou be without compassion?

f Wilt thou gratie the wicked and condemne me?

g Dost thou this of ignorance?

h Art thou inconsistent and changeable, as the times, to day a friend, to morrow a enemy?

i By affliction thou keepst me as in a prison, and restrainest me from doing evil, neither can any fer me at libertie.

k In these eight verses following he describeth the mercy of God, in the wonderfull creation of man; and thereon groundeth that God should not shew himself rigorous against him.

l As brittle as a pot of clay.

m That is, reason and understanding, and many other gifts, whereby man excelleth all earthly creatures.

n That is, thy fatherly care and providence whereby thou preservest me, and without the which I should perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.

p I will alway walke in feare and humilitie, knowing that none is just before thee.

q Job being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.

r That is, diversitie of diseases and in great abundance: shewing that God hath infinite means to punish man.

s He wisheth that God would leave off his affliction, considering his great miserie and the brevitye of his life.

t Hee speaketh this in the person of a sinner, that is overcome with passions and with the feeling of Gods judgements, and therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection.

u No distinction between light and darknesse, but where all is very darknesse it selfe.

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ak Job being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.

b He charged Job with this, that he thought that the things which he desired were true, and that he was wise in the eyes of God.

c Which was to stand in nothing of his own strength, but to relye upon the mercy of God.

d That is, the perfection of God, which is the measure of all things.

e If man be so wise, if he can see the perfection of God, he will be able to see the perfection of himselfe.

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ak If man be so wise, if he can see the perfection of God, he will be able to see the perfection of himselfe.

thee, and the fowles of the heaven, and they shall tell thee,

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare unto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of every living thing, and the breath of all mankind.

11 Doeth not the eares discern the words, and the mouth taste meate for it selfe?

12 Among the ancient is wisdom, and in the length of dayes is understanding.

13 With him is wisdom and strength: hee hath counsell, and understanding.

14 Behold, he will breake downe, and it cannot be built: he shutteth a man up, and he cannot be loosed.

15 Behold, hee withholdeth the waters, and they drie up: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisdom: he that is deceived, and that deceiveth, are his.

17 Hee causeth the counsellors to goe as spoiled, and maketh the judges fooles.

18 Hee looseth the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes as a prey, and overthroweth the mighty.

20 He taketh away the speech from the faithfull counsellors, and taketh away the judgement of the ancient.

21 Hee powreth contempt upon princes, and maketh the strength of the mighty weake.

22 He discovereth the deepe places from their darkenesse, and bringeth forth the shadow of death to light.

23 He increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe over the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Job compareth his knowledge with the experience of his friends. 26 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth unto God, that he would not handle him rigorously.

L Oe, mine eye hath seene all this: mine eare hath heard, and understood it.

2 I know also as much as you know: I am not inferiour unto you.

3 But I will speake to the Almighty, and I desire a dispute with God.

4 For in deede yee forge lies, and all you are physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wisdom!

6 Now heare my disputation, and give eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfull for his cause?

8 Will ye accept his person? or will ye consent for God?

9 He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway graced on Gods justice, as though it was not evidently seene in Job, except they had undertaken the probation thereof.

9 Is it well that hee should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reprove you, if ye do secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall upon you?

12 Your memories may be compared unto ashes, and your bodies unto bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come upon what will.

14 Wherefore doe I take my flesh in my teeth, and put my soule in my hand?

15 Loe; though hee slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shall be my salvation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: I prepare me to judgement, I know that I shall be justified.

19 Who is he that will pleade with me? for I know how hard my tongue is, I die.

20 But do not these two things unto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and I will answer thee.

23 How many are mine iniquities and finnes: shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest better things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths, and makest the print thereof in the heeles of my feet.

28 Such a one consumeth like a rotten thing, and as a garment that is moth-eaten.

9 youth. n Thou makest me thy prisoner, and dost so presse mee that I cannot stirre hand nor foote. * Ebr. rootes.

CHAP. XIV.

1 Job describeth the shortness and misery of the life of man. 14 Hope sustineth the godly. 22 The condition of mans life.

M An that is borne of woman, is of short continuance and full of trouble.

2 Hee shooteth forth as a floure, and is cut downe: he vanisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes upon such a one, and causest me to enter into judgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease untill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout and the branches thereof will not cease.

8 Though the roote of it waxe olde in the earth, & the stocke thereof be dead in the ground,

9 Yet by the sent of water it will budde, and bring

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction,

and that I do not complaine without cause, seeing that I am thus tormented as though I should reare mine owne flesh and put my life in danger?

f Whereby hee declareth that he is not an hypocrite as they charged him.

g That is, cleared and not cast off for my finnes, as you reason.

h To prove that God doeth thus punish me for my finnes.

i I defend not my cause, every man will condemn me.

k He sheweth what these two things are.

l His pang thus moove him to reason with God, not denying but that he had sinned: but he desired to understand what were his great finnes that had deserved such rigour, wherein he offended that he would know a cause of Gods why he did punish him.

m Thou punishest me now for the faultes that I committed in my youth.

n Thou makest me thy prisoner, and dost so presse mee that I cannot stirre hand nor foote.

* Ebr. rootes.

a Taking occasion of his adversaries wordes, he describeth the floure of mans life from his birth to his death.

* Chap. 8.9.

Psal. 144.4.

b His meaning is, that seeing that man is so frail a creature, God should not handle him so extremely: wherein Job sheweth the wickednesse of the flesh when it is not subject to the Spirit.

* Psal. 91.5.7.

c Untill the time that thou shalt appointed for him to die, which he desireth as the hireling wayeth for the ebbe of his labour to receive his wages.

d Hee speaketh not here as though he had not hope of the immortality, but as a man in extreme paine, when reason is overcome by afflictions and torments.

e Hereby he declares that the feare of Gods judgement was the cause why he desired to die.

f That is, release my paines and take me to mercy.

g Meaning, unto the day of resurrection when he should be changed, and renewed.

h Though I be afflicted in this life, yet in the resurrection I shall see thy mercies and answer when thou callest me.

i Thou layest them all together, and sufferest none of my finnes unpunished.

k He murmureth through the impatience of the flesh against God, as though he used as great severity against him as against the hard rocks, or waters that overflow. so that hereby all the occasion of his hope is taken away.

l Yet while he shall be in paine, and miserie,

bring forth boughes like a plant.

10 But man is sicke, and dieth, and man perissheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth up.

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heaven be no more.

13 Oh that thou wouldest hide me in the grave, and keepe me secret, until thy wrath were past, and wouldest give mee terme, and remember me!

14 If a man die, shall he live againe? All the dayes of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call mee, and I will answer thee: thou lovest the worke of thine owne hands.

16 But now thou numbrest my steppes, and dost not delay my finnes.

17 Mine iniquity is sealed up, as in a bagge, and thou addest unto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the rocke that is removed from his place:

19 As the water breaketh the stones, when thou overflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou prevailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he understand concerning them, whether they shall be of low degree.

22 But while his flesh is upon him, hee shall be sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Job, because hee ascribeth wisdom and power unto himselfe. 2 He describeth the cause that falleth on the wicked, reckoning Job to be one of the number.

Then answered Eliphaz the Temanite, and sayd,

2 Shall a wife man speake words of the wind? and fill his bellie with the East winde?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God:

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God? and dost thou restraine wisdom to thee?

9 What knowest thou that we know not? and understandest that is not in us?

10 With us are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small unto thee? is this thing strange unto thee?

12 Why doeth thine heart take thee away, and what doe thine eyes meane,

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

Why doest thou stand in thine owne conceit? Hee,

14 What is man, that hee should be cleane? and hee that is borne of woman, that hee should be just?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heavens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I have seene:

18 Which wise men have tolde, as they have heard of their fathers, and have not kept in secret:

19 To whom alone the land was given, and no stranger passed through them.

20 The wicked man is continually as one that travaileth of child, and the number of yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperity the destroyer shall come upon him.

22 He beleeveth not to returne out of darkness: for he seeth the sword before him.

23 Hee wandreth to and fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.

24 Affliction and anguish shall make him afraid: they shall prevaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne upon him, even upon his necke, and against the most thicke part of his shield.

27 Because he hath covered his face with his farnesse, and hath collops in his flankes.

28 Though he dwell in desolate cities, and in houses which no man inhabited, but are become heapes.

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth.

30 He shall never depart out of darknesse: the flame shall drie up his branches, and hee shall goe away with the breath of his mouth.

31 He beleeveth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sower grape, and shall cast him off, as the olive doeth her sower.

34 For the congregation of the hypocrite shall be desolate, and fire shall devour the houses of bribes.

35 As they conceive mischief and bring forth vanity, and their belly hath prepared deceit.

never come to perfection. He standeth so in his owne conceit, that hee will no place to good counsell, therefore his owne pride shall bring him to destruction. As one that gathereth grapes before they be ripe. Which were built or maintained by pawning and bribery. And therefore all their value shall come to their owne destruction.

CHAP. XVI.

1 Job moved by the importunate of his friends. 2 Counsell is what extremities he is in. 3 And though God is witness of his innocencie.

But Job answered and said,

2 I have oftentimes heard such things: miserable comforters are ye all.

3 Shall there be none end of the wordes of a winde?

a That is, vain words, and without consolation? b Meaning, with matters that are of none importance, which are forgotten as soon as they are uttered, as the East winde drieth up the moisture as soon as it falleth.

c He chargeth Job as though his talke caused men to cast off the feare of God, and prayer.

d Thou speakest as doth the mockers and contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thou only wise?

g He accuseth Jobs pride and ingratitude, that will not be comforted by God,

nor by their counsell, in thy spirit.

winde: or what smoketh thee bold so to be an swere?

4 I could also speake as ye doe: (but would God your soules were in my soules stead) I could keep you company in speaking, and could shake mine head at you.

5 But I would strengthen you with my mouth, and the comfort of my lips should assuage your sorow.

6 Though I speake, my sorow cannot be asswaged: though I cease, what release have I?

7 But now he maketh mee wearie: O God, thou hast made all my congregation desolate.

8 And hast made mee full of wrinkles which is a witness thereof, and my leanness setteth up in me, testifying the same in my face.

9 His wrath hath torne mee, and he hateth me, and gnaweth upon me with his teeth: mine enemy hath sharpened his eyes against me.

10 They have opened their mouths upon me, and smitten mee on the cheek in reproach: they gathered themselves together against me.

11 God hath delivered me to the unjust, and hath made mee to turne out of the way by the hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke and beate me, and set me as a marke for himselfe:

13 His archers compass me round about: he cutteth my reines, and doeth not spare, and powreth my gall upon the ground.

14 He hath broken me with one breaking upon another, and runneth upon me like a giant.

15 I have fowed a sackcloth upon my skinne, and have abased mine horn unto the dust.

16 My face is withered with weeping, and the shadow of death is upon mine eyes.

17 Though there be no wickednesse in mine hands, and my prayer be pure.

18 O earth, cover not thou my blood, and let my crying find no place.

19 For loe, now my witness is in the heavens, and my record is on high.

20 My friends speake eloquently against me: mine eye powreth out teares unto God.

21 Oh that a man might plead with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

That is, unfained, and without hypocrisie. f Let my sinne be knowne if I be such a sinner as mine adversaries accuse me, and let me find no more. I Though man condemne me, yet God is witness of my cause. u Use words in stead of true consolation. x Thus by his great torments hee is calmed away, and brasteth out into passions, and speaketh unadvisedly, as though God should smite man more gently, seeing hee hath but a short time here to live.

CHAP. XVII.

1 Job saith that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance. 13 Showing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the grave is ready for me.

2 There are none but mockers with me, and mine eye continueth in their bitterness.

3 Lay downe now, and put me in suretie for thee: who is he, that will touch mine hand?

4 For thou hast hid their heart from understanding: therefore shalt thou not set them upon high.

He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answer for thee? e That these mine afflictions are thy just judgements, though man know not the cause.

5 For the eyes of his children shall faile, that speaketh bitterness to his friends.

6 Hee hath also made mee a by-word of the people, and I am as a taber before them.

7 Mine eye therefore is dim for griefe, and all my strength is like a shadow.

8 The righteous shall be astonished at this, and the innocent shall be moved against the hypocrite.

9 But the righteous will hold his way, and he whose hands are pure, shall increase his strength:

10 All you therefore turne you, and come now, and I shall not finde one wife among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart.

12 Have changed the night for the day, and the light that approached, for darkenesse.

13 Though I hope, yet the grave shall be mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing that I hoped for?

16 They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

1 Job speaketh to them three that came to comfort him. m That is, have brought me sorow in stead of comfort. n Though I should hope to come from adversity to prosperitie, as your discourse pretendeth. o I have no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope and prosperitie faile, which you say, are onely signes of Gods favour, bus seeing that these things perish. I set mine hope in God and in the life everlasting.

CHAP. XVIII.

1 Bildad rebaseth the paines of the unfaithfull and wicked.

Then answered Bildad the Shuhite, and sayd,

2 When will ye make an ende of your words? ye canse us to understand, and then we will speake.

3 Wherefore are wee counted as beastes, and are vile in your sight?

4 Thou art as one that teareth his soule in his anger. Shall the earth be forsaken for thy sake? or the rocke remooved out of his place?

5 Yea, the light of the wicked shall be quenched, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shall be restrained, and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and he walketh upon the snares.

9 The grenne shall take him by the heele, and the thiefe shall come upon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraid on every side, and shall drive him to his feete.

12 His strength shall be famine: and destruction shall be ready at his side.

13 It shall devour the inner partes of his skinne, and the first borne of death shall devour his strength.

14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the king of feare.

15 Hee shall dwell in his house (because it is not his) and brimstone shall be scattered upon his habitation.

16 His rootes shall be dried up beneath, and above shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall have no name in the freere.

18 They

f He that uttereth a man, and onely judgeth him happy in his prosperitie, shall not himselfe onely but in his posteritie be punished. g God hath made all the world to speake of me, because of mine afflictions. h That is, as a counsell found in their cares. i To wit, when they see the godly punished: but in the end they shall come to understanding, and know what shall be the reward of the hypocrite. k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

m That is, have brought me sorow in stead of comfort. n Though I should hope to come from adversity to prosperitie, as your discourse pretendeth. o I have no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope and prosperitie faile, which you say, are onely signes of Gods favour, bus seeing that these things perish. I set mine hope in God and in the life everlasting.

a Which count your selves just, as Chap. 12. 4. b Whom you take to be but dead, as Chap. 12. 7. c That is, like a mad man. d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinary working for their sinnes.

f Meaning: that the wicked are in continuall danger. g That which I should nourish him, shall be consumed by famine.

h That is, some strong and violent death shall consume his strength: or as the Hebrew word signifieth, his members or parts.

i That is, with most great feare. k Meaning, not truly come by. l Though all the world would favour him, yet God would destroy him and his.

m He shall fall from prosperity to adversity.

n When they shall see what came unto him.

a That is, many times, as Neh. 4.12.

b That is, I myself shall be punished for it, or you have not yet conquered it.

c Hee braith out againe into his passions, and declarerh till that his affliction cometh of God, though hee be not able to see the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning, his children, and whatsoever was deare unto him in this world.

f Which is pluckt up, and hath no more hope to grow.

g His manifold afflictions.

h Mine household servants: by all these losses Job sheweth that touching the flesh he had great occasion to be mooved.

i Which were hers and mine.

k Besides these great losses and most cruel unkindnesse, he was touched in his owne person, as followeth.

l All my flesh was consumed.

m Seeing I have these iust causes to complaine, condemne me not as an hypocrite, specially yee which should comfort me.

n Is it not enough that God doeth punish me, except you by reproaches increas my sorrow?

o To see my body punished, except ye trouble my minde?

p He protesteth that notwithstanding his fore passing out his religion is perit: and that he is not a blasphemer as they judged him.

q I doe not so iustifie my selfe before the world: but I know that I shall come before the great Judge, who shall be my deliverer and Saviour.

18 They shall drive him out of the light unto darkenesse, and chafe him out of the world.

19 Hee shall neither have sonne nor nephewe among his people, nor any posterity in his dwellings.

20 The posteritie shall be astonied at his day, and feare shall come upon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1. Job reproveth his friends, 25 and rectifieth his miseries and grievous paines. 25 Hee assureth himselfe of the generall resurrection.

BUt Job answered, and said, 2 How long will yee vex my soule, and torment me with words?

3 Ye have now ten times reproached me, and are not ashamed: yee are impudent toward me.

4 And though I had indeed erred, mine error remaineth with me.

5 But indeed if yee will advance your selves against me, and rebuke me for my reproach.

6 Know now, that God hath overthrowen me, and hath compassed me with his net.

7 Behold, I cry out of violence, but I have none answer: I cry, but there is no judgement.

8 Hee hath hedged up my way that I cannot passe, and hee hath set darkenesse in my paths.

9 Hee hath spoiled mee of mine honour, and taken the crowne away from mine head.

10 Hee hath destroyed mee on every side, and I am gone: and hee hath remooved mine hope like a tree.

11 And hee hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together and made their way upon me, and camped about my tabernacle.

13 He hath remooved my brethren farre from mee, and also mine acquaintance were strangers unto me.

14 My neighbours have forsaken me, and my familiars have forgotten me.

15 They that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.

16 I called my servant, but hee would not answer, though I prayed him with my mouth.

17 My breath was strange unto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised mee, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loved, are turned against me.

20 My bone cleaveth to my skinned and to my flesh, and I have escaped with the skinne of my teeth.

21 Have pitie upon me: have pitie upon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute mee, as Gods? and are not satisfied with my flesh?

23 Oh that my wordes were now written! oh that they were written even in a booke.

24 And graven with a pen in lead, or in stone for ever!

25 For I am sure that my Redeemer liveth, and he shall stand the last on the earth.

26 And though after my skin wormes destroy this body, yet shall I see God in my flesh.

27 Whom I myself shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within me.

28 But ye said, Why is he persecuted? And there was a deepe matter in me.

29 Be yee afraid of the sword: for the sword will be avenged of wickednesse, that yee may know that there is a judgement.

persecuted of God for his finnes, yet he declarerh that there was a deepe matter in him to wit, the trial of his faith and patience, and so to be an example for others: and will be revenged of this harte judgement, whereby you condemned me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the covetous shall have a sore end, 25 though for a time they flourish.

Then answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause me to answer, therefore I make haste.

3 I have heard a the correction of my reproach: therefore the spirit of mine understanding causerh me to answer.

4 Knowest thou not this of old: and since God placed man upon the earth.

5 That the rejoycing of the wicked is short, and that the joy of the hypocrites is but a moment?

6 Though his excellencie mount up to the heaven, and his head reach unto the cloudes,

7 Yet shall he perishe for ever like his dung, and they which have seene him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

12 When wickednes was sweet in his mouth, and he hid it under his tongue.

13 And favoured it, and would not forsake it, but kept it close in his mouth.

14 Then his meate in his bowels was turned: the gall of Aspes was in the middle of him.

15 He hath devoured substance, and hee shall vomit it: for God shall draw it out of his belly.

16 Hee shall sucke the gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the rivers, nor the floods, and streames of hony and butter.

18 Hee shall restore the labour, and shall devoure no more: even according to the substance shall be his exchange, and he shall enjoy it no more.

19 For hee had undone many, he hath forsaken the poore, and hath spoyled houses which he builded not.

20 Surely he shall feele no quietnes in his body, neither shall he reserve of that which he desired.

21 There shall none of his kinne be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand of all the wicked shall assaile him.

and therefore God did plague him justly for the same. h Though God give other abundance of his blessings, yet he shall have no pain thereof. ravens and spoylers of the poore shall enjoy their theft but for a time: for the Lord will take it from them, and cause them to make restitution, so that it is but an empty name. K He shall leave nothing to his posterity. I The wicked shall never be able to one wicked man shall seeke to destroy another.

23 He shall be about to fill his bellie, *but* God shall send upon him his fierce wrath, *and* shall cause to raine upon him, *even* upon his mear.

24 He shall flee from the yron weapons, *and* the bow of Steele shall stricke him through.

25 *The* arrow is drawn out, *and* commeth forth of the *bow* bodie, *and* shineth of his gall, *so* feare commeth upon him.

26 *All* darkenesse shall be hid in thy secret places: the fire that is not *blown* shall devour him, *and* that which remaineth in his tabernacle, shall be destroyed.

27 The heaven shall declare his wickednesse, *and* the earth shall rise up against him.

28 The *increase* of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from *God*, *and* the heritage that *he* shall have of God, for his *words*.

CHAP. XXJ.

7 Job declarerh how the prosperitie of the wicked maketh them proud. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be judged wicked for affliction, neither good for prosperitie.

But Job answered, *and* said, 2 Heare diligently my wordes, *and* this shall be in stead of your consolations.

3 Suffer mee that I may speake, *and* when I have spoken, mocke on.

4 Doe I direct my talke to man? If it *be* were so, how should not my spirit be troubled?

5 Marke mee, *and* be ashamed, *and* lay your hand upon your *mouth*.

6 Even when I remember, I am affraide, *and* feare taketh hold on my flesh.

7 Wherefore doe the wicked *live*, *and* waxe old, *and* grow in wealth?

8 Their seed is established in their fight with them, *and* their generation before their eyes.

9 Their houses are peaceable without feare, *and* the rod of God is not upon them.

10 Their bullocke gendeth, *and* faileth not: their kow calveth, *and* casteth not her calfe.

11 They send forth their children *like* sheep, *and* their sonnes dance.

12 They take the tabret *and* harpe, *and* rejoyce in the sound of the organs.

13 They spend their dayes in wealth, *and* suddenly *they* goe downe to the grave.

14 They say also unto God, Depart from us: for we desire not the *knowledge* of thy wayes.

15 Who is the Almighty, that we should serve him? *and* what profit should we have, if we should pray unto him?

16 Lo, their wealth is not in their *hand*: therefore let the counsell of the wicked, be farre from mee.

17 How oft shall the candle of the wicked be put out, *and* their destruction come upon them: he will divide *their* lives in his wrath.

18 They shall be as stubble before the wind, *and* as chaffe that the storme carrieth away.

19 God will lay up the sorow of the father for his children: when hee rewardeth him, hee shall know it.

20 *His* eyes shall see his destruction, *and* hee

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach *God* knowledge, who judgeth the highest things?

23 One *man* dieth in his full strength, being in all ease *and* prosperitie.

24 His breasts are full of milke, *and* his bones run full of marrow.

25 *And* another *man* dieth in the bitternesse of his soule, *and* never eateth with pleasure.

26 They shall sleepe both in *the* dust, *and* the wormes shall cover them.

27 Behold, I know your thoughts, *and* the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes *house*? *and* where is the tabernacle of the wicked dwelling?

29 May yee *not* aske them that goe by the way? *and* ye cannot denie their signes.

30 But the wicked is kept unto the day of *destruction*, *and* they shall be brought forth to the day of wrath.

31 Who shall declare his way *to* his face? *and* who shall reward him for that he hath done?

32 Yet shall he be brought to the grave, *and* remaine in the heape.

33 The *slimy* valley shall be sweet unto him, *and* every man shall draw after him, as before him there were innumerable.

34 How then comfort *ye* me in vaine, seeing in your answer there remaine but lies?

world, yet death is a token that he will bring him to account. lie in slimy pit, which before could not be content with a royall palace, that the just in this world have prosperitie, *and* the wicked adversitie.

CHAP. XXII.

2 Eliphaz affirmeth that Job is punished for his sinnes. 6 He accuseth him of unmercifulnesse. 13 And that hee denied Gods providence. 21 He exhorteth to repentance.

Then Eliphaz the Temanite answered, *and* said,

2 May a man be *profitable* unto God, as he that is wise may be profitable to himselfe?

3 *Is* it any thing unto the Almighty, that thou art righteous? *or* is it profitable *to* him, that thou makest thy wayes upright?

4 *Is* it for feare *of* thee that hee will accuse thee? *or* goe with thee into judgement?

5 *Is* not thy wickednesse great, *and* thine iniquities innumerable?

6 For thou hast taken the *pledge* from thy brother for nought, *and* spoiled the cloathes of the naked.

7 To such as were weary thou hast not given water to drinke, *and* hast withdrawn bread from the hungry.

8 But the mighty man *had* the earth, *and* hee that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emtrie, *and* the armes of the *fatherlesse* were broken.

10 Therefore snares are round about thee, *and* feare shall suddenly trouble thee.

11 *Or* darkenesse that thou shouldest not see, *and* *abundance* of waters shall cover thee.

12 *Is* not God on *high* in the heaven? *and* behold the height of the *stars* how *high* they are.

13 But thou sayest, How should God *know*? can hee judge through the darke cloud?

the height of Gods majesty. *h* That so much the more by that excellent worke thou mayest feare God, *and* reverence him. *i* He reproveth Job, as though hee denied Gods providence, *and* that hee could not see the things that were done in this world.

l Who fendeth to the wicked prosperitie, *and* punisheth the godly. *m* Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies; *and* this hee speaketh according to the common judgement.

p Thus they called Jobs house in derision, concluding that it was destroyed, because he was wicked.

q Which through long travelling have experience *and* tokens there.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men doe flatter him, *and* none dare reprove him in this.

t He shall be glad to say, *u* Saying,

a Though man were just, yet God could have no profit of this his justice: *and* therefore when hee punisheth him, hee hath no regard to his justice, but to his sinne.

** Chap. 37.* *b* Least thou shouldest reprove *or* hurt him.

c Thou hast been cruell *and* without charity, *and* wouldest doe nothing for the poore, but for thine owne advantage.

d When thou wast in power *and* authority, thou didst not justice but wrong.

e Thou hast not only not showed pity, but oppressed them.

f That is, manifold afflictions.

g He accused Job of impiety *and* contempt of God, as though he would say, If thou passe not for men, yet consider

men, yet consider

men, yet consider

men, yet consider

men, yet consider

men, yet consider

men, yet consider

k How God hath punished them from the beginning.

l Hee prooveth Gods providence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m He answereth to that which Job had said, Chap. 21. 7. that the wicked have prosperity in this world: desiring that he might not be partaker of the like.

n The just rejoyce at the destruction of the wicked for two causes: first, because God sheweth himselfe judge of the world, and by this means continueth his honour and glory: secondly, because God sheweth that he hath care over his io that he punished their enemies.

o That is, the state and preservation of the godly, is hid under Gods wings.

p Meaning, of the wicked.

q He exhorteth Job to repentance, and to returne to God.

r God will restore unto thee all thy substance.

s Which shall be in abundance like dust.

t That is, the favour of God.

u God will deliver his when the wicked are destroyed round about them, as in the flood and in Sodom.

x God will deliver a whole country from perill, even for the just mans sake.

y He sheweth the just cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God.

z Chap. 22. 21. he declareth that he desireth nothing more, but it seemed that God would not be found of him.

a Vnto his absolute power, and saying, because I am God, I may do what I will.

b Of his mercie he would give me power to answer him.

c When hee of his mercy hath given strength to maintain their cause.

d Meaning, that if he consider Gods justice, he is not able to comprehend his judgement as on what side or what part (soever he turneth himselfe.

14 The cloudes hide him that he cannot see, and he walketh in the circle of heaven.

15 Hast thou marked the way of the world, wherein wicked men have walked?

16 Which were cut downe before the time, whose foundation was as a river that overflowed.

17 Which said unto God, Depart from us, and asked what the Almighty could doe for them.

18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall rejoyce, and the innocent shall laugh them to scorne.

20 Surely, our substance is hid: but the fire hath devoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt have prosperitie.

22 Receive, I pray thee, the law of his mouth, and lay up his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built up, and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay up gold for dust, and the gold of Ophir, as the flints of the rivers.

25 Yea, the Almighty shall be thy defence, and thou shalt have plentie of silver.

26 And thou shalt then delight in the Almighty, and lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall heare thee, and thou shalt render thy vows.

28 Thou shalt also decree a thing, and he shall establish it unto thee, and the light shall shine upon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted up: and God shall save the humble person.

30 The innocent shall deliver the x y land, & it shall be preserved by the purenesse of thine hands.

31 That is, the favour of God.

32 God will deliver his when the wicked are destroyed round about them, as in the flood and in Sodom.

33 God will deliver a whole country from perill, even for the just mans sake.

34 I b affirmeth that he both knoweth and feareth the power and sentence of the Judge.

35 And that hee is not punished only for his sinnes.

36 Ut Job answered, and said,

37 Though my talke be this day in a bitterness, and my plague greater then my groning.

38 Would God yet I knew how to finde him, I would enter unto his place.

39 I would pleade the cause before him, and fill my mouth with arguments.

40 I would knowe the works, that hee would answer me, and would understand what he would say unto me.

41 Would he b plead against me with his great power? No, but he would c put strength in me.

42 There the righteous might reason with him, so I should be delivered for ever from my Judge.

43 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceive him:

44 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

45 But he knoweth my way, and tryeth mee, and I shall come forth like gold.

46 My foote hath followed his steps: his way have I kept, and have not declined:

47 Neither have I departed from the commandment of his lippes, and I have esteemed the wordes of his mouth more then mine appointed food.

48 Yet he is in one minde, and who can h turne him? yea, he doeth what his mind desireth.

49 For he will performe that which is decreed of me, and many such things are with him.

50 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

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21 Some remooove the land-markes, that rob the flocks and feed thereof.

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26 They cause the naked to lodge without garment, and without covering in the cold.

27 They are wet with the showers of the mountaines, h and they embrace the rocke for want of a covering.

28 They plucke the fatherlies i from the breast, and take the pledge of k the poore.

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30 They that make oyle l betweene their walles, and tread their winepresses, suffer thirst.

31 Men m crie out of the city, and the soulles of the flaine n crie out: yet God o doeth not charge they with folly.

32 These are they that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof.

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34 The eye also of the q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

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37 For the great oppression and extortion, u Cry out for vengeance.

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39 That is, Gods word, because they are reproveth by these particular vices and the licence thereunto, he would prove that God punished not the wicked, and rewardeth the just.

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154 The eye also of the q adulterer waiteth for the twilight, and saith, None eye

they know not the light.

17 But the morning is even to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift upon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the snow-waters, so shall the grave the finners.

20 The pitifull man shall forget him: the worme shall feede his sweetnesse: hee shall be no more remembred, and the wicked shall be broken like a tree.

21 He doth evill intreat the barren that doeth not beare, neither doth he good to the widow.

22 He draweth also the mighty by his power, and when he riseth up, none is sure of life.

23 Though men give him assurance to be in safety, yet his eyes are upon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not so, where is he? or who will proove me a liar, and make my words of no value?

CHAP. XXV.

Bildad prooveth that no man is cleane nor without sinne before God.

Then answered Bildad the Shuhite, and said, 2 A Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and upon whom shall not his light arise?

4 And how may a man be justified with God? or how can he be cleane that is borne of woman?

5 Behold, he will give no light to the Moone, and the Starres are uncleane in his sight.

6 How much more man, a worme, even the sonne of man, which is but a worme?

CHAP. XXVI.

Job sheweth that man cannot helpe God, and prooveth it by his miracles.

But Job answered, and said,

2 A Whom helpest thou? him that hath no power? savest thou the arme that hath no strength?

3 Whom counsellest thou? him that hath no wisdom? thou shewest right well as the thing is.

4 To whom dost thou declare these words? or whose spirit cometh out of thee?

5 The dead things are formed under the waters, and neere unto them.

6 The grave is naked before him, and there is no covering for destruction.

7 He stretcheth out the North over the empty place, and hangeth the earth upon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken under them.

9 Hee holdeth backe the face of his throne,

There is nothing hid in the bottome of the earth but hee seeth it. f Meaning the grave wherein things putrifie. g He causeth the whole heaven to turne about the North pole.

and spreadeth his cloud upon it.

10 He hath set bounds about the waters, untill the day and night come to an end.

11 The pillars of heaven tremble and quake at his reproofe.

12 The sea is calme by his power, and by his understanding he smiteth the pride thereof.

13 His Spirit hath garnished the heavens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but how little a portion heere wee of him? and who can understand his fearefull power?

of starres fashioned like a serpent, because of the crookednesse of things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

CHAP. XXVII.

3 The constancie and perfinesse of Job. 31 The reward of the wicked and of the tyrants.

Moreover Job proceeded and continued his parable, saying,

2 The living God hath taken away my judgement: for the Almighty hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall utter no deceit.

5 God forbid, that I should justify you: untill I die, I will never take away mine innocence from my selfe.

6 I will keepe my righteousness, and will not forsake it: mine heart shall not reprove mee of my dayes.

7 Mine enemy shall be as the wicked, and he that riseth against me, as the unrighteous.

8 For what hope hath the hypocrite when he hath heaped up riches, if God take away his soule?

9 Will God heare his crie, when trouble cometh upon him?

10 Will hee set his delight on the Almighty? will he call upon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all yee yourselves have seene it: why then doe you thus vanish in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be burned in death, and his widowes shall not weepe.

16 Though hee should heape up silver as the dust, and prepare raiments as the clay.

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 Hee buildeth his house as the moth, and as a lodge that the watchmen maketh.

19 When the rich man sleepeeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carie him away by night.

21 The East-wind shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast upon him and not spare, though he would faine flee out of his hand.

h That is, he hid the heavens which are called his throne.

i So long as his world endureth.

k Nor that heaven hath pillars to uphold it, but he speaketh by a similitude, as though he would say, The heaven it selfe is not able to abide his reproach.

l Which is a figure of starres fashioned like a serpent, because of the crookednesse of things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

m If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

n If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

o If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

p If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

q If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

r If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

s If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

t If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

u If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

v If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

w If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

x If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

y If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

z If these few things, which wee see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his workes.

a He hath so sore afflicted me, that men cannot judge of mine uprightness: for they judge onely by outward signes.

b Howsoever men judge of me, yet will I not speake contrary to that which I have said, and so do wickedly in betraying the truth.

c Which condemne me as a wicked man, because the hand of God is upon me.

d I will not confesse that God doeth thus punish me for my finnes.

e Of my life past, f What advantage hath the dissembler to gaine never so much, seeing he shall loose his owne soule?

g That is, what God reserveth to himselfe, and whereof he giveth not the knowledge to all.

h That is, these secret judgements of God, and yet doe not understand them.

i Why maintaine you then this error?

k Thus will God order the wicked, and punish him even unto his posteritie.

l None shall lament him.

m Which breedeth in another mans possession or garment, but is soone shaken out.

n Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

o Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

p Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

q Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

r Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

s Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

t Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

u Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

v Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

w Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

x Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

y Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

z Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honourably.

23 Every man shall clap their hands at him, and hisse at him out of their place.

C H A P. XXVIII.

Job sheweth that the wifedome of God is unsearchable.

a His purpose is to declare that man may attaine in this world to divers secrets of nature, but man is never able to comprehend the wifedome of God.

b There is nothing but it is compassed within certain limits, and hath an end, but Gods wifedome.

c Meant say, him that dwelleth thereby.

d Which a man cannot wade thorough.

e That is, corne, and underneath is brim-stone or coale, which easily conceived fire.

f He alludeth to the mines and secrets of nature, which are under the earth, whereunto neither foules nor beasts can enter.

g After that he hath declared the wifedome of God in the secrets of nature, he describeth his power.

h Though Gods power and wifedome may be understood in earthly things, yet his heavenly wifedome cannot be attained unto.

i It is too high a thing for man to attaine unto in this world.

k It can neither be bought for gold nor precious stones, but is onely the gift of God.

l Which is thought to be a kind of precious stone.

m Meaning, that there is no naturall meanes whereby man might attaine to the heavenly wifedome: which he meaneth by the foules that fly by.

n He maketh God onely the author of this wifedome, and the giver thereof.

* Prov. 1. 7. o He declareth that man hath so much of their heavenly wifedome, as he sheweth by fearing God, and departing from evil.

THe flyer surely hath his veine, * and the gold his place, *where they take it.*

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darkenesse, ^b and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the ^c inhabitant, and the waters ^d forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth ^e bread, and under it, as it were fire is turned up.

6 The stones thereof are a place ^f of Saphirs, and the dust of it is gold.

7 There is a path which no fowle hath known, neither hath the kites eye seene it.

8 The Lions whelps have not walked it, nor the Lion passed thereby.

9 He putteth his hand upon the ^g rockes, and overthroweth the mountaines by the rootes.

10 He breaketh rivers in the rootes, and his eye seeth every precious thing.

11 He bindeth the floods that they doe not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wifedome found? ^h and where is the place of understanding?

13 Man knoweth not: the price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in mee: the Sea also saith, It is not with mee.

15 ^k Gold shall not be given for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the crysell shall be equall unto it, nor the exchange ⁱ shall be for plate of fine golde.

18 No mention shall be made of corall, nor of the iaglablith: for wifedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall unto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wifedome? and where is the place of understanding?

21 Seeing it is hid from the eyes of all the living, and is hid from the ^m fowles of the heaven?

22 Destruction and death say, We have heard the fame thereof with our eares.

23 *But* God understandeth the ⁿ way thereof, and he knoweth the place thereof.

24 For hee beholdeth the endes of the world, and seeth all that is under heaven.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lighting of the thunders.

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And unto man he said, Behold, ^{*} the ^o feare of the Lord is wifedome, and to depart from evil is understanding.

C H A P. XXIX.

1. Job complainteth of the persecution of the time past. 7. 21 His authority. 22 Justice and equitie.

SO Job proceeded, and continued his parable, saying.

2 Oh that I were as ^{*} in times past, when God preserved me!

3 When his ^a light shined upon mine head: and when by his light I walked thorow the ^b darkenesse.

4 As I was in the dayes of my youth: when ^c Gods providence ^d was upon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my pathes ^d with butter, and when the rocke powred mee out rivers of oyle:

7 When I went out to the gate, ^e even to the judgement seate, and when I caused them to prepare my seat in the streete.

8 The yong men gave mee, and ^{*} hid themselves, and the aged arose, and stood up.

9 The princes stayed talke, and laid their hand on their ^f mouth.

10 The voyce of princes was hidde, and their tongue cleaved to the rooffe of their mouth.

11 And when the ^g eare heard mee, it blessed mee, ^{*} and when the eye saw me, it gave witness to ^h mee.

12 For I delivered the ⁱ poore that cried, and the fatherlesse, and him that had none to helpe him.

13 ^k The blessing of him that was ready to perish, came upon me, and I caused the widowes heart to rejoyce.

14 I put ^l on justice, and it covered mee: my judgement ^m was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father unto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the jawes of the unrighteous man, and plucked the pray out of his teeth.

18 Then I said, I shall die in my ⁿ nest, and I shall multiply my dayes as the sand.

19 For my roote is ^b spread out by the water, and the dew shall lie upon my branch.

20 My glory shall renew toward me, and my bow shall be restored in mine hand.

21 Unto me men gave eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke ^o dropped upon them.

23 And they waited for mee, as for the raine, and they opened their mouth ^p as for the latter raine.

24 If I ^q laughed on them, they beleevied it not: neither did they cause the light of my countenance ^r to fall.

25 I appointed out ^s their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that comforted the mourners.

C H A P. XXX.

1. Job complainteth that he is contemned of the most contented, 11. 21 because of his adversitie and affliction. 23 Death is the hope of all flesh.

BUT now they that are yonger then I, ^{*} mocke me: yea, they whose fathers I have refused to set with the ^b dogges of my flockes.

enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

* Ehr. mounth before, a When I felt his favour.

b I was free from affliction.

c That is, comfort by evidence taken to be more patient in his miserie.

d By these figures he declares the great prosperity that he was in.

e So that he had none occasion to be such a thing as they accounted him.

f Being assured of their light and a friend of my grave.

g Acknowledging my wifedome.

h All that heard me, testified, and I did good justice.

i Because his varieties did so much change his with wickedness, he is compelled to render account of his life.

k That is, I did sincerely like the way in which, and so he was cause to praise me.

l I delighted in doing justice, as others did in wearing costly apparel.

m That is, in my wisdom, all men were able and unspoke.

n My felicity doth increase.

o That is, my pleasure was in them.

p As the drinke ground themselves for the raine.

q That is, they thought it could be a jest, or a thing thought not that I would contend with them.

r They were afraid to offend me, and could not be angry.

s I had them as commanded.

a That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

b Dogges of my flockes.

c That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

d That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

e That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

f That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

g That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

h That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

i That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

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l That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

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o That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

p That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

q That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

r That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

s That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

t That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

u That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

v That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

w That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

x That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

y That is, mine estate is changed, and whereas before the enemies were glad to doe me reverence, the yong men now contemned me, being to be my shepheards, or to keepe my dog.

2 For whereto should the strength of their hande have serued mee, seeing age c perisheth in them?

3 For povertry and famine they were solitary, fleeing into the wildernes, which is darke, desolate and waste.

4 They cut up nettles by the bushes, and the juniper roots was their meat.

5 They were d chafed forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of rivers, in the holes of the earth and rocks.

7 They roared among the bushes, and under the thistles they gathered themselves.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their c song, and I am their talke.

10 They abhorre me, and flee farre from mee, and spare not to spit in my face.

11 Because that God hath loosed my f coard and humbled mee, g they have loosed the bridle before me.

12 The youth rise up at my right hand: they have pusht my feete, and have trode on mee as on the h paths of their destruction.

13 They have destroyed my paths: they tooke pleasure at my calamity, they had no i helpe.

14 They came as a great breach of waters, and k under this calamity they come on heaps.

15 Feare is turned upon me: and they pursue my soule as the wind, and mine health passeth away as a cloud.

16 Therefore my soule is now i powred out upon me, and the dayes of affliction have taken hold on me.

17 m It pearceth my bones in the night, and my finewes take no rest.

18 For the great vehemencie is my garments changed, which compasseth me about, as the collar of my coar.

19 n Hee hath cast me into the mire, and I am become like ashes and dust.

20 When I cry unto thee, thou dost not heare me, neither regardest me, when I stand up.

21 Thou turnest thy selfe o cruelly against me, and art enemy unto me with the strength of thine hand.

22 Thou takest me up and caufest mee to ride upon the p winde, and makest my strength to faile.

23 Surely I know that thou wilt bring mee to death, and to the house appointed for all the living.

24 Doubtles none can stretch his hand q unto the grave, though they crie in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heavinesse for the poore?

26 Yet when I looked for good, r evil came unto me: and when I waited for light, there came darkenesse.

27 My bowels did boyle without rest: for the dayes of affliction are come upon me.

28 I went mourning f without sunne: I stood up in the Congregation t and cried.

29 I am a brother to the u Dragons, and a companion to the Ostriches.

30 My skin is blacke upon me, and my bones are burnt with x heat.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 I b rediect the innocency of his living and number of his verses, which declarer what ought to be the life of the faithfull.

I Made a covenant with mine a eyes: why then should I thinke on b a maid?

2 For what portion should I have of God from above? and what inheritance of the almighty from on high?

3 Is not destruction to the wicked, and strange punishment to c the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all my steps?

5 If I have walked in vanitie, or if my foote hath made haft to deceit?

6 Let God weigh me in the just balance, and he shall know my d uprightnesse.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaved to mine hands.

8 Let me sow, and let another f eate: yea, let my plants be rooted out.

9 If mine heart hath been deceived by a woman, or if I have laide wayte at the doore of my neighbour,

10 Let my wife g grind unto another man, and let other men bowe downe upon her.

11 For this is a wickednes, and iniquity to be condemned.

12 Yea, this is a fire that shall devoure h to destruction, & which shall root out all my increase.

13 If I did contemne the judgement of my servant, and of my maide, when they i did contend with me.

14 What then shall I do when k God standeth up, and when he shall visite me, what shall I answer?

15 He that hath made me in the wombe, hath he not made i him? hath not he alone fashioned us in the wombe?

16 If I refrained the poore of their desire, or have caused the eyes of the widow m to faile,

17 Or have eaten my morsels alone, and the fatherlesse hath not eaten thereof.

18 (For from my youth hath hee grown up with me n as with a father, and from my mothers wombe have I been a guide unto her.)

19 If I have seene any perish for want of cloathing, or any poore without covering,

20 If his loynes have not blessed me, because he was warmed with the fleece of my sheepe,

21 If I have lift o up my hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine p arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was q fearefull unto me, and I could not be delivered from his Highnesse.

24 If I made golde mine hope, or have said to the wedge of gold, Thou art my confidence,

25 If I rejoiced because my substance was great, or because mine hand hath gotten much,

26 If I did behold the r sunne, when it shined, or the moone walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine s hand,

28 (This also had been an iniquity to be condemned: for I had denied the God t above.)

29 If I rejoiced at his destruction that hated me,

a I kept mine eyes from all wanton looks.

b Would not God then have punished me?

c Job declarer that the feare of God was a bridle to stay him from all wickednesse.

d Hee sheweth wherein his uprightnesse standeth, that is in as much as he was blameles before men, and feared not against the second Table.

e That is, hath accomplished the lust of mine eye.

f According to the curst of the law. Deut. 28. 33.

g Let her be made a slave.

h He sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will never cease till such be destroyed.

i When they thought themselves evill intreated by me.

k If I had oppressed others, how should I have escaped Gods judgement?

l He was moved to shew pity unto servants, because they were Gods creatures as hee was.

m By long waiting for her request.

n He nourished the fatherlesse, and maintained the widows cause.

o To oppress him and to doe him injury.

p Let me rot in pieces.

q I refrained not from sinning for feare of men, but because I feared God.

r If I was proud of my worldly prosperitie and felicitie, which is meant by the shining of the sunne, and brightnesse of the moone.

s If mine owne doings delighted me.

t By putting confidence in any thing but in him alone.

u My servants mooued me to be reuered of mine enemies, yet did I neuer wish him hurt.

x And not confessed it freely: whereby it is evident that he justified himself before men, and not before God.

y That is, I reuerenced the most weak and contempted and was afraid to offend them.

z I offered them to speake euill of me, and went not out of my house to revenge it.

a This is a sufficient token of my righteousness, that God is my witness and will iustifie my cause. b Should not this booke of his accusations be a praise and commendation to me? c I will make him account of all my life, without feare. d As though I had withheld their wages, that laboured in it.

e Meaning, that he was no briber nor extortioner. f That is, the talae which he had with his three friends.

* Ebr. was iust in his owne eyes.

a Which came of Buz the sonne of Nahor, Abrahams brother. b Or, as the Chaldee paraphrast readeth, Abram. c By making himself innocent, and by charging God of rigour. d That is, the three mentioned before.

e Meaning, the ancient, which haue experience. f It is a speciall gift of God that man hath understanding, and commeth neither of nature nor by age.

g To prooue that Jobs affliction came for his sin: et.

me, or was mooued to joy when euill came upon him.

30 Neither have I suffered my mouth to sinne, by wishing a curse unto his soule.

31 Did not the men of my Tabernacle say, Who shall give us of his flesh? wee cannot be satisfied.

32 The stranger did not lodge in the streete, but I opened my doores unto him, that went by the way.

33 If I have hid my finnes, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did y feare me: so I kept silence, and went not out of the doore.

35 Oh that I had some to heare me! beholde my a signe that the Almighty will witness for me: though mine aduersarie should write a booke against me.

36 Would not I take it upon my shoulder, and binde it as a b crowne unto me?

37 I will tell him the number of my goings, and goe unto him as to a c prince.

38 If my land d cry against mee, or the furrows thereof complaine together.

39 If I haue eaten the fruits thereof without silver: or if I haue grieved e the soules of the matters thereof.

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE WORDS OF JOB ARE ENDED.

CHAP. XXXII.

a Elihu reprooeth them offilly. 8 Age maketh not a man wise, but the spirit of God.

S O these three men ceased to answer Job, because he * esteemed himself iust.

2 Then the wrath of Elihu the sonne of Barachel the a Buzite, of the family of b Ram, was kindled: his wrath, I say, was kindled against Job, because he justified himself c more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, and yet condemned Job.

4 (Now Elihu had waited till Job had spoken: for d they were more ancient in yeeres then hee.)

5 So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered and saide, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The dayes e shall speake, and the multitude of yeeres shall teach wifedome.

8 Surely there is a spirit in man, f but the inspiration of the Almighty giveth understanding.

9 Great men are not alway wise, neither doe the aged alway understand judgement.

10 Therefore I say, Heare me and I will shewe also mine opinion.

11 Behold, I did waite upon your words, and hearkened unto your knowledge, whiles you fought out g reasons.

12 Yea, when I had considered you, loe, there

was none of you that reprooved Job, nor answered his words:

13 Least ye should say, We haue found wifedome: for God hath cast him downe, and no man.

14 Yet hath i he not directed his words to me, neither will I answer k him by your words.

15 Then they fearing, answered no more, but left off their talke.

16 When I had waited (for they spake nor, but stood still and answered no more.)

17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottels that braft.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answer.

21 I will not now accept the person of man, neither will I give titles to man.

22 For I may not give a titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Job of ignorance. 14 He sheweth that God hath diuers means to instruct man, and to draw him from sinne. 19, 20 Hee afflicteth man and suddenly delivereth him. 26 Man being delivered giveth thanks to God.

W Herefore, Job, I pray thee, heare my talke, and hearken unto all my words.

2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the uprightness of mine heart, and my lips shall speake pure knowledge.

4 The a spirit of God hath made me, and the breath of the Almighty hath given my life.

5 If thou canst give me answer, prepare thy selfe and stand before me.

6 Behold, I am according to thy wish in b Gods stead: I am also formed of the clay.

7 Beholde, my terror shall not feare thee, neither shall mine hand c be heavy upon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against mee, and counted me for his enemy.

11 Hee hath put my feete in the stockes, and looketh narrowly unto all my paths.

12 Behold, in this hast thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strive against him? for he doeth not e give account of all his matters.

14 For God speaketh f once or twice, and one seeth it not.

15 In dreames and g visions of the night, when sleepe hath fallen upon men, and they sleepe upon their beds.

16 Then he openeth the eares of men, even by their corrections, which he h had sealed.

17 That he might cause man to turne away from his enterprize, and that hee might hide the i pride of man.

18 And keepe back his soule from the pit, and that his life should not passe by the sword.

19 He is also stricken with sorow upon his bed,

spaketh commonly, either by visions to teach us the cause of his judgements, or by afflictions, or by his messenger. h That is, determined to feed upon them.

i Hee sheweth for what end God sendeth affliction: to beate downe mans pride, and to turne from euill.

b And there your sinnes, as though you had overcome him. i To wit, Job. k Hee sheweth that the like arguments, but with out canceling and reproaches. l I haue conceived in my mind great store of reasons. m I will not haue respect to riches, credit, or authority: I will speake the very truth. n The Hebrew word signifies to change the name, as to call a foole a wise man: meaning, that he would not change the truth to flatter man.

a I consider the power of God, and am awe of him, therefore I shew ought not to him. b Because Job had wished to dispute his cause with God, Chap. 16. 21. so that he might doe it without feare, Elihu saith, he will not in Gods hand, whom hee cannot not to feare, because he is made of the same matter that he is. c I will not handle thee so roughly as the fiddlers have done. d Hee reprooeth Jobs words, when by hee present his innocencie in diuers places, but specially in the 13. 14 and 20 Chapters. e The cause of his judgements is not always declared to man. f Though God by sundry examples of his judgements speake unto man, yet the reason thereof is not known: yet he thought God should speake, yet he is not understood. g God, saith he.

h Hee sheweth for what end God sendeth affliction: to beate downe mans pride, and to turne from euill.

and the griefe of his bones is fore.

20 So that his k life cauferh him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene, and his bones which were no seene, clatter.

22 So his soule draweth to the grave, and his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand to declare unto man his righteousness.

24 Then will he have a mercy upon him, and will say, Deliver him, that he go not downe into the pit: for I have received a reconciliation.

25 Then shall his flesh be as fresh as a child's, and shall returne as in the dayes of his youth.

26 Hee shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27 Hee looketh upon men, and if one say, I have sinned, and perverted righteousness, and it did not profit me.

28 He will deliver his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice or thrise with a man.

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the living.

31 Marke well, O Job, and heare mee, keepe silence and I will speake.

32 If there be y matter, answere me, and speake, for I desire to justify thee.

33 If thou hast nor, heare mee: holde thy tongue, and I will teach thee wisdom.

That God will restore him to health of body, which is a token of his blessing. God will forgive his sinnes, and accept him as just. That is, done wickedly. But my sinnes have been the cause of Gods wrath toward me. God will forgive the penitent sinner. Meaning, oftentimes, even as oft as a sinner doeth repent. If thou doubt of any thing, or see occasion to speake against it. That is, to say that, wherein mans justification consisteth.

CHAP. XXXIII.

5 Elihu chargeth Job, that hee called himselfe righteous. 12 Hee sheweth that God is just in his judgements. 24 God forgetteth she might. 30 By him she hypocrite reproveth.

Moreover Elihu answered and said, 2 Heare my words, yee a wifemen, and hearken unto me ye that have knowledge.

3 For the eare trieth the words, as the mouth tasteth meate.

4 Let us seeke judgement among us, and let us know among our selves what is good.

5 For Job hath said, I am righteous, and God hath taken away my judgement.

6 Should I lie in my right: my wound of the arrow is grievous without my sinne.

7 What man is like Job, that drinketh scornfulnesse like water.

8 Which goeth in the company of them that work iniquitie, and walketh with wicked men?

9 For hee hath sayd, It profiteth a man nothing that he should walke with God.

10 Therefore hearken unto mee, yee men of wisdom, God forbid that wickednes should be in God, and iniquitie in the Almighty.

11 For he will render unto man according to his worke, and cause every one to find according to his way.

12 And certainly God will not do wickedly, neither will the Almighty pervert judgement.

13 Whom hath appointed over the earth beside himselfe? or who hath placed the whole world?

14 If he set his heart upon man, and gather unto himselfe his spirit and his breath.

15 All flesh shall perish together, and man shall returne unto dust.

16 And if thou hast understanding, heare this, and hearken to the voyce of my words.

17 Shall he that hateth judgement in governe? and wilt thou judge him wicked that is most just?

18 Wilt thou say unto a king, Thou art wicked: or to princes, Ye are ungodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore: for they be all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mightie without hand.

21 For his eyes are upon the wayes of man, and hee seeth all his goings.

22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so much, that he should enter into judgement with God.

24 He shall breake the mightie without seeking, and shall set up other in their stead.

25 Therefore shall he declare their works: he shall turne the night, and they shall be destroyed.

26 He striketh them as wicked men in the places of the seers.

27 Because they have turned backe from him, and would not consider all his wayes:

28 So that they have caused the voyce of the poore to come unto him, and he hath heard the cry of the afflicted.

29 And when he giveth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether it be upon nations, or upon a man only?

30 Because the hypocrite doeth reigne, and because the people are snared.

31 Surely it appertaineth unto God to say, I have pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I have done wickedly, I will doe no more.

33 Will he performe the thing through thee? for thou hast reprooved it, because that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of understanding tell mee, and let a wise man hearken unto me.

35 Job hath not spoken of knowledge, neither were his words according to wisdom.

36 I desire that Job may be tried, unto the end, touching the answer for wicked men.

37 For he addeth rebellion unto his sinne, he clappeth his hands among us, and multiplieth his words against God.

should chuse and refuse affliction at his pleasure. d That he may speake as much as he can, that we may answer him and all the wicked that shall use such argument.

e Hee standeth stubbornly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doeth goddesse profite, or commoditie hurt God, but man. 13 The wicked cry unto God and are not heard.

Elihu spake moreover and said, 2 Thinkest thou this right, that thou hast said, I am a more righteous then God?

3 For thou hast said, What profiteth it thee, and what availeth it thee, to purge mee from my sinne?

k To destroy him.

l The breach of life which he gave man.

m If God were not just, how could he governe the world?

n If man of nature feare to speake evil of such as have power, then much more ought they to be afraid to speake evil of God.

o When they looke not for it.

p The messengers of visitation that God shall send.

q God doeth not afflict man above measure, so that he should have occasion to contend with him.

r For all his creatures are at hand to serve him, so that hee needeth not to seek for any other army.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of justice which under pretence of executing justice are but hypocrites and oppress the people.

z Onely it belongeth to God to moderate his corrections, and not unto man.

a Thus Elihu speaketh in the person of God, as it were mocking Job, because he would be wiser then God.

b Will God use thy counsell in doing his workes?

c Thus he speaketh in the person of God, as though Job should chuse and refuse affliction at his pleasure.

d That he may speake as much as he can, that we may answer him and all the wicked that shall use such argument.

e Hee standeth stubbornly in the maintenance of his cause.

f Job never spake these words: but because he maintained his innocence, it seemed as though he would say, that God tormented him without just cause.

b Such as are in the like error.

c If thou canst not controule the cloudes, wilt thou presume to instruct God?

d Neither doeth thy sinne hurt God, nor thy iustice profit him: for he will be glorified without thee. e The wicked may hurt man and cause him to cry, who if he sought to God which sendeth comfort should be delivered.

f Because they pray not in faith, as feeling Gods merities.

g God is just, howsoever thou judgest of him. h For if he did punish thee as thou deservest, thou shouldst not be able to open thy mouth.

a He sheweth that when we speake of God, we must lift up our spirits more high, then our naturall sense is able to reach.

b Thou shalt perceive that I am a faithfull instructor, and that I speake to thee in the name of God.

c Strong and constant, and of understanding: for these are the gifts of God, and he loveth them in man: but forasmuch as God punished now Job, it is a signe that these are not in him.

d Therefore he will not preserve the wicked: but to the humble and afflicted heart hee will shew grace. e He preferreth the godly to honour. f He will moove their hearts to feele their finnes that they may come to him by repentance as he did Manasseh.

* Ifai. 1. 19.

g That is, in their folly or obdination, and so shall be cause of their owne destruction.

h Which are maliciously bent against God, and flatter themselves in their vices.

i When they are in affliction, they seeke not to God for succour, as Asa, 2. Chro. 16. 12. revel. 16. 11.

k They die of some vile death, and that before they come to age. l If thou hadst been obedient to God, he would have brought thee to libertie and wealth.

4 Therefore will I answer thee, and thy companions with thee.

5 Looke unto the heaven, and see and behold, the clouds which are higher then thou.

6 If thou knowest, what doest thou against him, yea, when thy finnes be many, what doest thou unto him?

7 If thou be righteous, what givest thou unto him? or what receiveth he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteousness may profit the soune of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giveth songs in the night?

11 Which teacheth us more, then the beasts of the earth, and giveth us more wisdom then the fowles of the heaven.

12 Then they cry because of the violence of the wicked, but he answereth nor.

13 Surely God will not heare vanity, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet judgement is before him: trust thou in him.

15 But now, because his anger hath not visited nor called to count the evill with great extremity.

16 Therefore Job openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God. 2 And his justice. 3 And wherefore he punisheth the wicked.

Elihu also proceeded and sayd, 2 Suffer me a little and I will instruct thee: for I have yet to speake on Gods behalfe.

3 I will fetch my knowledge as farre off, and will attribute righteousness unto my maker.

4 For truly my words shall not be false, and he that is perfect in knowledge speaketh with thee.

5 Behold, the mighty God casteth away none that is mighty, and valiant of courage.

6 He maintaineth not the wicked, but he giveth judgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in the throne, where he placeth them for ever: thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will he shew them their workes and their finnes, because they have been proud.

10 He openeth also their eare to discipline, and commanded them that they returne from iniquity.

11 * If they obey and serve him, they shall end their dayes in prosperity, and their yeeres in pleasures.

12 But if they will not obey, they shall passe by the sword and perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

14 Their soule dieth in youth, and their life among the whoremongers.

15 Hee delivereth the poore in his afflictions, and openeth their eare in trouble.

16 Even so would hee have taken thee out of the strait place into a broad place, and not shut up beneath: and that which resteth upon thy

table had beene full of fat.

17 But thou art full of the judgement of the wicked, though judgement and equitie maintaine all things.

18 For Gods wrath is, leaff hee should take thee away, in thine abundance: for no multitude of gifts can deliver thee.

19 Will he regard thy riches, he regardeth not gold, nor all them that excell in strength.

20 Be not carefull in the night, how hee destroyeth the people out of their place.

21 Take thou heede: looke not to iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnific his worke, which men behold.

25 All men see it, and men behold it as farre off.

26 Behold, God is excellent, and wee know him nor, neither can the number of his yeeres be searched out.

27 When he restraineth the drops of water, the raine f powreth downe by the vapour thereof.

28 Which raine the clouds doe drop, and let fall abundantly upon man.

29 Who can know the divisions of the clouds, and the thunders of his Tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For thereby he judgeth the people, and giveth meat abundantly.

32 He covereth the light with the clouds, and commanded them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising up.

the raine hath double use: the one that it declareth Gods judgements, when it overflow any places, and the other that it maketh the land fruitful. The cold vapour sheweth him: that is, the of the hate exhalation, which being taken in the cold cloudes mounteth up to place where the fire is, and so anger is kindled: that is noyse, and the thunder.

CHAP. XXXVII.

1 Elihu sheweth that the unfearchable wisdom of God is manifest by his worke. 2 As by the thunders. 3 The snow. 4 The whirlwinds. 5 And the raine.

At this also mine heart is astonished, and is moved out of his place.

2 Heare the sound of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it under the whole heaven, and his light unto the ends of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his majestie, and he will not stay them when his voyce is heard.

5 God thundreth marvellously with his voyce: he worketh great things which we know not.

6 For he saith to the snow, Be thou upon the earth: likewise to the small raine and to the great raine of his power.

7 With the force thereof hee shutteth up every man, that all men may know his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlwind commeth out of the South, and the cold from the Northwind.

e By raine and thunders God causeth men to keepe themselves, within their houses, and to be purged the ayre.

10 At the breake of God the frost is given, and the breadth of the waters is made narrow.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloude of his light.

12 And it is turned about his government, that they may doe whatsoever he commandeth them upon the whole world.

13 Whether it be for punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken unto this, O Job: stand and consider the wonderous workes of God.

15 Diddest thou know when God disposed them? and caused the light of his cloud to shine?

16 Hast thou knowen the varietie of the cloud, and the wonderous workes of him that is perfect in knowledge?

17 Or how thy cloathes are warme, when he maketh the earth quiet through the Southwinde?

18 Hast thou stretched out the heavens, which are strong, and as a molten glasse?

19 Tell us what we shall say unto him: for we cannot dispose our matter because of darknesse.

20 Shall it be a tolde him when I speake? or shall man speake when he shall be destroyed?

21 And now men see not the light, which shineth in the cloudes, but the winde passeth and cleanseeth them.

22 The brightness commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty, wee cannot finde him out: he is excellent in power and judgement, and abundant in justice: he afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

25 If God would destroy a man, should hee repine? f The sunneth the shining of the sunne, that man cannot see it till the winde have made away the cloude; and if man be not able to attaine to the knowledge of these things, how much lesse of Gods judgements? r In Hebrew, golde, meaning, faire and chere as golde. u Meaning, without cause.

CHAP. XXXVIII.

1 God speaketh to Job, and declareth the weaknesse of man in the consideration of his creatures: by whose excellencie the power, justice, and providence of the Creator is known.

Then answered the Lord unto Job out of the a whirlewinde, and sayd,

2 Who is this that b darkeneth the counsell by words without knowledge?

3 Gird up now thy loynes like a man: I c will demand of thee, and declare thou unto me.

4 Where wast thou when I d layed the foundations of the earth? declare, if thou hast understanding.

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line over it?

6 Whereupon are the foundations thereof set: or who layd the cornerstone thereof?

7 When the starres of the morning e prayed me together: and all the f children of God rejoyced:

8 Or who hath shut up the Sea with doores, when it issued and came forth g out of the wombe:

9 When I made the cloudes h a covering thereof, and darkened i the g fwadling bandes thereof.

10 When I stablisseth my commandment upon it, and set barres and doores,

11 And sayd, Hitherto shall thou come, but no further, and heere shall it h stay thy proude waves.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be k shaken out of it?

14 It is turned as clay to fashion, l and all stand up as a garment.

15 And from the wicked their light shall be taken away, and the high arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?

17 Have the gates of death been opened unto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse.

20 That thou n shouldest receive it in the bounde thereof, and that thou shouldest know the paths to the house thereof?

21 Knewest thou it, because thou wast then borne? and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I have hid o against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the Eastwinde upon the earth?

25 Who hath divided the spouts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heaven?

30 The waters are hid p as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of q the Pleiades, or loose the bands of Orion?

32 Canst thou bring forth r Mazzaroth in their time? canst thou also guide s Arcturus with his sonnes?

33 Knowest thou the course of heaven, or canst thou set the t rule thereof in the earth?

34 Canst thou lift up the voyce to the cloudes, that the abundance of water may cover thee?

35 Canst thou send the lightnings that they may walke, and say unto thee, Loe, here wee are?

36 Who hath put wisdom in the x reines? or who hath given the heart understanding?

37 Who can number cloudes by wisdom? or who can cause to cease the y bottels of heaven,

38 When the earth groweth into hardnesse, z and the clots are fast together?

g As though the great sea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandment, as verse 10.

i To wit, to raise, since thou wast borne.

k Who having in the night beene given to wickednesse, cannot abide the light, but hide themselves.

l The earth which seemed in the night to have no forme, by the rising of the sunne, is as it were created a new and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest a poynt it his way and limits.

o To punish mine enemies with them, as Exod. 9.

18. Ioh. 10. 11.

p The yce covereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring-time, and bring flowers.

r Which starre bringeth in winter.

s Certain starres so called: some thinke they were the twelve signes.

t The North starre with those that are about him.

u Canst thou cause the heavenly bodies to have any power over the earthly bodies?

x In the secret parts of man.

y That is, the cloudes wherein the water is contained as in bottels.

z For when God doeth not open these bottels, the earth commeth to this inconvenience.

C H A P. XXXIX.

The bountie and providence of God, which extendeth even to the young ravens, giveth man full occasion to put his confidence in God. 37 Job confesseth and humblab himselfe.

a After he had declared Gods workes in the heaven, he sheweth his marvellous Providence in earth, even toward the bruite beasts.
b Reade psal. 147.9.

c He chiefly maketh mention of wilde goats and bindes, because they bring forth their young with most difficultie.
d That is, how long they goe with young?
e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the unicorn tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governed all the world.

h They write that the ostrich covereth her egges in the sand, and because the country is hote and the sunne still keepeth them warme, they are hatched.

i If he should take care of them.
k That is, to have a care and natural affection toward his young.
l When the young ostrich is grown up, he out-runneeth the horse.
m That is, given him courage; which is meant by saying and shaking his name: for with his breath he covereth his necke.
n He beareth with his hoofs.
o He so riddeth the ground that it seemeth nothing under him.

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes,
2 When they couch in their places, and remaine in the covert to lie in waite?

3 Who prepareth for the raven his meate, when his birds ^b crie unto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring forth young? or doest thou marke when the ^c bindes doe calve?

5 Canst thou number the moneths that they ^d fulfill? or knowest thou the time when they bring forth?

6 They bowe themselves: they ^e bruise their young and cast out their sorowes.

7 Let their young waxe fatte, and grow up with corne, they goe forth and returne not unto them.

8 Who hath set the wilde ass at libertie? or who hath loosed the bonds of the wilde asse?

9 Is it I which have made the wilde nesse his house, and the ^f salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driver.

11 Hee seeketh out the mountaine for his pasture, and searcheth after every greene thing.

12 Will the unicorne ^g serve thee? or will he tary by his crib?

13 Canst thou binde the unicorne with his band to labour in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour unto him?

15 Wilt thou beleve him, that he will bring home thy feede, and gather it unto thy barne?

16 Hast thou given the pleasant wings unto the peacokes? or wings and feathers unto the ostrich?

17 Which leaveth his egges in the earth, and maketh them ^h hote in the dust.

18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell unto his young ones, as they were not his, and is without feare, as if he travelled in vaine.

20 For God hath deprived him of ^k wisedome, and hath given him no part of understanding.

21 When ^l time is, hee mounteth on high: hee mocketh the horse and his rider.

22 Hast thou given the horse strength, or covered his necke with ^m neyning?

23 Hast thou made him afraid as the grasshopper? his strong neyning is fearefull.

24 He ⁿ diggeth in the valley, and rejoyceth in his strength: he goeth forth to meete the harnessed man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 Though the quiver rattle against him, the glittering speare and the shield.

27 He ^o swalloweth the ground for fiercenesse and rage, and he beleeveth not that it is the noise of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noise of the capraines, and the shouting.

29 Shall the hauke flie by the wisedome, stretching out his wings even toward the ^p South?

30 Dorth the eagle mount up at thy commandement, or make his nest on high?

31 Shee abideth and remaineth in the rocke, even upon the top of the rocke, and the tower.

32 From thence the spieth for meate, and her eyes behold afarre off.

33 His young ones also sucke up blood: and where the slaine are, there is she.

34 Moreover the Lord spake unto Job, and said,

35 Is this ^q to learne, to strive with the Almighty? he that reprooveth God, let him answer to it.

36 Then Job answered the Lord, saying,

37 Behold, I am ^r vile: what shall I answer thee? I will lay mine hand upon my mouth.

38 Once have I spoken, but I will answer no more, yea twice, but I will proceede no further.

C H A P. XL.

How weakly mans power is, being compared to the works of God: 40 Whose power appeareth in the creation, and governing of the great beasts.

A Gaine the Lord answereth Job out of ^{*} the whirlwinde, and sayd,

2 Gird up now thy loynes like a man: I will demand of thee, and declare thou unto me.

3 Wilt thou disanull ^a my judgement? or wilt thou condemne me, that thou mayest be justified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe now with ^b majestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold every one that is proud, and abase him.

7 Looke on every one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, and binde ^c their faces in a secret place.

9 Then will I confesse unto thee also, that thy right hand can ^d save thee.

10 Behold now ^e Behemoth (whom I made with thee) which eateth grasse as an ox.

11 Behold now, his strength is in his loynes, and his force is in the navell of his belly.

12 When hee taketh pleasure, his taile is like a cedar: the sinews of his itones are wrapt together.

13 His bones are like staves of brasie, and his small bones like staves of yron.

14 He is the chiefe of the wayes of God: he that made him, will make his sword to approach unto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he under the trees in the covert of the reede and fennes?

17 Can the trees cover him with their shadow? or can the willowes of the river compasse him about?

18 Behold, he spoileth the river, ^k and hasterh not: he trusteth that he can draw up Jorden into his mouth.

19 Hee raketh it with his eyes, and trusteth his nose through whatsoever meeteth him.

20 Canst thou draw out ^l Liviahn with an hooke, and with a line which thou shalt cast downe unto his tongue?

21 Canst thou cast an hooke into his nose, canst

p That is, where colde cometh, hee into the country.

q Is this to learne for a man that will strive with God, which is to prove him? Whether he sheweth him to be repented, and sheweth him to be his fault.

* Chapter.

a Spoken of they themselves, as denie God in injurie.
b Meantly, as these were unto God, as length in his

c Could there die if thou didst by their wisdom attributed to himselfe, powerful abilities to live himselfe God.
d This best is thought to be the elephant, or some other, which is unknown.
e Whom I made as well as thee.
g This cometh from the power of God over man: for he were given a law, as a law, nothing would to rule him, or command him.
h He is the chief of God among the beasts.
i Though man dare not come neere him, yet he can kill him.
k He drinketh as a lion, and feareth no lion.
l Meaning, the whale.

canst thou^m pierce his jawes with an angle?

22 Will he make many prayers unto thee^{and} and speake thee faire?

23 Will he make a covenant with thee? and wilt thou takeⁿ him as a servant for ever?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet with him? shall they divide him among the merchants?

26 Canst thou fill the baskets with his skinne? or the fish panyer with his head?

27 Lay thine hand upon him: remember^o the bartell, and doe no more so.

28 Behold, this hope is in vaine: for shall not one perish even at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Leviathan, God sheweth his greatnesse and his power, which nothing can resist.

NOne is so fierce that dare stirre him up. Who is he then that can stand before me?

2 Who hath prevented mee that I should make an end? All under heaven is mine.

3 I will not keepe silence concerning^e his parts, nor his power, nor his comely proportion.

4 Who can discover the face^d of his garment? or who shall come to him with a double^e bridle?

5 Who shall open the doores of his face? his teeth are fearefull round about.

6 The majesty of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is joynted to another, they stick together, that they cannot be fundered.

9 His neisings^g make the light to shine, and his eyes are like the eye-lids of the morning.

10 Out of his mouth goe lamps, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is rejected before his face.

14 The members of his body are joynted: they are strong in themselves, and cannot be mooveth.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mightie are afraid of his majestic, and for feare they faint in themselves.

17 When the sword doeth touch him, he will not rise up, nor for the speare, dart nor habergion.

18 Hee esteemeth yron as straw, and braile as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble unto him.

20 The darts are counted as straws: and hee laugheth at the shaking of the speare.

21 Sharpe stones are under him, and he spreadeth sharpe things upon the myre.

22 He maketh the depth to^x boile like a pot, and maketh the Sea like a pot of oymment.

23 He maketh a path to shine after him, one would thinke the depth as an hoare head.

24 In the earth there is none like him: hee is made without feare.

25 He beholdeth^m all his things: he is a King over all the children of pride.

CHAP. XLII.

6 The repentance of Job. 9 Hee prayeth for his friends. 12 His goods are restored double unto him. 23 His children, age and death.

Then Job answered the Lord, and said, I know that thou canst doe all things, and that there is no^a thought hid from thee.

3 Who is hee that hideth counsell without knowledge? therefore have I spoken that I understood not, even things too wonderfull for me, and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demand of thee, and declare thou unto me.

5 I have^e heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these words unto Job, the Lord also sayd unto Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends: for ye have not spoken of me the thing that is^f right, like my servant^g Job.

8 Therefore take unto you now seven bullockes, and seven rammes, and goe to my servant Job, and offer up for your selves a burnt-offering, and my servant Job shall pray for you: for I will accept him, least I should put you to shame, because yee have not spoken of me the things which is right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had sayd unto them, and the Lord accepted Job.

10 Then the Lord turned theⁱ captivitie of Job, when he prayed for his friends: also the Lord gave Job twise so much as he had before.

11 Then came unto him all his^k brethren and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house, and had compassion on him, and comforted him for all the evil that the Lord had brought upon him, and every man gave him a piece of mony, & every one an eare-ring of gold.

12 So the Lord blessed the last dayes of Job, more then the first: for hee had 1 fouretee thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee-asses.

13 He had also seven sonnes, and three daughters.

14 And he called the name of one^m Jemimah, and the name of the secondⁿ Keziah, and the name of the third^o Keren-happuch.

15 In all the land were no women found so faire as the daughters of Job, and their father gave them inheritance among their brethren.

16 And after this lived Job an hundred and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, even foure generations.

17 So Job died, being olde, and full of dayes.

^m He despiseth all other beastes and monsters, and is the proudest of all others.

^a No thought so secret, but thou doest see it: nor any thing that thou thinkest, but thou canst bring it to passe?
^b Is there any but I? for this God laid to his charge, Chap. 38. 2.
^c I confesse herein mine ignorance, and that I speake I wist not what.
^d He sheweth that he will be Gods scholar to learne of him.
^e I know thee only before by heare say: but now thou hast caused me to see what thou art to me, that I may reigne my selfe over unto thee.
^f You tooke in hand an evil cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.
^g Who had a good cause, but handled it evil.
^h When you have reconciled your selves to him for the faults that you have committed against him, he shall pray for you, and I will heare him.
ⁱ He delivered him out of the affliction wherein he was.
^k That is, all his kindred, read Chap. 19. 13.
^l Or, lambe, or money so marked.
^m God made him twise so rich in cattell as he was afore, and gave him as many children as he had taken from him.
ⁿ Taar is, of long life, or beautiful as the day.
^o As pleasant as cassia or sweete spice.
^p That is, the house of beauty.





THIS SECOND
PART OF THE BIBLE,
CONTEINETH THESE
BOOKES.

Pfalmes.
Proverbes.
Ecclesiastes.
The song of
Salomon.
Isaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.

Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

THE SECOND
PART OF THE BIBLE
CONTAINING THESE
BOOKS.

| | |
|---------------|-----------|
| Isaiah. | Malachi. |
| Jeremiah. | Nehemiah. |
| Lamentations. | Haggai. |
| Ezekiel. | Ezra. |
| Daniel. | Esther. |
| Hosea. | Job. |

THE PSALMES OF DAVID.

THE ARGUMENT.

THis booke of Psalmes is set forth unto us by the holy Ghost, to be esteemed as a most precious treasure, where-
in all things are contained that appertaine to true felicity, as well in this life present as in the life to come. For
the riches of true knowledge and heavenly wisdom, are here set open for us, to take thereof most abundantly. If
we would know the great and high majesty of God, here we may see the brightness thereof shine most clearly. If
we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would com-
prehend his inestimable bounty, and approach neere thereto, and fill our handes with that treasure, heere we may
have a most lively and comfortable taste thereof. If we would know wherein standeth our salvation, and how to
attaine to life everlasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man
may learne the true use of his riches. The poore man may find full contentation. He that will rejoyce, shall know
the true joy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth
their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecutors
of the children of God shall see how the hand of God is ever against them: and though he suffer them to prosper for
a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and
how in the end their destruction is most miserable. Briefly, here we may have most present remedies against all ten-
tations and troubles of mind and conscience, so that being well practised herein, we may be assured against all dan-
gers in this life, live in the true feare and love of God, and at length attaine to that incorruptible crowne of glory,
which is laid up for all them that love the coming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into
a booke, it seemeth he did set this Psalm first in manner of a
preface, to exhort all godly men so study and meditate the
heavenly wisdom. For the effect hereof is. 1 That they be
blessed which give themselves wholly all their life to the holy
scriptures. 2 And that the wicked consumers of Gods things
they seeme for a while happy, yet at length shall come to miser-
able destruction.

Blessed is the man that doeth not
walke in the * counsell of the
wicked, nor stand in the way of
sinners, nor sit in the seat of the
scornefull.

2 But his delight is in the * law
of the Lord, and in his ^b law doth
he meditate day and night.

3 For he shall be like a * tree planted by the
rivers of waters, that will bring forth her fruits in
due season; whose leaf shall not fade: so ^c whatso-
ever he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe,
which the wind driveth away.

5 Therefore the wicked shall not stand in the
e judgement, nor sinners in the assembly of the
righteous.

6 For the Lord ^f knoweth the way of the right-
eous, and the way of the wicked shall perish.

7 Though the wicked seeme to beare the swinge in this world, yet the Lord driveth them downe that they
shall not rise nor stand in the company of the righteous. ^e But tremble when they
see Gods wrath. ^f Doth approve and prosper, like as not to know, is to reprove
and reject.

PSAL. II.

1 The Prophet David rejoyceth, that notwithstanding his enemies
rage, yet God will continue his kingdome for ever, and ad-
vance it even to the end of the world. 10 And therefore ex-
horteth kings and rulers, that they would humbly submit
themselves under Gods yoke, because it is in vaine to resist
God. Herein is figured Christs kingdome.

Why doe the * heathen * rage, and the peo-
ple murmur in vain,

For the conspiracy
of the Gentiles, the
murmuring of the
people, and power of kings cannot prevail against Christ. * Acts 4. 25.

2 The kings of the earth band themselves, and
the Princes are assembled together against the
Lord, and against his ^a Christ.

3 ^b Let us breake their bandes, and cast their
cords from us.

4 * But hee that dwelleth in the heaven shall
laugh: the Lord shall have them in derision.

5 ^c Then shall hee speake unto them in his
wrath, and vex them in his sore displeasure, say-
ing,

6 Even I have set my King upon Zion mine holy
mountaine.

7 I will declare the ^d decree: that is, the Lord
hath said unto mee, ^e Thou art my sonne; this
day have I begotten thee.

8 ^f Aske of mee, and I shall give thee the hea-
then for thine inheritance, and the ^g endes of the
earth for thy possession.

9 ^h Thou shalt crush them with a scepter of
yron, and breake them in peeces like a porters ves-
sell.

10 ⁱ Be wise now therefore, ye kings: be lear-
ned ye judges of the earth.

11 Serve the Lord in feare, and rejoyce in
trembling.

12 ^k Kisse the Sonne, least he be angry, and ye
perish in the way, when his wrath shall suddenly
burne. Blessed are all that trust in him.

^l Revel. 2. 27. ^m He exhorteth all rulers to repent in time. ⁿ In signe of homage,
i When the wicked shall say, Peace and rest, seeming yet to be but in the mid-way of
their purposes, then shall destruction suddenly come, 1. Thell. 5. 3.

PSAL. III.

1 David driven forth of his kingdome, was greatly tormented in
mind for his finnes against God: 4 And therefore
callesh upon God, and waxeth bold thorow his promises, a-
gainst the great rattling and terrors of his enemies, yet against
death it selfe, which he saw preside before his eyes. 7 Finally,
he rejoyceth for the good success that God gave him and all
the Church.

a This was a token of his stable faith, that for all his troubles hee had his recourse to God.
b Selah here signifieth a lifting up of the voyce, to cause us to consider the sentence, as a thing of great importance.
c When he considered the truth of Gods promise, and tried the same, his faith increased marvellously.
d Be the dangers never so great or many, yet God hath ever meanes to deliver his.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or is a tube so called.
b Thou that art the defender of my just cause.
c Both of minde and body.
d Ye that thinke your selves noble in this world.
e Though your enterprises please you never so much, yet God will bring them to nought.
f A king that walketh in his vocation.

g For feare of Gods judgement.
h For feare of Gods judgement.

i For feare of Gods judgement.

k For feare of Gods judgement.

l For feare of Gods judgement.

m For feare of Gods judgement.

n For feare of Gods judgement.

o For feare of Gods judgement.

p For feare of Gods judgement.

q For feare of Gods judgement.

r For feare of Gods judgement.

s For feare of Gods judgement.

t For feare of Gods judgement.

u For feare of Gods judgement.

v For feare of Gods judgement.

w For feare of Gods judgement.

x For feare of Gods judgement.

y For feare of Gods judgement.

z For feare of Gods judgement.

A Psalm of David, when he fled from his sonne Absalom.

Lord, how are mine adversaries increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God. b Selah.

3 But thou Lord art a buckler for me, my glory, and the lifter up of mine head.

4 I did call unto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I laid mee downe and slept, and rose up againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise, helpe me, my God: for thou hast smitten all mine enemies upon y cheek-bone: thou hast broken the teeth of the wicked.

8 A Salvation belongeth unto the Lord, and thy blessing upon thy people. Selah.

PSAL. III.

When Saul persecuted him, he called upon God, trusting most assuredly in his promise, and therefore boldly reproved his enemies, who wilfully resisted his dominion, and finally preferred the favour of God before all worldly treasures.

To him that excelleth on Neginuth, A Psalm of David.

Hear me when I call, O God of my righteousness: thou hast ferme at liberty, when I was in distress: have mercy upon me, and hearken unto my prayer.

2 O ye a sonnes of men, how long will ye turne my glory into shame, e loving vanity, and seeking lyes: Selah.

3 For be ye sure that the Lord hath chosen to himselfe a godly man, the Lord will heare when I call unto him.

4 A Tremble and sinne not: examine your owne heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shew us any good? but Lord, lift up the light of thy countenance upon us.

7 Thou hast given me more joy of heart, then they have till, when their wheate and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou, Lord, only makest me dwell in safety.

PSAL. IV.

David oppressed with the cruelty of his enemies, and fearing greater dangers, called v. God for succour, showing how requisite it is that God should punish the malice of his adversaries.

After, being assured of prosperous success, hee receiveth comfort, concluding, that when God shall deliver him, others also shall be partakers of his same mercies.

To him that excelleth upon Neginuth, A Psalm of David.

Hear me words, O Lord: understand my meditation.

2 Hearken unto the voyce of my cry, my king and my God: for unto thee doe I pray.

3 Hear me voyce in the morning, O Lord: for in the morning will I direct me unto thee, and I will wait.

4 For thou art not a God that loveth wickednes, neither shall evill dwell with thee.

5 The foolish shall not stand in thy sight.

6 Which runne most ragingly after their carnall affections.

for thou hatest all them that worke iniquity.

8 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.

9 But I will come into thine house in the multitude of thy mercy: and in thy feare will I worship toward thine holy Temple.

10 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

11 For no constancie is in their mouth: within they are very corruption: their throats are open sepulchre, and they flatter with their tongue.

12 Destroy them, O God, let them fall from their counsels: cast them out for the multitude of their iniquities, because they have rebelled against thee.

13 And let all them that trust in thee, rejoyce and triumph for ever, and cover thou them: and let them that love thy name, rejoyce in thee.

14 For thou Lord, wilt bless the righteous, and with favour wilt compass him, as with a shield.

PSAL. VI.

When David by his sinnes had provoked Gods wrath, and was full of griefe, hee called upon God, and desired the turning of his wrath, and the removing of his sorrows.

Requelling that if God took him away in his indignation, he should have occasion to pray for him, as he went to do, whilst he was among men.

Then suddenly feeling Gods mercies, hee sharply rebuked his enemies, which rejoiced in his affliction.

To him that excelleth on Neginuth, upon the eight tune. A Psalm of David.

O Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Have mercie upon mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliver my soule: save me for thy mercies sake.

5 For in death there is no remembrance of thee: in the grave who shall praise thee?

6 I fasted in my mourning: I wept every night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 And mine enemies shall be confounded and fore vexed: they shall be turned backe, and put to shame suddenly.

11 As for all that hate thee, O Lord, God deliver them suddenly, and let them be confounded.

PSAL. VII.

Being justly vexed by Chusone of Sauls kinnesmen, hee addresse to God as to his defender.

Hee prayeth for vengeance, first showing that his conscience did not accuse him of any evil toward Saul.

Next that it envied Gods glory to award sentence against the wicked.

And so coming into the consideration of Gods mercies and promise, hee watcheth bold, and desired the raising enterprises of his enemies.

Threatning that that shall fall on their own necke, which they have purposed for others.

A Shigion of David, which he sang unto the Lord, concerning the words of a Cistha the sonne of Tamini.

O Lord my God, in thee I put my trust: save me from all that persecute me, and deliver me.

2 Least a hee devour me like a lion, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I have done ^b this thing, if there be any wickednesse in mine hands,

4 ^c If I have rewarded euill unto him that had peace with me, (yea, I have delivered him that vexed me without cause,)

5 Then let the enemy persecute my soule, and take it: yea, let him tread my life downe upon the earth, and lay mine ^d honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift up thy selfe against the rage of mine enemies, and awake for mee according to the ^e judgement that thou hast appointed.

7 So shall the congregation of the people compass thee about: for their sakes therefore ^f returne on high.

8 The Lord shall judge the people: judge thou me, O Lord, according to my ^g righteoufnes, and according to mine innocencie that is in me.

9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the ^h hearts and reins.

10 My defence is in God, who preserveth the upright in heart.

11 God judgeth the righteous, and him that contendeth God, ⁱ every day.

12 Except ^k he turne, he hath wher his sword: he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute me.

14 Behold, he shall trauaile with wickednes: for hee hath conceived mischief, but hee shall bring forth a lie.

15 He hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischief shall returne upon his owne head, and his cruelty shall fall upon his owne pate.

17 I will praise the Lord according to his righteoufneffe, and will sing praise to the Name of the Lord most high.

P S A L. VIII.

1 The Prophet considering the excellent liberalitie and Fatherly providences of God toward man, whom he made as it were a god over all his works, doth not only give great thanks, but is astonished with the admiration of the same, as one nothing able to compass such great mercies.

To him that excelleth on ^l Gittith.

A Psalme of David.

O Lord our Lord, how ^m excellent is thy Name in all the world! which hast set thy glory above the heavens.

2 Out of the mouth ⁿ of babes and sucklings hast thou ^o ordeined strength, because of thine enemies, that thou mightest ^p still the enemy and the avenger.

3 When I beholde thine heavens, even the workes of thy fingers, the moone and the starres, which thou hast ordeined,

4 What is ^q man, say I, that thou art mindfull of him? and the sonne of man that thou visitest him?

5 For thou hast made him a little lower then ^r God, and crowned him with glory and worship.

6 Thou hast made him to have dominion in the workes of thine hands, thou hast put all things under his feet:

7 All ^s sheepe and oxen: yea, and the beasts of the field:

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

P S A L. IX.

1 After he had given thanks to God for the sundry victories that he had sent him against his enemies, and also proceed by manifest experience, how ready God was at hand in all his troubles.

14 Hee being now himselfe in danger of new enemies, desireth God to helpe him according to his wont, 17 and to destroy the malicious arrogancie of his adversaries.

To him that excelleth upon ^t Muth Labben.

A Psalme of David.

I Will praise the Lord with my ^u whole heart: I will speake of all thy marvelous works.

2 I will be glad, and rejoyce in thee: I will sing praise to thy Name, O most High.

3 For that mine enemies are turned backe: they shall fall and perish at thy presence.

4 For ^v thou hast maintained my right and my cause: thou art set in the throne, and judgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for ever and ever.

6 O enemy, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ^w shall sit for ever: hee hath prepared his throne for judgement.

8 For hee shall judge the world in righteoufneffe, and shall judge the people with equitie.

9 The Lord also will be a refuge for the ^x poore, a refuge in due time, even in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his works.

12 For ^y when hee maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poore.

13 Have mercy upon mee, O Lord: confider my trouble which I suffer of them that hate mee, thou that liftest mee up from the gates of death,

14 That I may shew all thy praises within the ^z gates of the daughter of Zion, and rejoyce in thy salvation.

15 The heathen are ^{aa} sunken downe in the pit that they made: in the net that they hid, is their foot taken.

16 The Lord is known by executing judgement: the wicked is snared in the worke of his owne hands, ^{bb} Higaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope ^{cc} of the afflicted shall not perish for ever.

19 Up Lord: let not man prevaile: let the heathen be judged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but ^{dd} men. Selah.

P S A L. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men use, assigning the cause thereof: that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reverence towards God, thinke they may doe all things without controuling.

15 Therefore hee callath upon God to send some remedie against these desperate evils, 16 and at length comforteth himselfe with hope of deliverance.

A a 3

Why

Or, kinde of instrument, or tune: or for the death of Labben or Goliath. a God is not praised, except the whole glory be given to him alone.

b Howsoever the enemy seeme for a time to prevaile, yet God preserveth the iust.

c A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliver him, and bring him into judgement. # Or, reigne as judge.

d Our miseries are meanes to cause us to feele Gods present care over us.

e Though God revengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

f In the open assembly of the Church.

g For God overthroweth the wicked in their enterpriser.

h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.

Or, this is worthy to be noted.

i God promiseth not to helpe us before we have felt the crosse.

k Which they cannot learne without the feare of thy judgement.

a So soone as we enter into affliction wee thinke God should help us, but that is not alway his due time.
b The wicked man rejoyceth in his owne lust, hee braggeth when he hath that he would; he braggeth of his wit and wealth, and bleisseth himselfe, and thus blasphemeth the Lord.
c Or faulteth a. Or, not be moueue because he was neuer in euill.
d The euill shall not touch me, Isa. 54. 17. or else he speaketh thus because hee neuer felt euill.
e He sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.
f By the hypocrites of them that haue authority, the poore are deuoured.
g He calleth to God for helpe, because wickednes is so farre overgrown, that God must now helpe or neuer.
h Therefore thou must needs punish this their blasphemy.
i To judge betweene the right and the wrong.
j For thou hast utterly destroyed him.
k The hypocrites or such as liue not after Gods law, shall be destroyed.
l God helpe when mans helpe ceaseth.
m Or, destroy no more man upon the earth.

Why standest thou farre off, O Lord, and hidest thee in a due time, even in affliction?

2 The wicked with pride doth persecute the poore; let them be taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the couerous bleisseth himselfe, hee contemneth the Lord.

4 The wicked is so proude, that hee seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway prosper: thy judgements are high aboue his sight; therefore hee despiseth hee all his enemies.

6 Hee lieth in his heart, I shall never be moueue, nor be in danger.

7 His mouth is full of cursing, and deceite, and fraud; under his tongue is mischief and iniquitie.

8 He lieth in wait in the villages; in the secret places doth he murder the innocent: his eyes are bent against the poore.

9 Hee lieth in waite secretly, even as a lion in his denne; he lieth in wait to spoyle the poore, hee doth spoile the poore, when hee draweth him into his net.

10 He croucheth and boweth; therefore heaps of the poore doe fall by his might.

11 Hee hath said in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Arise, O Lord God, lift up thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee faith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischief and wrong; that thou mayest take it into thine hands; the poore committeth himselfe unto thee; for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious; searh his wickednesse, and thou shalt find it none.

16 The Lord is King for ever and ever; the heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore; thou preparest their heart; thou benedict thine eare to them.

18 To judge the fatherlesse and poore, that earthly man cause to feare no more.

P S A L. XI.

a This Psalme containeth two parts. In the first David sheweth how hard assaults of temptations hee sustaine, and in how great anguish of mind hee was, when Saul did persecute him. **b** Then next hee rejoyceth that God sent him succour in his necessity, declaring his justice as well in governing the good, and the wicked men, as the whole world.

c To him that excelleth. A Psalme of David.

In the Lord put I my trust; how say yee then to my soule, a Flee to your mounaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes upon the string, that they may secretly shoot at them which are upright in heart.

3 For the foundations are cast downe, what hath the righteous done?

4 The Lord is in his holy palace; the Lords throne is in the heauen; his eyes shall consider; his eye-lids will try the children of men.

a This is the wicked counsell of his enemies to him and his companions, to drive him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute judgement from heauen.

5 The Lord will trie the righteous; but the wicked, and him that loveth iniquitie, doeth his foule harte.

6 Upon the wicked he shall raine snares, fire, and brimstone, and stormie tempest; this is the portion of their cup.

7 For the righteous Lord loveth righteousnesse: his countenance doeth behold the just.

P S A L. XII.

a The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. **b** Then comforting himselfe, and others with the assurance of Gods help, he commendeth the constant verity that God observeth in keeping his promises.

c To him that excelleth upon the eight tune. A Psalme of David.

Help Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully every one with his neighbour, b flattereth with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

4 Which have said, c With our tongue will we prevaile; our lips are our owne; who is Lord over us?

5 Now for the oppression of the needy, and for the sighs of the poore, I will up, saith the Lord, and will set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined seven fold.

7 Thou wilt keepe them, O Lord; thou wilt preserve him from this generation for ever.

8 The wicked wake on every side; when they are exalted, it is a shame for the finnes of men,

wicked generation. **f** That is, thine though hee were but one man. **g** Rather suppress the godly and maintaine the wicked.

P S A L. XIII.

a David as it were overcome with sorrow and new afflictions, fleeth to God as his only refuge. **b** and so at the length being encouraged through Gods promise, hee cometh with most sure confidence, against the extreme horrors of death.

c To him that excelleth. A Psalme of David.

How long wilt thou forget me, O Lord, a for ever? how long wilt thou hide thy face from me:

2 How long shall I take b counsell within my selfe having wearinesse dily in mine heart: how long shall mine enemy be exalted above me?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Least mine enemy say, I have prevailed against him: and they that afflict me, rejoyce, when I lide.

5 But I trust in thy d mercy: mine heart shall rejoyce in thy salvation; I will sing to the Lord, because he hath dealt lovingly with me.

P S A L. XIV.

a He describeth the perverse nature of men, which were so grown to licentiousnesse, that God was brought to utter contempt. **b** For the which thing, although hee was greatly grieved, yet being provoked, that God would send some present remedy, hee comforteth himselfe and others.

c To him that excelleth. A Psalme of David.

The fool hath said in his heart, a There is no God: they have b corrupted, and done an abominable worke: there is none that doeth good.

to forget God. **b** There is nothing, but disorder and wickednesse among them.

e As in the destruction of Sodom and Gomorrah. **f** Which they shall drink out of the chalice, Ezek. 23. 34.

a Which dare defend the truth and shew mercy to the oppressed. **b** He meaneth the flatterers of the court which have him more with their tongues, than with their weapons. **c** They thinke themselves able to persuade whomsoever they take in hand. **d** The Lord is moved with the complaints of his, and delivereth in the end from all dangers. **e** Because the Lords word and promise is true and unchangeable, he will performe it and preserve the poore from this wicked generation. **f** That is, thine though hee were but one man. **g** Rather suppress the godly and maintaine the wicked.

a He declareth that his affliction lasted a long time; and that his faith faunted not. **b** Changing my purposes as the fickle man doeth his place. **c** Which might turne to Gods dishonour: if he did not defend him. **d** The mercy of God is the cause of our salvation. **e** Both by the benefit past, and by others to come.

a Psal. 33. **b** Hee sheweth that the cause of all wickednesse is in the wickednesse of man.

2 The Lord looked downe from heaven upon the children of men, to see if there were any that would understand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eat up my people, as they eate bread? they call not upon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You have made a mock at the counsell of the poore, because the Lord is his trust.

7 Oh give saluation unto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Jaakob shall rejoyce, and Israel shall be glad.

Note that of this 14 Psalme, the 5, 6. and 7. verses which are put into the common translation, and may seeme unto some to be left out in this, are not in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5, 140. and 10. Psalms, the 59. of the Prophet Ishaab, and the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people; and therefore he placed his Temple among them, which was to the intent that they by living uprightly and godly, might witness that they were his speciall and holy people.

A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that a walketh uprightly and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth evil to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his own hinderance and changeth not.

5 He that giveth not his money unto usury, nor taketh reward against the innocent: he that doeth these things, shall never be moved.

PSAL. XVI.

David prayeth to God for succour not for his works, but for his faiths sake. 4. Professing that he hateth all idollatry, asking God only for his comfort and felicitie. 8. Who suffereth him to lack nothing.

Michtam of David.

Preserve mee, O GOD: for in thee do I trust.

2 O my soule, thou hast said unto the Lord, Thou art my Lord: my well doing extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to an other god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The lines are fallen unto me in pleasant places: yea, I have a faire heritage.

7 I will praise the Lord, who hath given me counsell: my reines also teach me in the nights.

8 God teacheth me continually by secret inspiration.

8 I have set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad, and my tongue rejoyceth: my flesh also doeth rest in hope.

10 For thou wilt not leave my soule in the grave: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fulnesse of joy: and at thy right hand there are pleasures for evermore.

PSAL. XVII.

Here he complaineth to God of the cruell pride and arrogance of Saul, and the rest of his enemies, who thus rag'd without any cause given in his part. 6. Therefore he desireth God to revenge his innocencie and deliver him.

The prayer of David.

Hear a the right, O Lord, consider my crie: hearken unto my prayer of lips unfained.

2 Let my sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast proved and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I have called upon thee: surely thou wilt heare me, O God: encline thine eare to me, and hearken unto my words.

7 Shew thy marvellous mercies: thou that art the Saviour of them that trust in thee, from such as resist thy right hand.

8 Keep mee as the apple of the eye: hide mee under the shadow of thy wings.

9 From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their own fat, and they have spoken proudly with their mouth.

11 They have compassed us now in our steps: they have set their eyes to bring down to the ground:

12 Like as a lion that is greedy of pray, and as it were a Lions whelp lurking in secret places.

13 Up Lord, disappoint him: cast him down: deliver my soule from the wicked with thy sword.

14 From men by thine hand, O Lord, from men of the world, who have their portion in this life, whose bellies thou fillest with thine hid treasure: their children have enough, and leave the rest of their substance for their children.

15 But I will behold thy face in righteousness, and when I wake, I shall be satisfied with thine image.

PSAL. XVIII.

This Psalme is the first beginning of his gratulation, and thanksgiving in the entering into his kingdom, wherein hee extollet and prayseth most highly the marvellous mercies and grace of God, who hath thus preserved and defended him.

Also he setteth forth the image of Christs kingdom, that the faithfull may be assured that Christ shall alwayes conquer and overcome by the unspeakable power of his Father, though all the whole world should strive there against.

The faithfull are sure to persevere to the end. That is, I rejoyce both in body and in soule.

That is chiefly meant of Chr. st. by whose resurrection all his members have immortality.

Where God favoureth there is perfect felicitie.

My righteous cause.

The vengeance that thou shalt shew against mine enemies.

When thy Spirit examined my conscience.

I was innocent toward mine enemies both in deed and thought.

Though the wicked provoked me to do evil for evil, yet thy word kept me back.

He was assured that God would not refuse his request.

For all rebell against thee, which trouble thy Church.

For their cruelty cannot be satisfied but with my death.

They are puff up with pride, as the Romacke that is choked with fast.

Stop his rage.

Or, which is thy sword.

By thine heavenly power.

Or, whose tyrannie hath too long endured.

And feele not the smart that Gods children oft times doe.

This is the full felicitie, comforting against all assaults, to have the face of God and favourable countenance opened unto us.

And am delivered out of my great troubles.

¶ *That excelleth. A Psalm of David the servant of the Lord, which spake unto the Lord the words of this song (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and said,*

I Will love thee dearly, O Lord my strength.

2 * The Lord is my rocke, and my fortress, and he hath delivereth me, my God and my strength: in him will I trust, my shield, the horn also of my salvation, and my refuge.

3 I will call upon the Lord, which is worthy to be ^b praised: so shall I be safe from mine enemies.

4 * The sorowes of death compassed me, and the floods of wickednesse made me afraid.

5 The ^a sorowes of the grave have compassed me about: the snares of death overtook me.

6 But in my trouble did I call upon the Lord, and cryed unto my God: he heard my voyce out of his Temple, and my cry did come before him, even into his eares.

7 ^d Then the earth trembled and quaked: the foundations also of the mountaines mooved and shooke, because he was angry.

8 Smoke went out at his nostrils, and a ^e consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heavens also and came downe, and darkenesse was under his feet.

10 And hee rode upon ^g Cherub, and did flie, and hee came flying upon the wings of the winde.

11 He made darkenesse his ^h secret place, and his pavilion round about him, even darkenesse of waters, and clouds of the aire.

12 At the brightnes of his presence his clouds passed, hailestones and coales of fire.

13 The Lord also thundred in the heaven, and the Highest gave: his voyce, hailestones and coales of fire.

14 Then he sent out ^k his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the channels of water were seene, and the foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from above and taken me: he hath drawen me out of many ^m waters.

17 He hath delivereth me from my ⁿ strong enemy, and from them which hate mee: for they were ^o too strong for me.

18 They prevented me in the day of my calamity: but the Lord was my stay.

19 Hee brought me forth also into a large place: ^p he delivered me because he favoured me.

20 The Lord rewarded me according to my ^q righteousness: according to the purenesse of mine hand he recompensed me.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before mee, and I did not cast away his ^r commandments from me.

23 I was upright also with him, and have kept me from my ^s wickednesse.

24 Therefore the Lord rewarded me according to my righteousness: and according to the purenesse of mine hands in his fight.

25 With the ^t godly thou wilt shew thy self godly: with the upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward.

27 Thus thou wilt save the poore people, and wilt ^v cast down to proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.

29 For by thee I have ^x broken through an hoast, and by my God I have leaped over a wall.

30 The way of God is uncorrupt: the ^y word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty save our God?

32 God girdeth me with strength, and maketh my ^z way upright.

33 Hee maketh my feete like hinds feete, and setteth me upon mine ^a high places.

34 He teacheth mine hands to fight: so that a bow of ^b braille is broken with mine armes.

35 Thou hast also given mee the ^c shield of thy salvation, and thy right hand hath stayed me, and thy ^d loving kindnesse hath caused me to increase.

36 Thou hast enlarged my steps under me, and my heeles have not slid.

37 ^e I have pursued mine enemies, and taken them, and have not turned againe till I had consumed them.

38 I have wounded them, that they were not able to rise, they are fallen under my feete.

39 For thou hast girded mee with strength to battell: they that rose against me, thou hast subdued under me.

40 And thou hast ^f given mee the necks of mine enemies, that I might destroy them that hate me.

41 They ^g cried, but there was none to save them, even unto the Lord, but he answered them not.

42 Then I did beare them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast delivered mee from the contentions of the people: thou hast made me the head of the ^h heathen, a people, whom I have not known, shall serve me.

44 As soone as they heare, they shall obey me: the strangers shall be in subjection to me.

45 Strangers shall ⁱ shrink away, and feare in their privie chambers.

46 Let the Lord live, and blessed be my strength, and the God of my salvation be exalted.

47 ^j It is God that giveth me power to avenge me, and subdued the people under me.

48 O my deliverer from mine enemies, even thou hast set me up from those that rose against mee: thou hast delivered me from the ^k cruell man.

49 Therefore ^l I will praise thee, O Lord, among the nations, and will sing unto thy Name.

50 Great deliverances giveth hee unto his king, and sheweth mercie to his anoynted, even to David, and to his ^m seed for ever.

Christ and vocation of the Gentiles, as Romanes 15.9. ⁿ This did not properly appertaine to Salomon, but to Jesus Christ.

* 1. Sam. 22. 2. a He useth this diversitie of names, to shew that as the wicked have many meanes to hurt, so God hath many wayes to helpe.

b For none can obtaine their requests of God, that joyne not his glory with their petition.

c He speaketh of the dangers and malice of his enemies from the which God had delivered him.

Or, cordes, or cables.

d A description of the wrath of God against his enemies, after hee had heard his prayers.

e He sheweth how horrible Gods judgements shall be to the wicked.

f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods favour.

g This is described at large, Psalm 104.

h As a king angry with the people, will not shew himself unto them.

i Thunders, lightning and haile.

k His lightnings.

l That is, the deepe bottomes were seene when the red-sea was divided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliverance is his onely favour and love to us.

q David was sure of his righteous cause, and good behaviour toward Saul and his enemies, and therefore was assured of Gods favour and deliverance.

r For all his dangers he executed himself in the Law of God.

s I neither gave place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacity, who sheweth mercie to his, and punisheth the wicked, as it said also, Lev. 24. 17. v When their sinne is come to the full measure, x He sheweth it to God that hee hath paid the vidons in the field, and also destroyed the cities of his enemies. y Be the danger never so great, yet God promise maketh effect. z He giveth good successe to all mine enterprises. a As towers and fortres, which hee took out of the hands of Gods enemies. b Or, streels. c To defend me from danger. d He armed the beginning, continued, and increase in all doing only to Gods service. e David declared that hee did nothing without his vocation, he was stirred up by Gods Spirit to execute his judgement. f These last putt them into mine hands to be slain. g They that reject the cry of the afflicted, God will also reject them when they cry for helpe: for either paine of conscience, or cause those hypocrites to cry. h Which dwell round about me. i The kingdom of Christ is Davids kingdom prefigured, who by the preaching of his word bringeth all to his subjection. j Or, he: signifying a subjection constrained and not voluntary. k Feare shall cause them to be afraid and come forth of their secret holes and holdes up their pardon. l This is, that who of nature performed him. m This prefigured appertaineth to the kingdom of Christ.

PSAL. XIX.

1 To the intent he might moue the faithfull to deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heavens, with their proportion, and ornaments. **2** And afterward calleth them to the Law, wherein God hath revealed himself more familiarly to his chosen people. The which peculiar grace he commending the Law, he setteth forth more at large.

3 To him that excelleth. A Psalm of David.

THe * a heavens declare the glory of God, and the firmament sheweth the work of his hands.

2 Day unto day uttereth the fame, and night unto night teacheth knowledge.

3 There is no speech nor language, where their voyce is not heard.

4 Their a line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

5 Which commeth forth as a bridegroom out of his chamber, and rejoyceth like a mightie man to run his race.

6 His going out is from the end of the heaven, and his compass is unto the endes of the same, and none is hid from the heate thereof.

7 The f Law of the Lord is perfit, converting the soule: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyceth the heart, the commandment of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the judgements of the Lord are t ruth: they are righteous altogether.

10 And more to be desired then gold, yea, then much fine gold: sweeter also then hony, and the hony-combe.

11 Moreover by them is thy servant made circumspect, and in the keeping of them there is great reward.

12 Who can understand his faults? cleanse me from secret faults.

13 Keep thy servant also from presumptuous sins: let them not reigne over me: so shall I be upright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

1 Then there is no reward of due, but of grace: for where none is, there doeth is the reward. **m** Which are done purposely and of malice. **n** If thou speakest my wicked afflictions by thine holy spirit. **o** That I may obey thee in thought, word and deed.

PSAL. XX.

A prayer of the peple unto God, that it would please him to heare their king and Redeemer his sacrifice, which hee offered before hee went to battell against the Ammonites.

3 To him that excelleth. A Psalm of David.

THe a Lord heare thee in the day of trouble: the Name of the God of Jaakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt-offerings into ashes. Selah.

4 And graunt thee according to thine heart, and fulfill all thy purpose.

5 That we may rejoyce in thy salvation, and set up the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anoynted, and will heare him from his Sanctuary.

1 At the visible Sanctuary Gods familiaritie appeared toward his people, so by the secretly is meant his power and majestie.

rie, by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen, but we are risen, and stand upright.

9 Save Lord: Let the King heare us in the day that we call.

PSAL. XXI.

2 David in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdom.

3 To him that excelleth. A Psalm of David.

THe King shall a rejoyce in thy strength, O Lord: yea, how greatly shall he rejoyce in thy salvation?

2 Thou hast given him his hearts desire, and hast not denied him the request of his lips. Selah.

3 For thou diddest prevent him with liberal blessings, and diddest set a crowne of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life for ever and ever.

5 His glory is great in thy salvation: dignity and honour hast thou laid upon him.

6 For thou hast set him as a blessings for ever: thou hast made him glad with the joy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most High, he shall not slide.

8 Thine hand shall find out all thine enemies, and thy right hand shall find out them y hate thee.

9 Thou shalt make them like a herie oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall devour them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they intended evil against thee, and imagined mischief, but they shall not prevaile.

12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: so will we sing and praye thy power.

PSAL. XXII.

1 David complained because hee was brought into such extremities that he was past all hope, but after he had rehearsed the sorowes and griefes whereby he was tormented, he recovereth himself from the bottomlesse pit of temptation, and giveth us hope. And here under his own person he setteth forth the figure of Christ, whom he did forsake by the spirit of prophesie, that he should miserably, and strangely be rejected, and abused before his Father should raise and exalt him againe.

3 To him that excelleth upon a. Ajeleth Hasbahar.

A Psalm of David.

My a God, my God, why hast thou forsaken mee, and art so farr from mine health, and from the words of my roaring?

2 O my God, I cry by day, but thou hearest not: and by night, but I have no audience.

3 But thou art holy, and dost inhabite the prayes of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliver them.

5 They called upon thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and not a man: a shame of men, and the contempt of the people.

7 All they that see mee, have me in derision:

most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable love of God toward man, that he would thus abase his Son for our sakes.

g The worldlings that put not their onely trust in God: **h** Let the King be able to deliver us by thy strength, when we seeke unto him for succour.

a When he shall overcome his enemies, and so be assured of his vocation. **b** Thou declaredst thy liberal favour toward him before he prayed. **c** David did not onely obtaine life, but also assurance that his posterity should reigne for ever. **d** Thou hast made him thy blessings to others, and a perpetual example of thy favour for ever. **e** Here he describeth the power of Christs Kingdom against the enemies thereof. **f** This teacheth us patiently to endure the crosse till God destroy the adversary. **g** They laid as it were their nets to make Gods power to give place to their wicked enterprises. **h** As a market to shooe at. **i** Maintaine thy Church against thine adversaries, that wee may have ample occasion to paye thy Name.

j Or, the hind of the morning: and this was the name of some common song. **a** Here appeareth that horrible conflict, which he sustained betwene faith and desperation. **b** Being tormented with extreme anguish. **c** Or, I cease not. **d** He meaneth the place of praising, even the Tabernacle for els it is so called, because he gave the people continually occasion to praise him. **d** And seeming

they

f Ebr. rolled upon God.
* Matth. 27. 43.
e Even from my birth thou hast given me occasion to trust in thee.
f For except Gods providence preserve the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fat, proud, and cruell, that they were rather beasts then men.
h Before he spake of the cruelty of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.
i Thou hadst suffered me to be without all hope of life.
k Thus David complaineth as though he were wayled by his enemies both hands and feet: but this was accomplished in Christ.
l My life that is solitary, left alone and forsaken of all, Psal. 35. 16. and 25. 10.
m Christ is delivered with a more mighty deliverance by overcoming death, then if he had not tasted death at all.
n Hebr. 2. 12.
n He promisseth to exhort the Church that they by his example might praye the Lord.
o The poore afflicted are comforted by this example of David, or Christ.
p Which were sacrifices of thanksgiving, which they offered by Gods commandement, when they were delivered out of any great danger.
q He doth allude still to the sacrifice.
r Though the poore be first named, as vers. 16. yet the wealthy are not separated from the grace of Christs kingdome.
f In whom there is no hope that he shall recover life: so neither poore nor rich, quicke nor dead shall be rejected from his kingdome.
t Meaning, the prosperity, which the Lord keepeth as a feede to the Church to continue his praye among men.
u That is, God hath fulfilled his promise.

they make a mow and nodde the head, saying,
8 † * He trusted in the Lord, let him deliver him: let him save him, seeing he loveth him.
9 But thou didst draw me out of the wombe, thou gavest me hope, even at my mothers breasts.
10 I was cast upon thee, even from the wombe: thou art my God from my mothers belly.
11 Be not farre from mee, because trouble is neere: for there is none to helpe me.
12 Many young bulles have compassed mee: mighty & bulles of Bashan have closed me about.
13 They gape upon me with their mouthes, as a ramping and roaring lion.
14 I am like water powred out, and all my bones are out of joynt: mine heart is like waxe: it is molten in the mids of my bowels.
15 My strength is dried up like a potsherd, and my tongue cleaveth to my jawes, and thou hast brought me into the dust of death.
16 For dogges have compassed me, and the assembly of the wicked have inclosed mee: they pierced mine hands and my feete.
17 I may tell all my bones, yet they beholde, and looke upon me.
18 They part my garments among them, and cast lots upon my vesture.
19 But be not thou farre off, O Lord, my strength: hasten to helpe me.
20 Deliver my soule from the sword: my solitary soule from the power of the dogge.
21 Save me from the lions mouth, and answer me in saving me from the hornes of the unicornes.
22 I will declare thy Name unto my brethren: in the mids of the Congregation will I prayse thee, saying,
23 Prayse the Lord, ye that feare him: magnifie ye him, all the seede of Jaakob, and feare yee him all the seede of Israel.
24 For he hath not despised nor abhorred affliction of the poore: neither hath he hid his face from him, but when he called unto him, he heard.
25 My prayse shall be of thee in the great Congregation: my p voves will I performe before them that feare him.
26 The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him: your heart shall live for ever.
27 All the endes of the world shall remember themselves and turne to the Lord, and all the kinreds of the nations shall worship before thee.
28 For the kingdome is the Lords, and he ruleth among the nations.
29 All they that be fat in the earth shall eate and worship: all they that goe downe into the dust, shall bowe before him, even he that cannot quicken his owne soule.
30 Their seede shall serve him: it shall be counted unto the Lord for a generation.
31 They shall come and shall declare his righteousness unto a people that shall be borne, because he hath done it.

P S A L. XXIII.

1 Because the Prophet had proved the great mercies of God at divers times, and in sundry manners, he gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towards him for ever.

A Psalme of David.

THE Lord is my shepherd, I shall not want.
2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.
3 He restoreth my soule, and leadeth me in the paths of righteousness for his Names sake.
4 Yea, though I should walke through the valley of the shadow of death, I will feare no evil: for thou art with me: thy rod and thy staffe, they comfort me.
5 Thou dost prepare a table before me in the sight of mine adversaries: thou dost set a mine head with oyle, and my cup runneth over.
6 Doubtlesse kindnesse and mercy shall follow mee all the dayes of my life, and I shall remaine a long season in the house of the Lord.

mies sought to destroy him, yet God delivereth him, and dealeth most liberally with him in the pleasures of this world, but in the feare and service of God.

P S A L. XXIII.

1 Albeit the Lord God hath made, and governeth all the world, yet toward his chosen people, his gracious goodnesse doeth must abundantly appeare, in that among them he will have his dwelling place. Which though it was appointed among the children of Abraham, yet only they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the filthy filth of this world. Finally he magnifieth Gods grace for the building of the Temple: to the ende he might stirre up all the faithfull to the true service of God.

A Psalme of David.

THE earth is the Lords, and all that therein is; the world and they that dwell therein.
2 For he hath founded it upon the seas; and established it upon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 Even he that hath innocent handes, and a pure heart; which hath not lift up his minde unto vanity, nor sworne deceitfully.
5 He shall receive a blessing from the Lord, and righteousness from the God of his salvation.
6 This is the generation of them that seeke him, of them that seeke thy face, this is Jaakob, Selah.
7 Lift up your heads ye gates, and be ye lift up ye everlasting doores, and the King of glory shall come in.
8 Who is this King of glory? the Lord, strong and mightie, even the Lord mightie in battell.
9 Lift up your heads, ye gates, and lift up your selves ye everlasting doores, and the king of glory shall come in.
10 Who is this King of glory? the Lord of hostes, he is the King of glory. Selah.

P S A L. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieved with the cruel malice of his enemies, 6 Prayeth to God most fervently to have his sinnes forgiven, 7 Especially such as he had committed in his youth. He beginneth every verse according to the Ebrish letters, two or three together.

A Psalme of David.

Vnto thee, O Lord, lift up my soule.
2 My God, I trust in thee; let mee not be confounded: let not mine enemies rejoyce over me.
3 So all that hope in thee, shall not be ashamed; but let them be confounded, that transgresse without cause.

4 c Shew

4 Shew mee thy wayes, O Lord, and teach me thy pathes.

5 Leade me forth in thy trueth, and teach me: for thou art the God of my salvation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies, and thy loving kindnesse: for they have been for ever.

7 Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou me, even for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

9 Them that be meeke, will hee guide in judgement, and teach the humble his way.

10 All the pathes of the Lord are mercy and trueth unto such as keepe his covenant and his testimonies:

11 For thy Names sake, O Lord, be mercifull unto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord: him will hee reach the way that he shall chuse.

13 His soule shall dwell at ease, and his seed shall inherite the land.

14 The secret of the Lord is revealed to them that feare him: and his Covenant to give them understanding.

15 Mine eyes are ever toward the Lord: for he will bring my feet out of the net.

16 Turne thy face unto mee, and have mercy upon me: for I am desolate and poore.

17 The forowes of mine heart are enlarged: draw me out of my troubles.

18 Looke upon mine affliction and my travell, and forgive all my sinnes.

19 Behold mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule and deliver me: let me not be confounded: for trust in thee.

21 Let mine uprightness and equitie preserve me: for mine hope is in thee.

22 Deliver Israel, O God, out of all his troubles.

Forasmuch as I have behaved my self uprightly toward mine enemies, let them know that thou art the defender of my just cause.

PSAL. XXVI.

1 David oppressed with many injuries, finding no helpe in the world, calls for aide from God: and assured of his integrity towards Saul, desireth God to be his judge, and to defend his innocence. 6 Finally he maketh mention of his sacrifices, which he will offer for his deliverance, and desireth to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integrity of life, and open praises and thanksgiving.

A Psalm of David.

Judge me, O Lord, for I have walked in mine innocency: my trust hath been also in the Lord: therefore shall I not slide.

2 Prove me, O Lord, and trie me: examine my reins, and mine heart.

3 For thy loving kindnesse is before mine eyes: therefore have I walked in thy trueth.

4 I have not haunted with vine persons, neither kept company with the dissemblers.

5 I have hated the assembly of the evil, and have not companied with the wicked.

He declareth that they cannot walke in simplicitie before God, that delight in the company of the ungodly.

6 I will wash mine hands in innocencie, O Lord, and compasse thine altar.

7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.

8 O Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men:

10 In whose hand is wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull unto me.

12 My foot standeth in an uprightness: I will praye thee, O Lord, in the Congregations.

PSAL. XXVII.

1 David maketh this Psalm being delivered from great perils, as appeareth by the praises and thanksgiving annexed: 6 Wherein we may see the constant faith of David against the assaults of all his enemies. 7 And also the end whereof hee desireth to live and to be delivered, only to worship God in his Congregation.

A Psalm of David.

The Lord is my light and my salvation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in this.

4 One thing have I desired of the Lord, that I will require, even that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret place of his pavilion shall he hide me, and set mee up upon a rocke.

6 And now shall he lift up mine head above mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of joy: I will sing and praye the Lord.

7 Hearken unto my voyce, O Lord, when I cry: have mercy also upon mee and heare mee.

8 When thou saydest, Seeke ye my face, mine heart answered unto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from mee, nor cast thy servant away in displeasure: thou hast bene my succour, leave me not, neither forsake me, O God of my salvation.

10 Though my father and my mother should forsake mee, yet the Lord will gather me up.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Give me not unto the lust of mine adversaries: for there are false winneths risen up against me, and such as speake cruely.

13 I should have fainted, except I had beleevd to see the goodnesse of the Lord in the land of the living.

14 Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

PSAL.

e I will serve thee with a pure affection, and with the godly that sacrifice unto thee. f Destroy me not in the overthrow of the wicked. g Whose cruell hands doe execute the malicious devices of their hearts. h I am preferred from mine enemies by the power of God, and therefore will praye him openly.

a Because he was assured of good success in all his dangers, and that his salvation was surely layd up in God, he feared not the tyrannie of his enemies. b That God will deliver me and give my faith the victory. c The losse of countrey, wife and all worldly commodities grieve me not in respect of this one thing, that I may not praye thy Name in the mids of the congregation. d David assured himself by the Spirit of prophecie that he should overcome his enemies, and serve God in his Tabernacle.

e He groundeth upon Gods promise, and sheweth that he is most willing to obey his commandment.

f He magnifieth Gods love toward him, which farre passeth the most tender love of parents towards their children. g But either pacifies their wrath, or bridle their rage. h In this present life before I die, as Isa. 38. 11. i He exhorteth himself to depend on the Lord, seeing he never failed in his promises.

P S A L. XXVIII.

1 Being in great feare and heaviness of heart to see God dishonoured by the wicked, he desireth to be rid of them. 4 And crieth for vengeance against them: and at length assurcth himself, that God hath heard his prayer. 9 Unto whose suit he commendeth all the faithfull.

A Psalme of David.

VNto thee, O Lord, doe I cry: O my strength, be not deafe toward me, least if thou answer mee not, I be like a them that goe down into the pit.

2 Hear the voyce of my petitions, when I cry unto thee, when I hold up my hands toward thine holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: therefore breake them downe, and build them not up.

6 I prayed be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall rejoyce, and with my song will I praise him.

8 The Lord is their strength, and he is the strength of the deliverances of his anoynted.

9 Save thy people, and blesse thine inheritance: feed them also, and exalt them for ever.

P S A L. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God.) 3 At the least to feare him for the thunder and tempest, for feare whereof all creatures tremble. 12 And though thereby God threateth sinners, yet he is alwayes mercifull to his, and moveth them thereby to praise his Name.

A Psalme of David.

GIve unto the Lord, ye sonnes of the mighty, give unto the Lord glory and strength.

2 Give unto the Lord glory due unto his Name: worship the Lord in the glorious Sanctuary.

3 The voyce of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

5 The voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also and Shiron like a yong unicorn.

7 The voyce of the Lord divideth the flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadesh to tremble.

9 The voyce of the Lord maketh the hinds to calve, and discovereth the forests: therefore in his Temple doeth every man speake of his glory.

a He exhorteth the proud tyrants to humble themselves under Gods hand, and not to be inferiour to brute beasts and dumbe creatures. b The thunder-clappes that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger. c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Hermon. e It causeth the lightnings to shoot and glide. f In places most desolate, whereas seemeth there is no presence of God. g For feare maketh them to cast their calves. h Maketh the trees bare, or searcheth the most secret places. i Though the wicked are nothing moved with these sights, yet the faithfull praye God.

10 The Lord sitteth upon the floods, and the Lord doeth remaine King for ever.

11 The Lord shall give strength unto his people: the Lord shall blesse his people with peace.

P S A L. XXX.

1 When David was delivered from great danger, he rendered thanks to God, exhorting other, to doe the like, and to learne by his example, that God is rather more full then severe and rigorous towards his children. 7 And also that the fall from prosperitie to adversitie is sudden. 8 This done, he returneth to prayer, promising to praise God for ever.

A Psalme or song of the dedication of the house of David.

I Will magnifie thee, O Lord: thou hast exalted me, and hast not made my foes to rejoyce over me.

2 O Lord my God, I cryed unto thee, and thou hast restored me.

3 O Lord, thou hast brought up my soule out of the grave: thou hast revived me from them that goe downe into the pit.

4 Sing praises unto the Lord, ye his Saints, and give thanks before the remembrance of his Holinesse.

5 For hee endureth but a while in his anger: but in his favour is life: weeping may abide at evening, but joy cometh in the morning.

6 And in my prosperity I sayd, I shall never be mooved.

7 For thou Lord of thy goodnesse haddest made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cryed I unto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I goe downe to the pit: shall the dust give thanks unto thee, or shall it declare thy trueth?

10 Heare, O Lord, and have mercy upon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into joy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shall my tongue prayse thee and not cease: O Lord my God, I will give thanks unto thee for ever.

the Congregation of the Lord here in the earth: therefore he would live to praise his Name, which is the end of mans creation. 1 Because thou hast promised that my tongue should prayse thee, I will not be unmindefull of my duties.

P S A L. XXXI.

1 David delivered from some great danger, first rehearsed what meditation he had by the power of faith, when death was before his eyes, his enemies being ready to take him. 25 Then hee affirmeth that the favour of God is alwayes ready to reliefe that feare him. 30 Finally hee exhorteth all the faithfull to trust in God and to love him, because hee preserveth and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalme of David.

IN thee, O Lord, have I put my trust: let mee never be confounded: deliver me in thy righteousness.

2 Bowe downe thine eare to mee: make haste to deliver me: be unto me a strong rocke, and an house of defence to save me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me and guide mee.

4 Draw mee out of the net, that they have layed privily for mee: for thou art my strength.

5 Into

k To maintain the top of the temple, and to see that they stay not.

* 1. Sam. 17. 2. Sam. 1. 3. After the fallow had yielded it was ready for the sowing. 4. He commended them of good graces, and do not say for his sake. 5. He commended the righteous. 6. Meaning, that hee should not be moved by the wicked. 7. The word is used to signify that hee have received mercy, and his mercy sheweth unto others. 8. Before his fall. 9. Phil. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 1. Sam. 17. 2. Sam. 1. 3. After the fallow had yielded it was ready for the sowing. 4. He commended them of good graces, and do not say for his sake. 5. He commended the righteous. 6. Meaning, that hee should not be moved by the wicked. 7. The word is used to signify that hee have received mercy, and his mercy sheweth unto others. 8. Before his fall. 9. Phil. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b Preserve me from the craftie counsells and subtil practises of mine enemies.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I have hated them that give themselves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and rejoyce in thy mercy: for thou hast seene my trouble: thou hast known my soule in aduersities.

8 And thou hast not shut mee up in the hand of the enemy, but hast set my feete at a large.

9 Have mercie upon me, O Lord: for I am in trouble: mine eye, my soule and my belly are consumed with grief.

10 For my life is wasted with heavinesse, and my years with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproach among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, who seeing mee in the streete, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessell.

13 For I have heard the railing of great men: feare was on every side, while they conspired together against mee, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 My times are in thine hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: and save me through thy mercie.

17 Let me not be confounded, O Lord: for I have called upon thee: let the wicked bee put to confusion, and to silence in the grave.

18 Let the lying lips be made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou hast laid up for them that feare thee: and done to them that trust in thee, even before the finnes of men!

20 Thou dost hide them privily in thy presence from the pride of men: thou keepst them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for hee hath shewed his marvellous kindeesse toward me in a strong citie.

22 Though I said in mine hate, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed unto thee.

23 Love ye the Lord all his Saints: for the Lord preserveth the faithfull, and rewardeth abundantly the proud doer.

24 All yee that trust in the Lord, be strong, and he shall establish your heart.

q And say by my castnesse and infidelitie deferred to have bene forsaken. Or, ye that seele his mercies. f Be constant in your resolution, and God will confirme you with heavenly strength.

P S A L. XXXII.

1 David justified with precious sickness for his finnes, counterb them blessed to whom God doeth not impute their transgressions. 2 And after that he had confessed his finnes, and obtained pardon, 3 he exhorteth the faithful men to love God, 4 and the goodly to rejoyce.

5 A Psalm of David to give instruction. Blessed is the whole wickednesse is forgiven, and whose sinne is covered.

b To be justified by faith, is to have our finnes freely remitted, Rom. 4.6.

2 Blessed is the man, unto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, or when I roared all the day,

4 (For thine hand is heavie upon me day and night: and my moisture is turned into the drought of Summer. Selah.)

5 Then I acknowledged my sinne unto thee, neither hid I mine iniquitie: for I thought, I will confesse against my self my wickednesse unto the Lord, and thou forgavest the punishment of my sinne. Selah.

6 Therefore shall every one that is godly, make his prayer unto thee in a time, when thou mayest be found: surely in the flood of great waters they shall not come neere him.

7 Thou art my secret place: thou preservest me from trouble: thou compassest me about with joyfull deliverance. Selah.

8 I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Be yee not like an horse, or like a mule which understand not: whose mouthes thou dost binde with bit and bridle, lest they come neere thee.

10 Many forowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compass him.

11 Be glad ye righteous, and rejoyce in the Lord, and be joyfull all yee, that are upright in heart.

i If men can rule brist beasts, thinke they that God will not bridle and tame their rage? k He sheweth that peace and joy of conscience in the holy Ghost, is the fruit of faith.

P S A L. XXXIII.

1 Hee exhorteth good men to praise God, for that he hath not only created all things, and by his providence governeth the same, but also is faithful in his promises, 10 he understandeth mans heart, and scattereth the counsell of the wicked, 16 so that no man can be preserved by any creature or mans strength: but they, that put their confidence in his merits, shall be preserved from all adversities.

Rejoyce in the Lord, O yee righteous: for it

1 becommeth upright men to be thankfull.

2 Praise the Lord with harpe: sing unto him with viole and instrument of ten strings.

3 Sing unto him a new song: sing cheerfully with a loud voyce.

4 For the word of the Lord is righteous, and all his workes are faithfull.

5 He loveth righteousness and judgement: the earth is full of the goodnesse of this Lord.

6 By the word of the Lord were the heavens made, and all the hoste of them by the breath of his mouth.

7 He gathereth the waters of the sea together as upon an heape, and layeth up the depthes in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it stood.

10 The Lord breaketh the counsell of the heathen, and bringeth to nought the devices of the people.

according to justice and mercie. f By the creation of the heavens and beautiful ornament with the gathering also of the waters, he sheweth forth the power of God, that all creatures might feare him. g Or, was created. h No counsell can prevail against God, but he defeateth it, and it shall have evill success.

c Betweene hope and despaire.

d Neither by silence nor crying found I ease, signifying that before the anger be reconciled to God, he feelth a perpetual torment.

e He sheweth that as Gods mercie is the onely cause of forgiveness of finnes, so the means thereof are repentance and confession which proceed of faith.

f When necessity causeth him to seek to thee for helpe, Isa. 55.6.

g To wit, the waters Terrors and great dangers.

h David promisseth to make the rest of Gods children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of salvation.

i If men can rule brist beasts, thinke they that God will not bridle and tame their rage?

k He sheweth that peace and joy of conscience in the holy Ghost, is the fruit of faith.

l It is the duty of the godly to set forth the praises of God for his mercy and power shewed toward them.

m To sing an instrument, was a part of the ecclesiastical service of the Temple, which doth no more appertain unto us, then the sacrifices, censers, and light.

n This is a counsell or commandment in governing the world.

o That is, the effect and execution.

p Sheweth that the world is full of Gods goodness, yet he doth all things

q Or, was created.

r No counsell can prevail against God, but he defeateth it, and it shall have evill success.

s Or, was created.

t No counsell can prevail against God, but he defeateth it, and it shall have evill success.

u Or, was created.

v No counsell can prevail against God, but he defeateth it, and it shall have evill success.

w Or, was created.

x No counsell can prevail against God, but he defeateth it, and it shall have evill success.

y Or, was created.

z No counsell can prevail against God, but he defeateth it, and it shall have evill success.

aa Or, was created.

ab No counsell can prevail against God, but he defeateth it, and it shall have evill success.

ac Or, was created.

ad No counsell can prevail against God, but he defeateth it, and it shall have evill success.

ae Or, was created.

af No counsell can prevail against God, but he defeateth it, and it shall have evill success.

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ah No counsell can prevail against God, but he defeateth it, and it shall have evill success.

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al No counsell can prevail against God, but he defeateth it, and it shall have evill success.

am Or, was created.

an No counsell can prevail against God, but he defeateth it, and it shall have evill success.

ao Or, was created.

ap No counsell can prevail against God, but he defeateth it, and it shall have evill success.

h Hee sheweth that all our felicity standeth in this, that the Lord is our God.
i He prooveth, that all things are governed by Gods providence and not by fortune.
k Therefore he knoweth their wicked enterprises.
l If Kings and the mightie of the world cannot be saved by worldly means, but onely by Gods providence, what have others to trust in, that have not like means?
m God sheweth that toward his of his mercie, which man by no means is able to compasse.
n Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

11 The counsell of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: even the people that he hath chosen for his inheritance.

13 The Lord looketh down from heaven, and beholdeth all the children of men.

14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.

15 He fashioneth their hearts every one, and understandeth all their workes.

16 The King is not saved by the multitude of an host, neither is the mightie man delivered by great strength.

17 A horse is a vaine helpe, and shall not deliver any by his great strength.

18 Behold, the eye of the Lord is upon them that feare him, and upon them that trust in his mercie.

19 To deliver their soules from death, and to preserve them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall rejoyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be upon us, as wee trusted in thee.

PSAL. XXXIII.

1 After David had escaped Achish, according as it is written in the 1. Sam. 2. 11. whom in this title hee calleth Abimelech (which was a general name to all the Kings of the Philistines) hee prayeth God for his deliverance, 3. proving all others by his example to trust in God, so feare and serve him. 7. who defendeth the godly with his Angels. 16. and utterly destroyeth the wicked in their sinnes.

¶ A Psalm of David, when he changeth his behaviour before Abimelech, who drave him away, and he departed.

I Will alway give thanks unto the Lord: his prayse shall be in my mouth continually.

2 My soule shall glory in the Lord: the humble shall heare it and be glad.

3 Prayse ye the Lord with me, and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my feare.

5 They shall look unto him, and runne to him: and their faces shall not be ashamed, saying,

6 This poore man cryed, and the Lord heard him, and saved him out of all his troubles.

7 The Angel of the Lord pitched round about them, that feare him, and delivereth them.

8 Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The Lyons do lack and suffer hunger, but they which seeke the Lord, shall want nothing that is good.

11 Come children, hearken unto mee: I will teach you the feare of the Lord.

12 What man is he that desireth life, and loveth long dayes for to see good?

13 Keepe thy tongue from evil, and thy lips, that they speake no guile.

14 Eschew evil and do good: seek peace and follow after it.

15 The eyes of the Lord are upon the righteous, and his eares are open unto their crye.

16 But the face of the Lord is against them that doe evill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is neere unto them that are of a contrite heart, and will save such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 But malice shall slay the wicked: and they that hate the righteous, shall perish.

22 The Lord redeemeth the soules of his servants: and none that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemy to David, all that had any authority under him, to flatter their King (as is the course of the world) did also most cruelly persecute David: against whom hee prayeth God to plead and to avenge his cause. 8. that they may be taken in their nets and snares, which they layd for him, that his innocencie may be declared. 27. and that the innocent, which taketh part with him, may rejoyce and praysie the Name of the Lord, that thus delivereth his servants. 28. And so he promiseth to speake forth the justice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalm of David.

PLead thou my cause, O Lord, with them that strive with me: fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, and stand up for my helpe.

3 Bring out also the speare, and stop the way against them that persecute mee, say unto my soule, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soule: let them be turned back, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord scatter them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For without cause they have hid the pit, and their net for me: without cause have they digged a pit for my soule.

8 Let destruction come upon him at unwares, and let his net, that hee hath layd privily, take him: let him fall into the same destruction.

9 Then my soule shall be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoyleth him!

11 Cruell witnesses did rise up: they asked of me things that I knew not.

12 They rewarded me evill for good, so have spoyled my soule.

13 Yet I, when they were sick, I was clothed with a sack: I humbled my soule with fasting: and

a Hee promised never to become unmindefull of Gods great benefite for his deliverance.
b They that are beaten down with the experience of their own evils.
c Which I conceived for the danger wherein I was.
d They shall be bold to see to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to governe us, yet for mans infirmities he appointeth his Angels to watch over us.
f The godly by their patient obedience profite more then they which ravine and spoyle.
g If they abide the last trial.
h That is, the true religion and worship of God.
i 1. Pet. 3. 10.
j Seeing all men naturally desire felicitie, he wondereth why they call themselves willingly into misery.

k The anger of God doth not onely chastise the wicked, but also abhorreth their name for ever.
l When they are to be punished, they are lowered up with afflictions, that God is to be praised in deliverance.
m And as Chas. saith, all the names of his host.
n Their wicked enterprises shall turne, as their own destruction.
o For when they seeme to be come with great dangers, and death it self, then God sheweth himself their redeemer.

a He desired that to undertake his cause against them that did persecute him, and liberate him.
b As hee God with his hand destroyed all his enemies: yet the holy Ghost witnesseth these our weapons to us of his power.
c As hee saith, that these weapons, that thou art the author of my salvation.
d Seeing that with the spirit of godliness, that their enterprises may be foolish, and they received just reward.
e Showing that we may not call God to be a revenger, but rather for his glory, and when our cause is just.
f When hee promiseth to humbled penes.
g Which hee prepared against the children of God.
h Hee acknowledgeth his deliverance only to God, praising him therefore both in soule and body.
i That would not suffer me to pay my self.
k To have taken from me all comfort, and brought me into affliction.

and my prayer was turned upon my bosome.

14 I behaved my self as to my friend, or as to my brother: I humbled my self, mourning as one that bewaileth his mother.

15 But in mine adversity they rejoyced, and gathered themselves together, the abjects assembled themselves against me, and I knew not: they tare me, and ceased not.

16 With the false scoffers at bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliver my soule from their tumult, even my defolate soule from the lions.

18 So will I give thee thanks in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies unjustly rejoyce over me, neither let them pwinke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on me with their mouths, saying, Aha, aha, our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my judgement, even to my cause, my God, and my Lord.

24 Judge mee, O Lord my God, according to thy righteousnesse, and let them not rejoyce over me.

25 Let them not say in their hearts, O our soule rejoyce: neither let them say, We have devoured him.

26 Let them be confounded, and put to shame together, that rejoyce at mine hurt: let them be clothed with confusion and shame, that lift up themselves against me.

27 But let them be joyfull and glad, that love my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loveth the prosperitie of his servant.

28 And my tongue shall utter thy righteousnesse, and thy praise every day.

P S A L. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then he turneth to consider the unspeakable goodness of God toward all creatures. 9 But speciall towards his children, that by the faith thereof he may be comforted and assured of his deliverance by this ordinarie course of Gods works. 13 Who in the end destroyeth the wicked, and saveth the just.

To him that excelleth. A Psalm of David, the servant of the Lord.

Wickednesse saith to the wicked man, ever in mine heart, that there is no feare of God before his eyes.

2 For he flattereth himself in his own eyes, while his iniquity is found worthy to be hated.

3 The words of his mouth are iniquity and deceit: he hath left off to understand and to doe good.

4 He imagineth mischief upon his bed: he setteth himself upon a way, that is not good, and doeth not abhorre evil.

5 The reprobate mocketh at wholesome doctrine, and putteth no difference betweene good and evil. 6 By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

5 Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulness unto the cloudes.

6 Thy righteousnesse is like the mightie mountaines: thy judgements are like a great deepe: thou Lord, dost save man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust under the shadow of thy wings.

8 They shall be satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the river of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy loving kindnesse unto them that know thee, and thy righteousnesse unto them that are upright in heart.

11 Let not the foot of pride come against mee, and let not the hand of the wicked men moove me.

12 There they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

13 And the life to come. Hee sheweth who are Gods children, to wit, they that know him, and leade their lives uprightly. 14 Let not the proud advance himself against mee, neither the power of the wicked drive me away. 15 That is, in their pride wherein they flatter themselves.

P S A L. XXXVII.

1 This Psalm containeth exhortation and consolation for the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soever the wicked doe live for the time, hee doeth affirme their future to be ruine and transitorie, because they are not in the favour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to live in the world, yet his end is peace, and he is in the favour of God, he is delivered from the wicked, and preserved.

A Psalm of David.

Ret not thy self because of the wicked men, neither be envious for the evill-doers.

2 For they shall soone be cut down like grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly:

4 And delite thyself in the Lord, and hee shall give thee thine hearts desire.

5 Commit thy way unto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, & thy judgement as the noone day.

7 Waite patiently upon the Lord, and hope in him: fret not thy self for him which prospereth in his way, nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leave of wrath: fret not thy self also to doe evill.

9 For evill-doers shall be cut off, and they that waite upon the Lord, they shall inherite the land.

10 Therefore yet a little while and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possesse the earth, and shall have their delight in the multitude of peace.

12 The wicked practiseth against the just, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is coming.

14 The wicked have drawn their sword and have bent their bow, to cast downe the poore.

15 Their doings, Job. 21. 7. 16 In meaning, though he moderate his affections, he shall be led to doe as they doe. 17 He correcteth the impatience of our nature, which can not abide till the fulnesse of Gods time be come. 18 Matt. 11. 12 The godly are assured that the power and braver of the wicked shall not prevail against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer up their teares as sacrifice of their obedience.

e Though wickednesse seemeth to overflow all the world, yet by thine heavenly providence thou governeest heaven and earth. f Ebr. the mountaines of God: for whatsoever is excellent, is thus called. g The depth of thy providence governeth all things, and disposeth them, albeit the wicked seeme to overwhelm the world. h Onely Gods children have ynnough of all things both concerning this life and the life to come. i Hee sheweth who are Gods children, to wit, they that know him, and leade their lives uprightly. j Let not the proud advance himself against mee, neither the power of the wicked drive me away. k That is, in their pride wherein they flatter themselves.

16 He admonisheth us neither to vexe our selves for the prosperous estate of the wicked, neither to desire to be like them to make our state the better. b For Gods judgement curbeth downe their state in a moment. c To trust in God, and doe according to his will, are sure tokens that his providence will never faile us. d Be not led by thine own wilddome, but obey God, and he will sanctify his worke in thee. e As the hope of the day-light causeth us not to be offended with the darkness of the night: so ought we patiently to wait, that God will cleanse our cause, and restore us to our right. f When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth them.

and.

mind. wonderfull troubled, that it may plainly appeare how he did strike mightily against death and desperation.

To the excellent Musician a Tebuthum.

A Psalme of David.

I Thought, I will take heed to my wayes, that I sin not with my tongue: I will keep my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence even from good, and my sorow was more stirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I have to live.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely every man in his best state is altogether vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himself in vaine: he heareth up riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for mine hope is even in thee.

8 Deliver me from all my transgressions, and make me not a rebuke unto the foolish.

9 I should have been dumbe, and not have opened my mouth, because thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth makest his beauty to consume: surely every man is vanity. Selah.

12 Heare my prayer, O Lord, and hearken unto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, before I go hence and be not:

mind. wonderfull troubled, that it may plainly appeare how he did strike mightily against death and desperation.

For his sorow caused him thinke that God would destroy him: whereby we see how hard it is for the very Saints to keepe a measure in their hearts, when death and despaire assaile them.

PSAL. XL.

1 David delivered from great danger doth magnifie and praise the grace of God for his deliverance, and commendeth his providence towards all mankind. 5 Then doth he promise to give himself wholly to Gods service, and so declareth how God is truly worshipped. 14 Afterwards he giveth thanks and prayeth God, and having complained of his enemies, with good courage he calleth for ayde and succour.

To him that excelleth. A Psalme of David.

I Waited patiently for the Lord, and hee inclined unto me, and heard my cry.

2 He brought me also out of the horrible pit, out of the myrie-clay, and set my feet upon the rocke, and ordered my goings.

3 And he hath put in my mouth a new song of prayse unto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards us: I would declare and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou diddest not desire:

all, and comforteth that his counsell towards us are farre above our capacities: we cannot so much as tell them in order.

(for mine ears hast thou prepared) burnt-offering and sinne-offering hast thou not required.

7 Then said I, Loe, I come: for in the rolle of the booke it is written of me.

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I have declared thy righteousness in the great congregation: loe, I will not refrain my lips: O Lord, thou knowest.

10 I have not hid thy righteousness within mine heart, but I have declared thy truth and thy salvation: I have not concealed thy mercy, and thy truth from the great Congregation.

11 Withdrowe not thou thy tender mercie from me, O Lord, let thy mercy and thy truth alway preserve me.

12 For innumerable troubles have compassed me: my finnes have taken such hold upon me, that I am not able to take up: yea, they are more in number then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliver mee, make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soul to destroy it: let them be driven backward and put to rebuke that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say unto me, Aha, aha.

16 Let all them that seeke thee, rejoyce and be glad in thee, and let them that love thy salvation, say alway, A The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God, make no taryng.

1 He desireth that Gods mercy may contend for him against the rage of his enemies. 2 Let the same shame and confusion light upon them, which they intended to have brought upon me. 3 As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 David being grievously afflicted, blissheth them that play his case, 9 and complaineth of the treason of his owne friends and familiars, as came to passe in Iudas. 13. 18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 giveth most hearty thanks to God.

To him that excelleth. A Psalme of David.

Blessed is he that judgeth wisely of the poore: the Lord shall deliver him in the time of trouble.

2 The Lord will keepe him and preserve him alive, he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The Lord will strengthen him upon the bed of sorow: thou hast turned all his bed in his sickness.

4 Therefore I said, Lord have mercy upon me: heale my soule, for I have sinned against thee.

5 Mine enemies speake evill of mee, saying, When shall he die, and his name perish?

6 And if he come to see me, he speaketh lies, but his heart heareth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me whisper together against me: even against me do they imagine mine hurt.

8 A mischief is light upon him, and he that lyeth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eat of my bread, hath lifted up the heele against me.

f The enemies thought by his sharpe punishments that God was become his mortall enemy. 11 Ebr. the man of my peace. 12 As David felt this falshood, and as it was chiefly accomplished in Christ, John 13. 18. so shall his members continually prove the same.

f Thou hast opened mine eares to understand the spiritual meaning of the sacrifices: and here David esteemeth the ceremonies of the law nothing in respect of the spiritual service.

g When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end. h In the Church assembled in the Sanctuary.

i David here numbeth 3. degrees of our salvation: Gods mercy, whereby he pitieth us: his righteousness, which signifies his continual protection: and his truth, whereby appeareth his constant favour, so that hereof proceedeth our salvation.

k As touching the judgement of the flesh I was utterly destitute of all counsell, yet faith inwardly moved mine heart to pray.

l He desireth that Gods mercy may contend for him against the rage of his enemies.

1 He desireth that Gods mercy may contend for him against the rage of his enemies.

a Not condemning him as accused whom God doth visite, knowing that there are divers causes why God layeth his hand upon us, yea and afterward he restoreth us.

b When for sorow and grief of mind, he casteth himself upon his bed.

c Thou hast restored him in his sick bed and sent him comfort.

d That is, curse me and cannot have their cruell hate quenched, but with my shamefull death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

h Meaning, either in prosperity of life, or in the true feare of God against all temptations.
i Shewing me evident figures of thy fatherly providence.
k By this repetition he stirreth up the faithfull to praye God.

10 Therefore, O Lord, have mercy upon me, and raise me up; so shall I reward them.

11 By this I know that thou favourest me, because mine enemy doth not triumph against me.

12 And as for me thou upholdest me in mine integrity, & doest set me before thy face for ever.

13 Blessed be the Lord God of Israel world without end. **k** So be it, even so be it.

P S A L. XLII.

1 The Prophet grievously complaineth, that being letted by his persecutors, he could not be present in the congregation of God's people; protesting that although he was separated in body from them, yet his heart was thitherward affectioned. **7** And last of all he sheweth that hee was not so far overcome with these sorrows and thoughts, but that he continually put his confidence in the Lord.

g To him that excelleth. A Psalme to give instruction, a committed to the sonnes of Korah.

As the Hart brayeth for the rivers of water, so **b** panted my soule after thee, O God.

2 My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God?

3 Mine teares have bene my meate day and night, while they dayly say unto me; Where is thy God?

4 When I remembered these things, I powdered out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and unquiet within me? wait on God: for I will yet give him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remembered thee, from the land of Jordan, and Hermonim, and from the mount Mizar.

7 One deep calleth another deepe by the noise of thy waterspouts: all thy waves and thy floods are gone over me.

8 The Lord will graunt his loving kindnes in the day, and in the night shall I sing of him, even a prayer unto the God of my life.

9 I will say unto God, which is my rocke, Why hast thou forgotten me? why goe I mourning, when the enemy oppresseth me?

10 My bones are cut asunder, while mine enemies reproach me, saying dayly unto me, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet give him thanks: hee is my present helpe and my God.

h He assureth himself of Gods helpe in time to come. **i** That is, I am most grievously tormented. **k** This repetition doth declare that David did not overcome at once, to teach us to be constant, for as much as God will certainly deliver his.

P S A L. XLIII.

1 Hee prayeth to be delivered from them that conspire against him, that he might joyfully praise God in his holy congregation.

Iudge me, O God, and defend my cause against the unmercifull people: deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppressed me?

3 Send thy light and thy truth: let them lead mee: let them bring me unto thine holy Mountaine, and to thy Tabernacles.

4 Then will I goe unto the altar of God, even unto the God of my joy and gladnesse: and upon the harpe will I give thanks unto thee, O God my God.

d He promisseth to offer a solemne sacrifice of thanksgiving in token of his great deliverance.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet give him thanks, he is my present helpe and my God.

P S A L. XLV.

1 The faithfull remember the great mercy of God toward his people. **9** After they complaine, because they feele it no more. **17** Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffered. **23** Finally, they pray unto God not to condemne their affliction, seeing the same redoundeth to the contempt of his honour.

g To him that excelleth. A Psalme to give instruction, committed to the sonnes of Korah.

We have heard with our eares, O God: our fathers have told us the workes that thou hast done in their dayes, in the old time:

2 How thou hast driven out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.

3 For they inherited not the land by their owne sword, neither did their owne arme save them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst favour them.

4 Thou art my king, O God: send helpe unto **g** Jaakob.

5 Through these have we thrust backe our adversaries: by thy Name have we troden downe them that rose up against us.

6 For I doe not trust in my bow, neither can my sword save me.

7 But thou hast saved us from our adversaries, and hast put them to confusion that hate us.

8 Therefore will wee praise God continually, and will confesse thy Name for ever. Selah.

9 But now thou art farre off, and puttest us to confusion, and goest not forth with our armies.

10 Thou makest us to turn backe from the adversary, and they which hate us, spoil for themselves.

11 Thou givest us as sheepe to be eaten, and doest scatter us among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest us a reproach to our neighbours, a jest and laughing stocke to them that are round about us.

14 Thou makest us a proverb among the nations, and a nodding of the head among the people.

15 My confusion is dayly before me, and the shame of my face hath covered me.

16 For the voyce of the slanderer and rebuker, for the enemy and avenger.

17 All this is come upon us, yet doe wee not forget thee, neither deale wee falsely concerning thy covenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten us downe into the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the Name of our God, and holden up our hands to a strange god,

21 Shall not God search this out? for hee knoweth the secrets of the heart.

n Meaning, the proud and cruell tyrant. **o** They boast not of deliverances, but declare that they rest upon God in the mids of their afflictions: who were not now their sinners, but by hard afflictions called them to the consideration of the heavenly joyes. **p** Or, whales: meaning, the bottomlesse seas of troubles, here we see the power of faith, which can be overcome by no perils. **q** They that they honoured God aright, because they trusted in him alone. **r** They that God to witnesse that they were upright to himward.

e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

a This Psalme teacheth to have patience made by long excellent prosperities for the use of the people, when the Church was in extreme misery, either in their ruin from liberty, law, or justice, or in like afflictions.

b That is, the afflicted.

c To wit, our enemies.

d Of Chanaan.

e That is, our enemies.

f Gods mercy and love is only founded in the beginning of the Church, because we are our kindest.

g Because they are our kindest, therefore deliver us from their misery.

h Because they are their brethren made both of God, and of man.

i As they confesse before thee their sinnes, O God, in thy judgement.

j Or, without pleasure.

k Rom. 1. 18. Knowing God to be without of this world, yet manerly not, but seeke remedy in his hands, who wounded them.

l As fishes which are sold for a price, neither knoweth that they are sold, but take the bait.

m I dare not say up my hand for

22 Surely for thy sake are we slaine continually, and are counted as sheepe for the slaughter.
23 Up, why sleepest thou, O Lord? awake, be not farre off for ever.
24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?
25 For our soule is beaten downe unto the dust: our belly cleaveth to the ground.
26 Rise up for our succour, and redeeme us for thy mercies sake.

and shall enter into the kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people give thanks unto thee world without end.

be sufficient to enrich all his members.
and not to Salomon.

This onely must be referred to Christ

P S A L. XLV.

1 The majestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptians being an heathen woman, is blessed.
2 If that shee can renounce her people and the love of her country, and give her selfe wholly to her husband. Under the which figure, the wonderfull majestie and increase of the kingdome of Christ and his Church his spouse, now taken of the Gentiles, is described.

To him that excelleth on a Shoshannim, a song of love to give instruction, committed to the sonnes of Korah.

My heart will utter forth a good matter: I will intreat in my works of the king: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for ever.

3 Gird thy sworde upon thy thigh, O most mightie, to win thy worship and thy glory.

4 And prosper with thy glory: ride upon the word of truth and of meekenes and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

6 Thy throne, O God, is for ever and ever: the scepter of thy kingdome, is a scepter of righteousness.

7 Thou lovest righteousness, and hatest wickednesse, because God, even thy God, hath anoynted thee with the oyle of gladnesse above thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the ivory palaces, where they have made thee glad.

9 Kings daughters were among thine honourable wives: upon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King have pleasure in thy beautie: for he is thy Lord, and reverence thou him.

12 And the daughter of Tyrus with the rich of the people, shall doe homage before thy face with presents.

13 The Kings daughter is all glorious within: her cloathing is of broided gold.

14 She shall be brought unto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought unto thee.

15 With joy and gladnes shall they be brought,

P S A L. XLVI.

1 A song of triumph or thanksgiving for the deliverance of Jerusalem, after Sennacherib with his armie was driven away, or some other like sudden and marvellous deliverance by the mighty hand of God.
2 Whereby the Prophet commending this great benefit, doth exhort the faithfull to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his delight to afforge the rage of the wicked, when they are most busie against the just.

To him that excelleth upon a Alamoth, a song committed to the sonnes of Korah.

God is our hope and strength, and helpe in troubles, readie to be found.

2 Therefore will not wee feare, though the earth be mooved, and though the mountaines fall into the middes of the sea,

3 Though the waters thereof rage and be troubled, and the mountaines shake at the furies of the same. Selah.

4 Let there us a River, whose streame shall make glad the Citie of God: even the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be mooved: God shall helpe it very early.

6 When the nations raged, and the kingdoms were mooved, God thundered, and the earth melted.

7 The Lord of hostes is with us; the God of Jaakob is our refuge. Selah.

8 Come and behold the workes of the Lord, what desolations he hath made in the earth.

9 He maketh warres to cease unto the ends of the world, he breaketh the bow, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with us; the God of Jaakob is our refuge. Selah.

They are assured that God can and will defend his Church from all dangers and enemies.
To wit, how oft he hath destroyed his enemies, and delivered his people.
Hee warneth them that persecute the Church, to cease their crueltie: for else they shall see that God is too strong for them against whom they fight.

P S A L. XLVII.

1 The Prophet exhorteth all people to the worship of the true and ever-living God, commending the mercie of God toward the posteritie of Jaakob.
2 And after prophesie of the kingdome of Christ in the time of the Gospel.

To him that excelleth. A Psalm committed to the sonnes of Korah.

All people clap your hands; sing lowd unto God with a joyfull voyce.

2 For the Lord is high, and terrible; a great King over all the earth.

3 He hath subdued the people under us, and the nations under our feete.

4 He hath chosen our inheritance for us: even the glory of Jaakob whom he loved. Selah.

were thee keepers of the Lawe and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them.
God hath chosen us above all other nations, to enjoy a most glorious inheritance.

They shall have greater graces then their fathers.

Hee signifieth the great compasse of Christs kingdome, which shall

a Which was either a musically instrument or a solemne rite, unto the which this Psalm was sung.

Or, protection. In all manner of troubles God sheweth his speedie mercy and power in defending his.

That is, we will not be overcome with feare.

Though the afflictions rage never so much, yet the rivers of Gods mercies bring sufficient comfort to his.

The river of Shiloah, which passed through Jerusalem: meaning, though the defence seeme never so small, yet if God have appointed it, it is sufficient.

Always when neede requireth.

Ebr. gave his voice.

a Here is figured Christ, unto whom all his should give willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Jewes, who

d He doeth al-
lude unto the
trumpets, that
were blown at
solemn feasts:
but he doeth fur-
ther signifie the
triumph of Christ
and his glorious
ascension into the
heavens.
e He requirith
that understand-
ing be joynd
with singing, least
the Name of God be
prophaned with
vaine crying.

a Some put this
difference be-
tweene a song and
Psalm, saying that
it is called a song,
when there is no
instrument, but the
voic: and the
Psalm, the con-
trary. The song of
the Psalm is when
the instruments
begin, and the
voic followeth.
The Psalm of the
song the con-
trary.
b Albeit God
shew his wonders
through all the
world, yet he will
be chiefly prayd
in his Church.
c Because the
word of salvation
came thence to
all them that
should believe.
d Except God
were the defence
thereof, neither
situation nor mu-
nition could
prevail.
e They conspired
and went against
Gods people.
f The enemies
were afraid at the
fight of the
Cirie.

g That is, of Ci-
licia, or of the fea
called Mediter-
ranean.

h To wit, of our fathers: so have we proved: or God hath performed his promise.
i In all places where thy name shall be heard of, men shall praye thee, when they
heare of thy marvellous works. k Let Jerusalem and the cities of Iudca rejoyce
for thy just judgements against thine enemies. l For in this outward defence
and strength Gods blessings did also appeare: but the chief is to be referred to Gods fa-
vour and secret defence, who never leaveth his.

5 God is gone up with triumph, even the Lord
with the sound of the trumpeter.

6 Sing prayes to God, sing prayes: sing pray-
ses unto our King, sing prayes.

7 For God is the king of all the earth: sing
prayes every one that hath understanding.

8 God reigneth over the heathen: God sit-
teth upon his holy Throne.

9 The princes of the people are gathered un-
to the people of the God of Abraham: for the
shields of the world belong to God: he is greatly
to be exalted.

f He
prayeth Gods high-
ness, for that he joyne-
th the great princes of the world (whom he
calleth shields) to
the fellowship of his Church.

PSAL. XLVIII.

1 A notable deliverance of Jerusalem from the hands of many
kings is mentioned, for the which thanks are given to God,
and the state of that citie is praised, that hath God so presently
at all times ready to defend them. This Psalm seemeth to be
made in the time of Ahas, Iehoshaphat, Asa, or Ezekiah:
for in their times chiefly was the state by forreine princes
assailed.

g A Song or Psalm committed to the
somes of Korah.

Great is the Lord, and greatly to be prayed in
the Citie of our God, even upon his holy
Mountaine.

2 Mount Zion, lying Northward, is faire in si-
tuation: it is the joy of the whole earth, and the
Citie of the great king.

3 In the palaces thereof God is knowne for a
refuge.

4 For lo, the kings were gathered, and went
together.

5 When they saw it, they marvelled: they
were astoned, and suddenly driven backe.

6 Feare came there upon them, and sorow, as
upona woman in travaile.

7 As with an East winde thou breakest the
ships of Tarshish, so were they destroyed.

8 As we have heard, so have we seene in the
Citie of the Lord of hostes, in the Citie of our
God: God will establish it for ever. Selah.

9 We waite for thy loving kindnesse, O God,
in the middes of thy Temple.

10 O God, according to thy Name, so is thy
praise unto the worlds ende: thy right hand is
full of righteousness.

11 Let mount Zion rejoyce, and the daugh-
ters of Iudah be glad, because of thy judge-
ments.

12 I Compassse about Zion, and goe round
about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her
towers, that ye may tell your posteritie.

14 For this God is our God for ever and ever,
he shall be our guide unto the death.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of man-
kind. 7 Shewing them not to be most blessed that are most
wealthy, and therefore not to be feared: but contrariwise be-
lysten up our mindes to consider how all things are ruled by
Gods providence: 14 Who as he judgeth these worldly
misers to everlasting torment. 15 So doeth he preferre
his, and will reward them in the day of the resurrection,
1. Thessal. 1. 6.

g To him that excelleth. A Psalm com-
mitted to the somes of Korah.

Hear, a this, all ye people: give ear, all ye that
dwell in the world.

2 As well low as high, both rich and poore.

3 My mouth shall speake of wisdom, and the
meditation of mine heart is of knowledge.

4 I will encline mine eare to a parable, and
utter my grave matter upon the harpe.

5 Wherefore should I be feare in the evill dayes,
when iniquitie shall compassse me about, as at mine
heelles?

6 They trust in their goods, and boast them-
selves in the multitude of their riches.

7 Yet a man can by no means redeeme his
brother: he cannot give his ranfome to God.

8 (So precious is the redemption of their
soules, and the continuance for ever.)

9 That hee may live still for ever, and not see
the grave.

10 For he seeth that wise men die: and also
that the ignorant and foolish perish, and leave
their riches for others.

11 Yet they thinke their houses and their ha-
bitations shall continue for ever, even from gene-
ration to generation, and call their lands by their
names.

12 But man shall not continue in honour: he
is like the beasts that die.

13 This their way uttereth their foolishnesse;
yet their posteritie delight in their talke. Selah.

14 Like sheepe they lie in grave: death de-
voureth them, and the righteous shall have do-
minion over them in the morning: for their
beauty shall consume, when they shall go from their
house to grave.

15 But God shall deliver my soule from the
power of the grave: for he will receive mee.
Selah.

16 Be not thou afraid when one is maderich,
and when the glory of his house is increased.

17 For he shall take nothing away, when he
dieth, neither shall his pompe descend after him.

18 For while he lived, he rejoyced himself;
and men will praye thee, when thou makest
much of thy self.

19 He shall enter into the generation of his
fathers, and they shall not live for ever.

20 Man is in honour, and understandeth not;
he is like to beasts that perish.

solde, so shall they be brought to the grave. 1 Because they have no part in
everlasting. m Christs coming is as the morning, when the elect shall rise
with Christ their head over the wicked. n Or, because hee hath received
* Job 37. 19. 1. Tim. 6. 7. h Ebr. he blessed his soule. o The flatterers say that
that live in delights and pleasures. p Or, his soule. q And not passe the time
red for life. r Both they and their fathers shall live here but a while, and then
for ever. s He condemneth mans ingratitude, who having received abundance
of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is always full of hypocrites, 8 which
doe imagine that God will be worshipped with outward
ceremonies only without the heart: and especially, the Jews
were of this opinion, because of their figures and ceremonies of
the Law, thinking that their sacrifices were sufficient.
21 Therefore the Prophet doth reprove this grosse error,
and pronounceth the Name of God to be blasphemed where
holiness is not inwardly. 23 For hee declared the
worship of God to be spirituall, whereof are two principall
parts, instruction and thanksgiving.

g A Psalm of Asaph.

The God of gods, even the Lord hath spoken
and called the earth from the rising up of
the Sunne, unto the going downe thereof.

committed. b To plead against his dissembling people before heaven and earth.

2 Out of Zion, which is the perfection of beauty, hath God shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and a mighty tempest shall be moved round about him.

4 He shall call the heaven above, and the earth to judge his people.

5 Gather my saints together unto me, those that make a covenant with me with a sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself. Selah.

7 Hear, O my people, and I will speak: heare, O Israel, and I will testify unto thee: for I am God, even thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, that have not been continually before me.

9 I will take no bullock out of thine house, nor goats out of thy folds.

10 For all the beasts of the forest are mine, and the beasts on a thousand mountains.

11 I know all the fowles on the mountains, and the wilde beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I leave the flesh of bulles? or drinke the blood of goats?

14 Offer unto God praise, and pay thy vows unto the most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.

16 But unto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest to be reformed, and hast cast my words behind thee?

18 For when thou seest a thief, thou runnest with him, & thou art partaker with the adulterers.

19 Thou givest thy mouth to evil, and with thy tongue thou forgettest deceit.

20 Thou fittest, and speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set them in order before thee.

22 Oh consider this yee that forget God, least I tear you in pieces, and there be none that can deliver you.

23 He that offereth prayse, shall glorifie me: and to him that disposeth his way aright, will I shew the salvation of God.

PSAL. LI.

When David was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God, with protestation of his natural corruption and iniquity, but also left a memoriall thereof to his posterity. 7 Therefore will he direct God to forgive his sin.

13 With promise that he will not be unfaithfull of the great grace. 25 Finally, fearing lest God would punish the whole Church for his fault, he requesteth that he would rather increase his graces toward the same.

To him that excelleth. A Psalm of David, when the Prophet Nathan came unto him, after he had come in to Bath-sheba.

HAve mercy upon me, O God: according to thy loving kindness: according to the multitude

As his sinnes were manifold and great, so he requesteth that he would increase his feeling of his excellent and abundant mercie.

of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquity, and cleanse me from mine sinne.

3 For I knew mine iniquities, and my sinne is ever before me.

4 Against thee, against thee onely have I sinned, and done evill in thy sight, that thou mayest be just when thou speakest, and pure when thou judgest.

5 Behold, I was borne in iniquity, and in sinne hath my mother conceived me.

6 Behold, thou lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge mee with hyssoppe, and I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare joy and gladnesse, that the bones, which thou hast broken, may rejoyce.

9 Hide thy face from my finnes, and put away all mine iniquities.

10 Create in mee a cleane heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy spirit from me.

12 Restore to me the joy of thy salvation, and stablish me with thy free spirit.

13 Then shall I teach thy wayes unto the wicked, and sinners shall be converted unto thee.

14 Deliver me from blood, O God: which is the God of my salvation, and my tongue shall sing joyfully of thy righteousness.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, though I would give it: thou desirest not in burnt-offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be favourable unto Zion for thy good pleasure: build the wall of Jerusalem.

19 Then shalt thou accept the sacrifices of righteousness, even the burnt-offering and oblation: then shall they offer calves upon thine altar.

the others that were false with him, 2 Sam. 11. 17. n By giving me occasion to praise thee, when thou shalt forgive my finnes, o Which is a wounding of the heart, proceeding of faith, which seeketh unto God for mercy. p He prayeth for the whole Church, because through his sinne it was in danger of Gods judgement: q That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

PSAL. LII.

David describeth the arrogant tyrants of his adversary Doeg: who by false surmises caused Absalom, with the rest of the Priests, to be slain. 5 David protesteth his desolation, and encourageth the faithful to put their confidence in God, whose judgements are most speedy against his adversaries.

9 And finally, he rendereth thanks to God for his deliverance. In this Psalm is lively set forth the kingdom of Antichrist.

To him that excelleth. A Psalm of David to give instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Achish.

Why boastest thou thy self in thy wickednesse, O man of power: the loving kindness of God endureth dayly.

2 Thy tongue imagineth mischief, and is like a sharpe savor, that cutteth deceitfully.

3 Thou dost love evill more then good, and lies more then to speake the truth. Selah.

4 Thou lovest all words that may destroy: O deceitfull tongue!

5 So shall God destroy thee for ever: he shall

6 For righteousness. c Though God forbear for a time, yet at length he will recompense thy falsehood.

c My finnes sticke to fast in me, that I have need of some singular kind of washing.

d My conscience accuseth me so, that I can have no rest till I be reconciled.

e When thou givest sentence against sinners, they must needs confesse thee to be just, and themselves sinners.

f He confesseth that God who loveth pureness of heart, may justly destroy man, who of nature is a sinner, much more, much more, him, whom he had instructed in his heavenly wisdom.

g He manifesteth Gods comfortable mercies toward repentant sinners.

h By the bones he understandeth all strength of soule and body, which by care and mourning are consumed.

i He confesseth that when Gods Spirit is cold in us, to have it againe revived, is as a new creation.

k Which may assure me that I am drawn out of the slavery of sinne.

l He promisseth to endeavour that other by his example may turne to God.

m From the murder of Uriah, and

n By giving me occasion to praise thee, when thou shalt forgive my finnes, o Which is a wounding of the heart, proceeding of faith, which seeketh unto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods judgement: q That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

r That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

s That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

t That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

u That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

v That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

w That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

x That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

y That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

z That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

aa That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

ab That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

ac That is, just and lawfull, applied to the right end, which is the exercise of faith and repentance.

d Albeit thou
seemest to be never
so sure seated,
e For the eyes of
the reprobate are
shut up at Gods
judgements.
f With joyfull
reverence, seeing
that he taketh
their part against
the wicked.
g Or, in his sub-
stance.
h He rejoiceth to
have a place
among the servants
of God, that he may grow in the knowledge of godliness.
i Executed his
vengeance.

Take thee, and pluck thee out of thy tabernacle,
and root thee out of the land of the living. Selah.

6 The righteous also shall see it, and
fear, and shall laugh at him, saying.

7 Behold the man that tooke not God for his
strength, but trusted unto the multitude of his
riches, and put his strength in his malice.

8 But I shall be like a green olive-tree in the
house of God: for I trusted in the mercy of God
for ever and ever.

9 I will alway prayse thee: for that thou hast
done this, and I will hope in thy name, be-
cause it is good before thy Saints.

Or, waite upon thy grace and promise.

PSAL. LIII.

1 He describeth his crooked nature. 2 The cruelty, and
punishment of the wicked, when they look not for it. 3 And
descrieth the deliverance of the godly, that they may rejoice together.

To him that excelleth on a Mahalah. A Psalme
of David to give instruction.

The fool hath said in his heart, There is no
God; they have corrupted and done abomi-
nable wickednes, there is none that doeth good.

2 God looked down from heaven upon the
children of men, to see if there were any that
would understand and seek God.

3 Every one is gone back: they are altogether
corrupt: there is none that doeth good, no nor one.

4 Do not the workers of iniquitie know
that they eat up my people as they eat bread?
they call not upon God.

5 There they were afraid for feare, where no
feare was: for God hath scattered the bones
of him that besieged thee: thou hast put them
to confusion, because God hath cast them off.

6 Oh give salvation unto Israel out of Zion:
when God turneth the captivity of his people,
then Jaakob shall rejoyce, and Israel shall be glad.

When they thought there was none occasion to feare,
the sudden vengeance of God lighteth upon them. f Be the enemies power never
so great, nor the dangers so fearefull, yet God delivereth his in due time.

PSAL. LIV.

1 David brought into great danger by reason of the Ziphims.
2 Calleth upon the Name of God to destroy his enemies.
3 Promising sacrifices and free offerings for so great deli-
verance.

To him that excelleth on Neginoth. A Psalme of David,
to give instruction. When the Ziphims came and said
unto Saul, Is not David hid among us?

Ave me, O God, by thy Name, and by
thy power judge me.

2 O God, heare my prayer: hearken unto
the words of my mouth.

3 For strangers are risen up against me, and
tyrants seek my soule: they have not set God
before them. Selah.

4 Behold, God is mine helper: the Lord is
with them that uphold my soule.

5 Hee shall reward evill unto mine enemies:
Oh cut them off in thy truth.

6 Thou I will sacrifice freely unto thee: I
will praise thy Name, O Lord, because it is good.

7 For he hath delivered me out of all trouble, and
mine eye hath scene my desire upon mine enemies.

According to thy faithfull promise for my defence. f For hypocrites serve
God for feare of upon conditions. g We may lawfully rejoyce for Gods judgements
against the wicked, if our afflictions be pure.

PSAL. LV.

1 David being in great heaviness and distress, complaineth of
the cruelty of Saul. 2 And of the faithfulness of his familiar
acquaintance. 3 Uttering in his private affliction, as move-
ment the Lord to pity him. 4 After, being assured of de-
liverance, he setteth forth the grace of God, as though he
had already obtained his request.

David being in great heaviness and distress, complaineth of
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liverance, he setteth forth the grace of God, as though he
had already obtained his request.

To him that excelleth on Neginoth. A Psalme of David
to give instruction.

Hear, O my prayer, O God, and hide not thy
selfe from my supplication.

2 Hearken unto me, and answer me: I mourne
in my prayer, and make a noise.

3 For the voice of the enemy, and for the
vexation of the wicked, because they have
brought iniquitie upon me, and furiously hate me.

4 Mine heart trembleth within mee, and the
terrors of death are fallen upon me.

5 Feare and trembling are come upon me, and
an horrible feare hath covered me.

6 And I said, Oh that I had wings like a dove:
then would I flee away and rest.

7 Behold I would take my flight farre off, and
lodge in the wilderness. Selah.

8 Hee would make haste for my deliverance
from the stormie wind and tempest.

9 Destroy, O Lord, and divide their tongues:
for I have scene crueltie and strife in the citie.

10 Day and night they goe about it upon the
walles thereof, both in iniquitie and mischief: are
in the middes of it.

11 Wickednesse in the middes thereof: de-
ceit and guile depart not from her fireeers.

12 Surely mine enemy did not defame mee,
for I could have borne it: neither did mine adver-
sarie exalt himselfe against me: for I would have
hid me from him.

13 But it was thou, O man, even my com-
panion, my guide, and my familiar:

14 Which delighted in consulting together, and
went into the house of God as companions.

15 Let death seaze upon them: let them goe
downe quicke into the grave: for wickednesse is in
in their dwellings, even in the middes of them.

16 But I will call unto God, and the Lord will
save me.

17 Evening and morning, and at noone will I
pray, and make a noise, & he will heare my voyce.

18 Hee hath delivered my soule in peace from
the battell that was against me: for many were
with me.

19 God shall heare and afflict them, even hee
that reigneth of olde, Selah: because they have
no changes, therefore they feare not God.

20 He laid his hand upon such as be at peace
with him, and he brake his covenant.

21 The words of his mouth were softer then but-
ter, yet warre was in his heart, his words were more
gentle then oyle, yet they were swords.

22 Cast thy burden upon the Lord, and hee
shall nourish thee: he will not suffer the righteous
to fall for ever.

23 And thou, O God, shalt bring them downe
into the pit of corruption: the bloody, and deceit-
full men shall not live: haife their dayes: but I
will trust in thee.

at peace with him, yet he made war against me. f Or, g f, to wit, which
wouldst hee God should give thee. g Though for their bettering and edifi-
cation, hee suffer them to slip for a time. i Though they sometime live longer, yet shall
be cursed of God, anquiet, and worse then any death.

PSAL. LVI.

1 David being brought to Achish the king of Gath. 2 Sam. 21.
11. complaineth of his enemies, and of his succour. 3 Pro-
mising his prayer, which he had taken upon him,
whereof this was the effect, to praise God in his Church.

To him that excelleth. A Psalme of David on Mich-
tah, concerning the twelve dove in a farre countrey,
when the Philistines took him in Gath.

To him that excelleth. A Psalme of David on Mich-
tah, concerning the twelve dove in a farre countrey,
when the Philistines took him in Gath.

a which was an
instrument or kind
of noise.

b Whereas no re-
gard is had of ho-
nestie or dishon-
estie, of vertue nor
of vice, there the
Prophet pronoun-
ceth that the peo-
ple have no God.
c Whereby he
condemneth all
knowledge and
understanding, that
tendeth not to seek
God.

d Rom. 3. 10.
e David pronoun-
ceth Gods venge-
ance against cruell
governours, who
having charge to
defend and preserve
Gods people, doe
most cruelly devoure them.

f Be the enemies power never
so great, nor the dangers so fearefull, yet God delivereth his in due time.

g We may lawfully rejoyce for Gods judgements
against the wicked, if our afflictions be pure.

* 1 Sam. 23. 19.
a He declareth
that when all
means do fail.
God will deliver
even as it were by
miracle, them that
call unto him with
an upright con-
science.

b To wit, the Zi-
phims.

c Saul and his ar-
mie, which were
like cruell beasts,
and could not be
satisfied but by
his death.

d Be they never
so few, as he was
with Jonathan.

e According to thy faithfull promise for my defence.

f For hypocrites serve
God for feare of upon conditions.

g We may lawfully rejoyce for Gods judgements
against the wicked, if our afflictions be pure.

a The earnest-
ness of his prayer
for deliverance
in so much as he
was compelled to
flee out into a
wilderness.
b For the thren-
nings of Saul and
his adherents.
c They have de-
famed me as a
wicked person, if
they have slan-
dered my deli-
verance.
d There was a
part of him, that
was not ashamed
with current
feare.

e Feare had driven
him to flee into a
wilderness, and he
was not ashamed
that King Achish
which God had
promised him he
should enjoy.
f From the cruel-
ties and tyranny
of Saul.
g As in the con-
fusion of Babel, when the victi-
mised confounded
the language of
God.

h All lawes and
good orders are
broken, and with
vice and dissolu-
tion reigneth under
Saul.

i If mine ene-
my had sought
mine hurt, I could
the better have
avoided him.
k Which was an
oyle, used to be
anointed in the
house of God, and
was a sign of
worldly prosperi-
ty, but all was
broken, and he
was as a man
without a king.

l As David de-
clared in the
psalm.

m Which signi-
fied a favour and
love, and was a
token of his
friendship.

n Even the Angel
of God, which
was his guide.

o King, 1. 16.

p I did not
despise him, but
was ready to
help him.

q Or, g f, to wit, which
wouldst hee God
should give thee.

r Though they some-
time live longer,
yet shall they
be cursed of God,
anquiet, and
worse then any
death.

s Being troubled by
the fury of his
enemies, he
was driven
into a farre
countrey.

t As David de-
clared in the
psalm.

u As David de-
clared in the
psalm.

v As David de-
clared in the
psalm.

w As David de-
clared in the
psalm.

x As David de-
clared in the
psalm.

y As David de-
clared in the
psalm.

z As David de-
clared in the
psalm.

aa As David de-
clared in the
psalm.

bb As David de-
clared in the
psalm.

B Mercifull unto me, O God, for man would swallow me up: hee figheth continually and vexeth me.

2 Mine enemies would dayly swallow me up: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will rejoyce in God, because of his word, I trust in God, and will not feare what flesh can doe unto me.

5 Mine owne words grieve me dayly: all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they wait for my soule.

7 They thinke they shall escape by iniquity: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings; put my teares into thy bottell; are they not in thy register?

9 When I crie, then mine enemies shall turne backe; this I know, for God is with me.

10 I will rejoyce in God because of his word; in the Lord will I rejoyce because of his word.

11 In God do I trust; I will not be afraid what man can doe unto me.

12 Thy vows are upon me, O God, I will render praises unto thee.

13 Forthou hast delivered my soule from death, and also my feere from falling, that I may walke before God in the light of the living.

David being in the desert of Ziph, where the inhabitants did betray him, and as length in the same cave with Saul.
14 I have received that I required, I am bound to pay my vowes of thanksgiving, as I promised.
15 As mercifull of his great mercies, and giving him thanks for the same.
16 In his life and light of the sunne.

P S A L. LVII.

David being in the desert of Ziph, where the inhabitants did betray him, and as length in the same cave with Saul.
1 Callest thou earnestly unto God, with full confidence that he will performe his promise, and take his cause in hand.
2 Alas that he will show his glory in the heavens and the earth against his cruell enemies.
3 Therefore shall he render him and praise.

To him that excelleth. A Psalm of David on Micham. When hee fledde from Saul in the cave.

H Ave mercie upon mee, O God, have mercie upon mee; for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions overpasse.

1 I will call unto the most high God, even the God, that performeth his promise toward me.

2 He will send from heaven, and save me from the reproofe of him that would swallow me. Selah. God will send his mercie, and his truth.

3 My soule is among lions; I lie among the children of men, that are set on fire; whose teeth are speares and arrows, and their tongue a sharpe sword.

4 Exalt thy selfe, O God, above the heaven, and let thy glory be upon all the earth.

5 They have laide a net for my steps; my soule is pressed downe, they have digged a pit before me, and are fallen into the mids of it. Selah.

6 Mine heart is prepared, O God, mine heart is prepared; I will sing and give praise.

7 Awake my tongue, awake viole and harpe: I will awake early.

8 I will praye thee, O Lord, among the people, and I will sing unto thee among the nations.

That is, wholly bent to give thee praye for my deliverance.
9 That hee wholly bent to give thee praye for my deliverance, and his tongue shall confesse him, and he will use other meanes to prove himselfe forward to the same.

10 For thy mercies is great unto the heavens, and thy truth unto the cloudes.

11 Exalt thy selfe, O God, above the heavens, and let thy glory be upon all the earth.

P S A L. LVIII.

He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he expected to God's judgement.
1 Showing that the just shall rejoyce, when they see the punishment of the wicked to be the glory of God.

To him that excelleth. Destroy not. A Psalm of David on Micham.

I s it true? O congregation, speake ye justly? O sonnes of men, judge ye uprightly?

2 Yea, rather yee imagine mischief in your heart: your hands execute crueltie upon the earth.

3 The wicked are strangers from the wombe: even from the belly have they erred, & speake lies.

4 Their poyson is even like the poyson of a serpent; like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthes: breake the jawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away; when hee shooteth his arrowes, let them be as broken.

8 Let them consume like a snail that melteth, and like the untimely fruit of a woman, that hath not seene the sunne.

9 As raw flesh before your pots feele the fire of thornes: so let them carie them away as with a whirlwind in his wrath.

10 The righteous shall rejoyce when hee seeth the vengeance; he shall wash his feere in the blood of the wicked.

11 And men shall say, Verely there is fruit for the righteous; doubtlesse there is a God that judgeth in the earth.

David being in great danger of Saul, who sent to slay him in his bed, prayeth unto God.
1 Declareth his innocencie, and their furie.
2 Desiring God to destroy all those that were of malicious wickednesse.
3 Whom though hee keepe alive for a time to exercise his people, yet in the end hee will consume them in his wrath.
4 That hee may be knowne to be the God of Iacob to the end of the world.
5 For this hee singeth praises to God assured of his mercies.

To him that excelleth. Destroy not. A Psalm of David, on a Micham. When Saul sent and they did watch the house to kill him.

O My God, deliver me from mine enemies; defend me from them that rise up against me.

2 Deliver me from the wicked doers, and save me from the bloodie men.

3 For loe, they have laid wait for my soule; the mightie men are gathered against me, nor for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without fault in my part: arise therefore to assist me, and behold.

5 Even thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and be not mercifull unto all that transgresse maliciously. Selah.

hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

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Thy mercies do not only appertaine to the Jewes, but also to the Gentiles.

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chief men are liars: to lay them upon a ballance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbérie: he be not vaine: if riches increase, set not your heart thereon.

11 God spake 1 once or twice, I have heard it, that power belongeth unto God.

12 And to thee, O Lord, mercy: for thou rewardest every one according to his work.

P S A L. LXIII.

1 David after he had been in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherein he giveth thanks to God for his wonderfull deliverance, in whose mercies he trusted, even in the midst of his miseries. 5 Prophecying the destruction of Gods enemies. 21 And contrariwise happiness to all them that trust in the Lord.

¶ A Psalme of David, when he was in the wilderness of Judah.

O God, thou art my God, early will I seek thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water:

2 Thus I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy lovingkindnesse is better then life: therefore my lips shall prayse thee.

4 Thus will I magnifie thee all my life, and lift up mine hands in thy Name.

5 My soule shall be satisfied, as with a marrow and fatnesse, and my mouth shall prayse thee with joyfull lips,

6 When I remember thee on my bed, and when I think upon thee in the night-watches.

7 Because thou hast bene mine helper, therefore under the shadow of thy wings will I rejoyce.

8 My soule cleaveth unto thee: for thy sight hath upholdeth me.

9 Therefore they that seek my soule to destroy it, they shall go into the lowest parts of the earth:

10 They shall cast him down with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall rejoyce in God, and all that swear by him shall rejoyce in him: for the mouth of them that speak lies, shall be stopped.

P S A L. LXIII.

1 David prayeth against the furie and false reports of his enemies. 3 He declareth their punishment and destruction. 10 To the thoughts of the just and the glory of God.

¶ To him that excelleth. A Psalme of David.

Here say I voybe, O God, in my prayer: preserve my life from feare of the onerate.

2 Hide me from the b conspiracie of the wicked, and from the rage of the workers of iniquity.

3 Which have whet their tongue like a sword, and shor for their arrows bitter words:

4 To shote at the upright in secret: they shote at him suddenly and a forte man.

5 They encourage themselves in a wicked purpose: they commune together to lay snares privily, and say, Who shall see them?

6 They have fought out iniquities, and have accomplished that which they fought out, even every one in his secret thoughts, and the depth of his heart.

7 There is no way so secret and subtil to do hurt, which they have not for his destruction.

7 But God will shote an arrow at them suddenly: their strokes shall be at once.

8 They shall cause their own tongue to fall upon them: and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the work of God, and they shall understand, what he hath wrought.

10 But the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart, shall rejoyce.

P S A L. LXV.

1 A psalme and thanksgiving unto God by the faithful, who are signified by Zion. 4 For the chusing, preservation, and governance of them. 9 And for the plentiful blessing poured forth upon all the earth, but especially toward his Church.

¶ To him that excelleth. A Psalme or song of David.

O God, a prayse waiteth for thee in Zion, and unto thee shall the vow be performed.

2 Because thou hearest the prayer, unto thee shall all b flesh come.

3 Wicked deeds have prevailed against me: but thou wilt be mercifull unto our transgression.

4 Blessed is hee, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied with the pleasures of thine house, even of thine holy Temple.

5 O God of our salvation, thou wilt answer us with fearefull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 Hee appeaseth the noise of the seas, and the noise of the waves thereof, and the tumults of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to rejoyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the river of Gods full of water, thou preparest them corne: for so thou appointest it.

10 Thou waterest abundantly the furrowes thereof: thou causest the vine to descend into the valleys thereof: thou makest it fast with snowes, and blisseth the bud thereof.

11 Thou crownest the yeare with thy goodness, and thy steps drop fatnesse.

12 They drop upon the pastures of the wilderness: and the hills shall be compassed with gladnes.

13 The pastures are clad with sheep: the valleys also shall be covered with corne: therefore they shout for joy, and sing.

14 He sheweth that all the order of nature is a testimony of Gods love towards us, who causeth all creatures to serve out necessity: 1 That is, the dumber creatures shall not willingly rejoyce for a time for Gods benefite, but shall continually sing.

P S A L. LXVI.

1 The psalmist all men to praise the Lord and to consider his works. 6 His faithfull service the greater of God so to pray, the truth. 10 And forthwith show God hath delivered Israel from great bondage and affliction. 13 He promiseth to give sacrifice. 16 And prayeth all men to hear what God hath done for him: and to praise his Name.

¶ To him that excelleth. A song or Psalme.

Rejoyce in God, a all ye inhabitants of the earth.

2 Sing forth the glory of his Name: make his prayse glorious.

3 Say unto God, How terrible art thou in thy works! through the greatnesse of thy power shall

b To see Gods heavy judgements against them, and how hee hath caught them in their own snares. i When they shall consider that hee will be favourable to them as he was to his servant David.

a Thou givest dayly new occasion to thy Church to prayse thee. b Not onely the Jewes, but also the Gentiles in the kingdom of Christ.

c He imputeth it to his finnes and to the finnes of the people, that God who was accustomed to afflict them withdraweth his succour from them.

d Thou wilt declare thy self to be the preserver of thy Church in destroying thine enemies, as thou diddest in the Red-sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part more treasure in the world which is not governed by Gods power and providence.

g To wit, with rain. h That is, Shiloah or the raine.

i Thou hast appointed the earth to bring forth food to mans use.

k By this description he sheweth that all the order of nature is a testimony of Gods love towards us, who causeth all creatures to serve out necessity: 1 That is, the dumber creatures shall not willingly rejoyce for a time for Gods benefite, but shall continually sing.

h He prophesieth that all nations shall come to the knowledge of God, who then was onely knowne to Judaea.

b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselves to be subject.
c Hee toucheth the foolishfull dullness of man, who is cold in the consideration of Gods works.
d His providence is wonderfull in maintaining their estate.
e Hee prooveth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f Hee signifieth some special benifits, that God had shewed to his Church of the Jewes, in delivering them from some great danger: whereof or of the like he promisseth that the Gentiles shall be partakers.
g The condition of the Church is here described, which is to be led by Gods providence into troubles to be subject under tyrants, and to enter into manifold dangers.
h The dueie of the faithfull is here described, which are never unmiadfull to render God prayse for his benefits. i It is not enough to have received Gods benefits and to be miadfull thereof, but also we are bound to make others to profit thereby and prayse God. k If I delight in wickedness, God will nat heare me, but if I confesse it, he will receive me.

shall thine enemies be b in subjection unto thee.
4 All the world shall worship thee, and sing unto thee, *even* sing of thy Name. Selah.
5 Come and behold the works of God: he is terrible in his doings toward d the sonnes of men.
6 He hath turned the sea into dry land: they passed through the river on foot: there did wee rejoyce in him.
7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not e exalt themselves. Selah.
8 Prayse our God, yee people, and make the voyce of his prayse to be heard.
9 Which f holdeth our soules in life, and suffereth not our feet to slip.
10 For thou, O God, hast prooved us, thou hast tried us as silver is tried.
11 Thou hast brought us into the g snare, and laid a strait chaine upon our loyns.
12 Thou hast caused men to ride over our heads: we went into fire and into water, but thou broughtest us out into a wealthy place.
13 I will go into thine h House with burnt-offerings, and will pay thee my vows.
14 Which my lippes have promised, and my mouth hath spoken in mine affliction.
15 I will offer unto thee the burnt-offerings of fat rams with incense: I will prepare bullocks and goats. Selah.
16 i Come and hearken, allye that feare God, and I will tell you what he hath done to my soule.
17 I called unto him with my mouth, and he was exalted with my tongue.
18 k If I regard wickedness in mine heart, the Lord will not heare me.
19 But God hath heard me, and considered the voyce of my prayer.
20 Prayed be God, which hath not put back my prayer, nor his mercy from me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the end that his way and judgement may be knowne throughout the earth. 3 And finally is declared the kingdom of God, which should be universally erected at the coming of Christ.

To him that excelleth on Negieth.
A Psalme or song.

God be mercifull unto us, and blesse us, and a cause his face to shine among us. (Selah.)
2 That b they may know thy way upon earth, and thy saving health among all nations.
3 Let the people prayse thee, O God: let all the people prayse thee.
4 c Let the people be glad and rejoyce: for thou shalt judge the people righteously, and governe the nations upon the earth. Selah.
5 Let the people prayse thee, O God: let all the people prayse thee.
6 Tien shall d the earth bring forth her increase, and God, even our God shall blesse us.
7 God shall blesse us, and all the ends of the earth e shall feare him.

a That is, moove our hearts with his holy Spirit, that we may feele his fauour towards us.
b That both Jewes and Gentiles may know Gods covenant made with them.
c By these oft repetitions hee sheweth that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the kingdom of Christ.
d He sheweth that where God fauoureth, there shall be abundance of all other things.
e When they feele his great benefits both spirituall and corporall toward them.

PSAL. LXVIII.

In this Psalme David setteth forth as in a glasse the wonderful mercies of God toward his people: Who by all meanes and most strange sorters declared himself to them. 25 And therefore Gods Church by reason of his promises, graces, and visitations doeth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for ever.

To him that excelleth. A Psalme or song of David.

God a will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.
2 As the smoke vanisheth, so shalt thou drive them away: and as waxe meltereth before the fire, so shall the wicked perish at the presence of God.
3 b But the righteous shall be glad, and rejoyce before God: yea, they shall leap for joy.
4 Sing unto God, and sing prayes unto his name: exalt him that rideth upon the heavens, in his Name c Jah, and rejoyce before him.
5 He is a Father of the fatherlesse, and a Judge of the widowes, even God in his holy habitation.
6 God d maketh the solitary to dwell in families, and delivereth them that were prisoners in stockes: but the rebellious shall dwell in a e drie land.
7 f O God, when thou wentest fourth before thy people: when thou wentest through the wilderness. (Selah.)
8 The earth shooke, and the heavens dropped at the presence of this God: even Sinai was moved at the presence of God, even the God of Israel.
9 Thou, O God, sentest a gracious raine upon thine inheritance, and thou didst refresh it when it was wearie.
10 Thy Congregation dwelled therein: for thou, O God, hast of thy g goodnesse prepared it for the poore.
11 The Lord gave matter to the h women to tell of the great armie.
12 Kings of the armies did flee: they did flee, and i she that remained in the house, divided the spoile.
13 Though ye have lien among k pots, yet shall ye be as the wings of a dove that is covered with silver, and whose feathers are like yellow gold.
14 When the Almighty scattered kings l in it, it was white as the snow in Zalmon.
15 m The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.
16 n Why leape yee, yee high mountains? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for ever.
17 The charrets of God are twenty thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.
18 Thou art gone up on high: thou hast o led captivite captive, and received gifts for men: yea, even the rebellious hast thou led, that the Lord God might dwell there.
19 Prayfed be the Lord, even the God of our salvation, which leadeth us dayly with benefites. Selah.

Canaan, where his Church was. m Zion the Church of God, doeth exceed all worldly things, not in pompe and outward shew, but by the inward grace of God, which she remayneth, because of his dwelling there. n Why boast yee of your strength, o As God overcame the strength of his Church, took them prisoners, and made them tributaries: so Christ, who God manifested in the flesh, subdued Satan and sinne under us, and gave unto his Church most liberrall gifts of his Spirit, Ephes. 4.8.

20 This is our God, even the God that saveth us: and to the Lord God belong the p^rivileges of death,

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his finnes.

22 The Lord hath said, I will bring my people againe from q^u Bashan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, even in it.

24 They have seene, O God, thy goings, the goings of my God, and my king, which art in the Sanctuary.

25 The fingers went before, the players of instruments after: in the middes were the maides playing with timbrels.

26 Praise yee God in the assemblies, and the Lord, ye that are of the fountaine of Israel.

27 There was a little Benjamin with their ruler, and the Princes of Judah with their assembly, the princes of Zebulun, and the princes of Naph-tali.

28 Thy GOD hath appointed thy strength: stablish, O God, that which thou hast wrought in us,

29 Out of thy Temple upon Jerusalem, and kings shall bring presents unto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calves of the people, that tread under feet pieces of silver: scatter the people that delight in warre.

31 Then shall the princes come out of E-gypt: Ethiopia shall haste to stretch her hands unto God.

32 Sing unto God, O yee kingdomes of the earth: sing praye unto the Lord. (Selah)

33 To him that rideth upon the most hie heavens, which were from the beginning: behold, he will send out by his voyce a mighty sound.

34 Ascribe the power to God: for his majesty is upon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine ho-ly places: the God of Israel is hee that giveth strength and power unto the people: praised be God.

b He prophesied that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders hee will make himself to be knowne the God of all the world. d In shewing fearefull judgements against his enemies for the salvation of thy people. e Hee alludeth to the Tabernacle which was divided into three parts.

P S A L M L X I X.

1 The complaints, prayers, fervent zeale and great anguish of David is set forth as a figure of Christ and all his members. 21 The malicious cruelty of the enemies. 22 And their punishment also. 23 Where Judas and such traitors are accused. 24 He gathereth courage in his affliction, and offereth prayes unto God. 25 Which are more acceptable then all sacrifices: whereby all the afflicted may take comfort. 26 Finally, hee aveth provoke all creatures to prayes, prophesying of the kingdom of Christ, and the preservation of the Church, where all the faithfull, 37 And their seeds shall dwell for ever.

To him that excelleth upon a Sheshbamm.

A Psalm of David.

S Ave mee, O God: for the waters are encreased even to my soule.

2 I sticke fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames runne over me.

3 I am weary of crying: my throate is dry: mine eyes faile, while I wait for my God.

4 They that hate me without a cause, are more then the haire of mine head: they that would destroy me, and are mine enemies falsely, are mighty, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts be ashamed for a me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren, even an aliant unto my mothers sonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a proverbe unto them.

12 They that sate in the gate, spake of mee, and the drunkards sang of me.

13 But Lord, I make my prayer unto thee in an acceptable time, even in the multitude of thy mercy: O God, heare me in the trueth of thy salvation.

14 Deliver mee out of the myre, that I sinke not: let me be delivered from them that hate me, and out of the deepe waters.

15 Let not the water-flood drown me, neither let the deepe swallow me up: and let not the pit shut her mouth upon mee.

16 Heare me, O Lord, for thy loving kindnesse is good: turne unto mee according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: make haste and heare mee.

18 Draw neere unto my soule and redeeme it: deliver me because of mine enemies.

19 Thou hast known my reproof and my shame, and my dishonour: all mine adversaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heavinesse, and I looked for some to have pity on me, but there was none: and for comforters, but I found none.

21 For they gave me gall in my meate, and in my thirst they gave me vinegar to drinke.

22 Let their table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not: and make their loynes alway to tremble.

24 Powre out thine anger upon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde unto the sorow of them, whom thou hast wounded.

27 Lay iniquity upon their iniquity, and

men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, John 19. 29. f Hee desireth God to execute his judgements against the reprobate, which cannot by any means be turned, Rom. 11. 29. g Take both judgement and power from them, Acts 1. 20. h Punish not onely them, but their posteritie, which shall be like unto them. i By their continuance and increasing in their finnes, let it be knownen that they be of the reprobate.

d Though his senses failed him, yet his faith was constant and encouraged him still to pray.

e Condemning me guileless.

f They judged me poore innocent as a thief, and gave my goods to others, as though I had stolen them.

g Though I be guiltie to thee-ward, yet I am innocent toward them.

h Let not mine evil intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I saw thine enemies pre-tend thy Name onely in mouth, and in their life denie the same, thine holy Spirit, thrust my forward, to reprovee them and defend thy glorie.

k My zeale moved me to lament and pray for my salvation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliverance.

n Hee sheweth a lively faith, in that that he asseureth himself, that God is favourable to him, when he seemed to be angrie: and at hand when hee seemeth to be farre off.

o Not that hee feared that God would not heare him, but that care made him to think that God deferred long.

p Thou seekest that I am beset as a sheepe among many wolves.

q Hee sheweth that it is in vaine to put our trust in

x They which seemed by their profession to have beene written in thy booke, yet by their fruits proove the contrary, let the m be known as reprobate.
y There is no sacrifice, which God more esteemeth, then thanksgiving for his benefits.
z For as he delivered his servant David, so will he doe all that are in distresse, and call upon him.
a Under the temporall promise of the land of Canaan, he comprehended the promise of life everlasting, to the faithfull and their posteritie.

a Which might put him in remembrance of his deliverance.
b He teacheth us to be earnest in prayer, though God seeme to stay: for at his time he will heare us.
c Hee was assured that the more they ragd, the neerer they were to destruction, and hee the neerer to his deliverance.
d Hereby we are taught not to mocke at others in their miserie, least the same fall on her owne neckes.
e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh unto him for succour.

Psal. 31. 7.
a He prayeth to God with full assurance of faith, that he will deliver him from his adversaries.
b By declaring thy self true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandment: therefore shew some signe, whereby I shall be delivered.
d That is, from Absalom, Achitophel and that conspiracie.
e Hee strengtheneth his faith by the experience of Gods benefits, who did not onely preserve him: in his mothers belly, but took him thence, and ever since hath preserved him. f All the world wondered at mee because of my miseries: as well they in authority as the common people, yet being assured of thy favour, I remained steadfast.

let them nor come into thy righteousness.
28 Let them be put out of the booke of life, neither let them be written with the righteous.
29 When I am poore and in heaviness, thine helpe, O God, shall exalt me.
30 I will praise the Name of God with a song, and magnifie him with thanksgiving.
31 This also shall please the Lord better then a yong bullocke that hath hornes and hooves.
32 The humble shall see this, and they that seeke God shall be glad, and your heart shall live.
33 For the Lord heareth the poore, and despiseth not his prisoners.
34 Let heaven and earth praise him: the seas and all that moveth in them.
35 For God will save Zion, and build the cities of Judah, that men may dwell there and have it in possession.
36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSAL. LXX.

1 He prayeth to be right speedily delivered. 2 Hee desireth the shame of his enemies. 3 And the joyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalm of David, to put a in remembrance.

O God, haste thee to deliver mee: make haste to helpe me, O Lord.
2 Let them be confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their shame, which say, Aha, aha.
4 But let all those that seeke thee, be joyfull and glad in thee, and let all that love thy salvation, say alwayes, God be prayed.
5 Now I am poore and needy: O God, make haste to me: thou art my helper, and my deliverer: O Lord, make no taryng.

PSAL. LXXI.

1 He prayeth in faith, established by the word of promise. 2 And comforted by the works of God from his youth. 3 He complaceth in the cruelty of his enemies. 4 And desireth God to continue his graces toward him. 5 Promising to be mindefull and thankfull for the same.

IN * a thee, O Lord, I trust: let me never be ashamed.
2 Rescue mee and deliver mee in thy righteousness: incline thine eare unto me and save me.
3 Be thou my strong rocke, whereunto I may alway resort: thou hast given commandment to save mee: for thou art my rocke, and my fortress.
4 Deliver me, O my God, out of the hand of the wicked: out of the hand of the evil and cruel man.
5 For thou art mine hope, O Lord God, even my trust from my youth.
6 Upon thee have I bene stayed from the wombe: thou art he that took me out of my mothers bowels: my praise shall be alwayes of thee.
7 I am become as it were a monster unto many: but thou art my sure trust.

who did not onely preserve him: in his mothers belly, but took him thence, and ever since hath preserved him. f All the world wondered at mee because of my miseries: as well they in authority as the common people, yet being assured of thy favour, I remained steadfast.

8 Let my mouth be filled with thy prayse, and with thy glory every day.
9 Cast me not off in the time of age: forsake me not when my strength falleth.
10 For mine enemies speak of me, and they that lay wait for my soule, take their counsell together.
11 Saying, God hath forsaken him: pursue and take him, for there is none to deliver him.
12 Goe not farre from me, O God: my God haste thee to helpe me.
13 Let them be confounded and consumed that are against my soule: let them be covered with reproof and confusion, that seeke mine hurt.
14 But I will wait continually, and will prayse thee more and more.
15 My mouth shall dayly rehearse thy righteousness, and thy salvation: for I know not the number.

16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousness, even of thine onely.
17 O God, thou hast taught me from my youth even until now: therefore will I tell of thy wonderful works.
18 Yea, even unto mine olde age and gray head, O God: forsake me not, until I have declared thine arme unto this generation, and thy power to all them that shall come.
19 And thy righteousness, O God, I will extoll on high: for thou hast done great things: O God, who is like unto thee?
20 Which hast shewed me great troubles and adversities, but thou wilt returne and revive me, and wilt come againe, and take mee up from the depth of the earth.
21 Thou wilt increase mine honour, and returne and comfort me.
22 Therefore will I prayse thee for thy faithfulness, O God, upon instrument and viol: unto thee will I sing upon the harpe, O Holy one of Israel.
23 My lips will rejoyce when I sing unto thee, and my soule which thou hast delivered.
24 My tongue also shall talke of thy righteousness dayly: for they are confounded and brought unto shame, that seeke mine hurt.

that his long taryance was well recompensed, when God performed his promise, yet there is no true praying of God, except it come from the heart: and therefore he giveth to delight in nothing, but wherein God be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Sion. 2 who was the figure of Christ. 3 under whom shall be righteousness, peace, and felicity. 4 Unto whom all Kings and nations shall doe homage. 5 Whose name and power shall endure for ever, and in whom all nations shall be blessed.

¶ A Psalm of Solomon.

G iver thy judgements to the King, O God, and thy righteousness to the Kings sonne.
2 Then shall he judge thy people in righteousness, and thy poore with equity.
3 The mountaines, and the hills shall bring peace to the people by justice.
4 Hee shall judge the poore of the people: he shall save the children of the needy, and shall subdue the oppressor.
5 They shall feare thee as long as the sunne

reigneth: even the places most thicke shall be enriched with thy blessing. sheweth wherefore the sword is committed to Kings: to wit, to defend and suppress the wicked. f The people shall embrace thy true religion, and give a King that ruleth according to thy word

and moone endureth, from generation to generation.

6 He shall come & downelike the raine upon the mowen grasse, and as the flowers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the river unto the ends of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The kings of Tarshish and of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serve him.

12 For he shall deliver the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needy, and shall preserve the soules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and he deare shall their blood be in his sight.

15 Yea, hee shall live, and unto him shall they give of the golde of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handful of corne shall be sown in the earth, even in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for ever: his name shall endure as long as the Sunne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, even the God of Israel which onely doth wondrous things.

19 And blessed be his glorious Name for ever: and let all the earth be filled with his glory. So be it, even so be it.

HERE END THE 9 prayers of David the sonne of Isha.

That except God miraculously preserve his people; that neither the King nor the Kingdome can continue. 9 Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the ungodly, nor yet the affliction of the good ought to discourage Gods children: but rather ought to make us to consider our Fathers providence, and to cause us to reverence Gods judgement. 29 Forasmuch as the wicked vanish away, 24 and the godly enter into life everlasting, 28 in hope whereof he resigneth himselfe into Gods hands.

A Psalmie committed to Asaph.

Y Et God is good to Israel: even to the pure in heart.

2 As for me, my feete were almost gone: my steps had well neede slip.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine unto them, and crueltie covereth them as a garment.

7 Their eyes stand out for fardellie: they have more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

In their pride as some doe in their chaires, and in crueltie, as some doe in Ebr. they passe the desires of the heart.

9 They set their mouth against heaven, and their tongue walketh thorow the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doeth God know it? or is there knowledge in the most High?

12 Lo these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I have cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly have I bene punished, and chastened every morning.

15 If I say, I will judge thus, behold the generation of thy children, I have trespassed.

16 Then thought I to know this, but it was too painefull for mee.

17 Untill I went into the Sanctuary of God: then understood I their end.

18 Surely thou hast set them in slipperie places, and castest them downe into defolation.

19 How suddenly are they destroyed, perished and horribly consumed.

20 As a dreame when one awaketh! O Lord, when thou raisest us up, thou shalt make their image despid.

21 Certainly mine heart was vexed, and I was pricked in my reines.

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receive me to glorie.

25 Whom have I in heaven but thee? and I have desired none in the earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for ever.

27 For loe, they that withdrawe themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 As for me, it is good for me to draw nere to God: therefore I have put my trust in the Lord God, that I may declare all thy workes.

That man goeth about by his owne reason to seeke our Gods judgement, the more doeth he declare himselfe a beast. m By faith Lwas assured that thy providence did watch always over mee, to preserve mee. n Her sought neither helpe nor comfort of any save of God onely. o He teacheth us to desire our selves, to have God our whole satisfaction, and onely contentment. p That is, forsake thee to seeke others. q Though all I would forsake from God yet he promiseth to trust in him, & to magnifie his workes.

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PSAL. LXXIII.

1 The faithfull complaint of the destruction of the Church and true religion. 2 under the Name of Zion, and the Temple destroyed. 11 and trusting in the might and free mercies of God. 20 by his servants, 21 they require helpe and succour for the glorie of Gods holy Name, for the sake of his poore afflicted servants, 23 and the confusion of his proud enemies.

A Psalmie to give instruction, committed to Asaph.

O God, why hast thou put us away for ever? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke upon the congregation, which thou hast possessed of olde, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift up thy strokes, that thou mayest for ever destroy every enemy that doeth evil to the Sanctuary.

4 Thine

d They blaspheme God, and feare not his power and raile upon men, because they esteeme themselves above all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are overcome with sorrow.

f Thus the flesh moveth even the godly to dispute with God touching their poore estate, and the prosperity of the wicked.

g If I give place to this wicked thoughts I offend against thy providence, seeing thou disposest all things most wisely, and preservest thy children in their greatest dangers.

h Untill I entred into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and justly.

i By thy just judgement, k When thou openest our eyes to consider thy heavenly felicie, wee contemne all their vaine pompe.

l For the more we see the more doeth he declare himselfe a beast.

m By faith Lwas assured that thy providence did watch always over mee, to preserve mee.

n Her sought neither helpe nor comfort of any save of God onely.

o He teacheth us to desire our selves, to have God our whole satisfaction, and onely contentment.

p That is, forsake thee to seeke others.

q Though all I would forsake from God yet he promiseth to trust in him, & to magnifie his workes.

a The Church of God being oppressed by the tyrannie, either of the Babylonians or of Antiochus, prayeth to God by whose hand this yoke was layed upon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

c Or, fates.

2 In the day of my trouble I sought the Lord: my fore ran and ceased not in the night: my soule refused comfort.

3 I did think upon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes waking: I was astonished, and could not speake.

5 Then I considered the dayes of old: and the years of ancient time.

6 I called to remembrance my a song in the night: I communed with mine own heart, and my spirit searched diligently.

7 Will the Lord absent himself for ever? and will he shew no more favour?

8 Is his f mercy cleane gone for ever? doeth his promise faile for evermore?

9 Hath God forgotten to be mercifull? hath he shut up his tender mercies in displeasure? Selah.

10 And I said, This is my g death: yet I remembered the yeares of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did also meditate all thy works, and did devise of thine acts, saying,

13 Thy way, O God, is b in the Sanctuary: who is so great a i God, as our God!

14 Thou art the God that doest wonders; thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, even the sons of Jaakob and Joseph. Selah.

16 The waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The clouds powred out water: the heavens gave a i sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about; the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not m known.

20 Thou diddest leade thy people like sheep by the hand of Moses and Aaron.

21 That is, thundered and lightened. 22 For thou haddest brought over thy people, the water returned to her course, and the people that thought to have followed them, could not passe thorough. Exod. 14.28.29.

P S A L. LXXVIII.

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham.

2 Reproaching the stubborn rebellion of their fathers: that the children might not only understand.

3 That God of his free mercie made his Covenant with their ancestors.

4 But also seeing them so malicious and perverse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, so the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

5 A Psalme to give a instruction, committed to Asaph.

6 Heare my b doctrine, O my people: incline your ears unto the words of my mouth.

7 I will open my mouth in a parable: I will declare high sentences of old.

8 Which we have heard and knowen, and our fathers have told us:

9 We will not hide them from their children, but to the generation to come we will shew the prayse of the Lord, his power also, and his wonderfull works that he hath done:

10 How he established a d testimony in Jaakob,

and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

11 That the e posteritie might know it, and the children, which should be borne, should stand up, and declare it to their children.

12 That they might f set their hope on God, and not forget the works of God, but keep his commandements:

13 And not to be as their g fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull unto God.

14 The children of h Ephraim being armed and shooting with the bow, turned back in the day of battell.

15 They kept not the Covenant of God, but refused to walk in his Law,

16 And forgate his acts, and his wonderfull works that he had shewed them.

17 Hee did marvellous things in the sight of their i fathers in the land of Egypt; even in the field of Zoan.

18 He divided the Sea, and led them through: he made also the waters to stand as a heape.

19 In the day-time also heeled them with a cloude, and all the night with a light of fire.

20 He clave the rocks in the wilderness, and gave them drink as of the great depths.

21 Hee brought floods also out of the stonie rock, so that he made the waters to descend like the rivers.

22 Yet they k sinned still against him, and provoked the Highest in the wilderness.

23 And tempted God in their hearts in l requiring meate for their lust.

24 They spake against God also, saying, Can God m prepare a table in the wilderness?

25 Behold, he smote the rock, that the water gushed out, and the streames overflowed: can hee give bread also? or prepare flesh for his people?

26 Therefore the Lord heard, and was angrie, and the n fire was kindied in Jaakob, and also wrath came upon Israel.

27 Because they beleaved not in God, and o trusted not in his helpe.

28 Yet hee had commanded the p cloude above, and had opened the doores of heaven,

29 And had rained down MAN upon them for to eat, and had given them of the wheate of heaven.

30 Man did eat the bread of Angels: he sent them meate enough.

31 He caused the q East-winde to passe in the heaven: and through his power hee brought in the South-winde.

32 He rained flesh also upon them as dust, and feathered fowle as the sand of the sea.

33 And he made it fall in the middes of their camp, even round about their habitations.

34 So they did eat, and were well filled: for he gave them their desire.

35 They were not turned from their r lusts, but the meat was yet in their mouthes.

36 When the wrath of God came even upon

them, so that they had that, which was necessary and sufficient: but their lust made them to cover that which they knew God had denied them. * John 6.31. 1.Cor.10.3. p God used the means of the wind, to teach them that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

them,

e Hee sheweth wherein the children should be like their fathers: that is, in maintaining Gods pure Religion.

f He sheweth wherein the use of this doctrine standeth: in faith in the meditation of Gods benefits, and in obedience.

g Though these fathers were the seed of Abraham and the chosen people, yet hee sheweth by their rebellion, provocation, fallhood, and hypocrisy,

that the children ought not to follow their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number:

whose punishment declareth that they were unfaithfull to God, and by their multitude and authority had corrupt all others.

i He prooveth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

Exod. 14.21.

Exod. 14.24.

Exod. 17.6.

Numb. 20.12.

Psal. 105.41.

1.Cor. 10.4.

Wild. 11.4.

k Their wicked malice could be overcome by no benefits, which were great and many.

l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God.

m Thus when we give place to sinne, we are moved to doubt of Gods power, except he will alwayes be ready to serve our lust.

* Exod. 17.6.

Numb. 20.11.

Psal. 105.41.

1.Cor. 10.4.

* Numb. 11.1.

n That is, in his fatherly providence: whereby he careth for his, and

provideth sufficiently.

o So that they had that, which was necessary and sufficient: but their lust made them to cover that which they knew God had denied them. * John 6.31. 1.Cor.10.3. p God used the means of the wind, to teach them that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinned by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought unto God for feare of punishment, though in their heart they loved him not.

v Whatsoever cometh not from the pure fountain of the heart, is hypocrisie.

x Because hee would ever have some remnant of a Church to prayse his Name in earth, he suffered not their sin to overcome his mercy.

y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacity.

a The forgetfulness of Gods benefits is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venomous worms. Some take it for all sorts of serpents: some for all wild beasts.

c He repenteth not here all the misdeeds that God did in Egypt, but certaine which might be sufficient to convince the people of malice and ingratitude.

d So called either of the effect, that is, of punishing the wicked: or else because they were wicked spirits, whom God permitted to vex men.

e The first-borne are so called, as Gen. 49.3.

f That is, Egypt: for it was called Mizraim, or Egypt of Mizraim that was the sonne of Ham.

g That is, they had none occasion to feare, so far as much as God destroyed their enemies, and delivered them safely.

h Meaning, Canaan, which God had consecrated to himself, and appointed to his people. * John. 11. 6. and 13. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickedness, which their fathers had begun.

them, and slew the strongest of them, and smote down the chosen men of Israel.

32 For all this they sinned still, and believed not his wondrous works.

33 Therefore their dayes did he confume in vanity, and their years hastily.

34 And when he slew them, they fought him, and they returned, and fought God earnestly.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not upright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called back his anger, and did not stir up all his wrath.

39 For hee remembered that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they provoke him in the wilderness, and grieve him in the desert?

41 Yea, they returned and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan.

44 And turned their rivers into blood, and their floods, that they could not drink.

45 Hee sent a swame of flies among them, which devoured them, and frogs, which destroyed them.

46 He gave also their fruits unto the caterpillar, and their labour unto the grasshopper.

47 Hee destroyed their vines with haile, and their wild figge-trees with the hallelstone.

48 He gave their cattell also to the halle, and their flocks to the thunderbolts.

49 He cast upon them the fierceness of his anger, indignation and wrath, and vexation by the leading out of evil angels.

50 He made a way to his anger: he spared not their soule from death, but gave their life to the pestilence.

51 And smote all the first-borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to go out like sheep, and led them in the wilderness like a flock.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And he brought them unto the borders of his Sanctuary: even to this Mountain which his right hand purchased.

55 He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God, and kept not his testimonies.

57 But turned back, and dealt falsly like their fathers: they turned like a deceitfull bow.

58 And they provoked him to anger with their high places, and mooved him to wrath with their graven images.

59 God heard this and was wrath, and greatly abhorred Israel.

60 So that he forsook the habitation of Shilo, even the Tabernacle where hee dwelt among men.

61 And delivered his power into captivity, and his beauty into the enemies hand.

62 And hee gave up his people to the sword, and was angry with his inheritance.

63 The fire devoured their chosen men, and their maids were not prayed.

64 Their Priests fell by the sword, and their widows lamented not.

65 But the Lord awaked as one out of sleep, and as a strong man that after his wine cryeth out.

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet hee refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, and mount Zion which he loved.

69 And he built his Sanctuary as an high palace, like the earth, which he stablished for ever.

70 He chose David also his servant, and took him from the shepefolds,

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69 And he built his Sanctuary as an high palace, like the earth, which he stablished for ever.

70 He chose David also his servant, and took him from the shepefolds,

71 Even from behinde the ewes with young, brought he him to feed his people in Jaakob, and his inheritance in Israel.

72 So he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

73 Hee will awake and take sudden vengeance, not against the Israelites, though he punished their enemies.

74 Temple, and establishing the kingdom, hee declared that the signs of his power were among them.

75 He sleweth wherein a kings charge standeth: to wit, faithfully for his people, to guide them by counsel, and defend them by power.

76 P S A L M LXXIX.

1 The Israelites complain to God for the great calamities and oppression that they suffered by Gods enemies: 2 and confessing their sinnes, flee to Gods mercies with full hope of deliverance. 3 Because their calamities were joined with the contempt of his Name, 4 for the which they promise to be thankfull.

5 A Psalm committed to Asaph.

6 God, the heathen are come into thine inheritance: thine holy Temple have they dehed, and made Jerusalem heaps of stones.

7 The dead bodies of thy servants have they given to be meate unto foules of the heaven, and the flesh of thy saints unto the beasts of the earth.

8 Their blood have they shed like waters, round about Jerusalem, and there was none to bury them.

9 We are a reproach to our neighbours, even a scorn and derision unto them that are round about us.

10 Lord, how long wilt thou be angry, for ever shall thy jealousy burne like fire?

11 Powre out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy Name.

12 For they have devoured Jaakob, and made his dwelling-place desolate.

13 Remember not against us the former iniquities, but make haste, and let thy tender mercies prevent us: for we are in great misery.

14 Help us. O God of our salvation, for the

15 With thou utterly consume us for our sinnes, before thou take us to mercy.

16 Which wee and our fathers have committed, g And say not that we have been compensated for our sins. h Seeing we have none other Saviour, neither can we save our selves, and also by our salvation thy Name shall be prayed: therefore, O Lord,

17 glorie

glory of thy Name, and deliver us, and be merciful unto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them be known among the heathen in our fight by the vengeance of the blood of thy servants that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mighty arms preserve the children of death.

12 And render to our neighbours seven-fold into their bosome their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praye thee for ever: and from generation to generation we will set forth thy praye.

P S A L. LXXX.

1 A lamentable prayer to God to help the miseries of his Church. 2 Desiring him to consider their first estate, when his favour shined toward them, so the intent that he might finish that work which he had begun.

3 To him that excelleth on Sheshnam Eduth, A Psalm committed to Asaph.

Hear, O thou shepheard of Israel, thou that ledest Joseph like sheepe: shew thy brightness, thou that sittest betweene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stirre up thy strength, and come to helpe us.

3 Turne us againe, O God, and cause thy face to shine that we may be saved.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and given them teares to drinke with great measure.

6 Thou hast made us a strife unto our neighbours, and our enemies laugh at us among themselves.

7 Turne us againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madeest room for it, and diddest cause it to take root, and it filled the land.

10 The mountaines were covered with the shadow of it, and the boughes thereof were like the goodly cedars.

11 She stretched out her branches unto the Sea, and her boughes unto the river.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, have plucked her?

13 The wild bore out of the wood hath destroyed it, and the wilde beastes of the field have eaten it up.

14 Returne, we beseech thee, O God of hostes: looke downe from heaven and behold, and visit this vine.

15 And the vineyard, that thy right hand hath planted, and the young vine, which thou madeest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand be upon the man of thy right hand, and upon the sonne of man, whom thou madeest strong for thine owne selfe.

They are not plow to temptation, knowing that albeit there were no helpe in earth, yet was he able to succour them from heaven. 1 So that no power can prevaille against him, which as a young buld thou mistest againe as out of the burnt altar. 2 Only when thou art angry, and not of the sword of the enemy. 3 That is, whom thou hast planted with thy right hand, that they should be one man or one body.

18 So will not we go backe from thee, O revive them us, and we shall call upon thy Name.

19 Turne us againe, O Lord God of hostes: cause thy face to shine, and we shall be saved.

P S A L. LXXXI.

1 An exhortation to praye God both in heart and voyce for his benefite. 2 And to worship him only. 3 And to commendeth themselves to his grace. 4 And to shew what great benefits they have left through their owne malice.

5 To him that excelleth upon a Githoth. A Psalm committed to Asaph.

Sing joyfully unto God our strength: sing loud unto the God of Jaakob.

2 Take the song and bring forth the timbrell, the pleasant harpe with the viole.

3 Blow the trumpet in the new moone, even in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law of the God of Jaakob.

5 He set this in Joseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not.

6 I have withdrawn his shoulder from the burden, and his hands have left the pots.

7 Thou calledst in affliction, and I delivered thee, and answered thee in the secret of the thunder: I proved thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will protest unto thee, O Israel, if thou wilt hearken unto me.

9 And wilt have no strange god in thee, neither worship any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gave them up unto the hardnesse of their heart, and they have walked in their owne counsels.

13 Oh that my people had hearkened unto me, and Israel had walked in my wayes?

14 I would soone have humbled their enemies, and turned mine hand against their adversaries.

15 The haters of the Lord should have beene subject unto him, and their time should have endured for ever.

16 And God would have fed them with the fatte of wheate, and with hony out of the rocke would I have sufficed thee.

voice, and to give obedience to the same. 1 God accuseth their incredulity, because they opened not their mouthes to receive Gods benefites in such abundance as he powreth them out. 2 God by his word calleth all, but his secret election appointeth who shall heare with fruit. 3 If their sins had not letted. 4 If the Israelites had not broken covenant with God, he would have given them victory against their enemies. 5 That is, with most fine wheate and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be present among the Judges and Magistrates. 2 Reprooveth their partiality. 3 And exhorteth them to do justice. 4 But seeing none amendment.

5 He desireth God to undertake the matter, and execute justice himselfe.

6 A Psalm committed to Asaph.

God standeth in the assembly of gods: hee judgeth among gods.

2 How long wilt ye judge unjustly, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do justice to the poore and needy.

4 Deliver the poore and needy: save them

5 For thieves and murderers finde favour in judgement, when the cause of the godly cannot be heard. 6 Not onely when they cry for helpe, but when their cause requireth aide and support.

For none can call upon God, but such as are raised up as it were from death to life, and regenerate by the holy Spirit.

a An instrument of musike brought from Geth.

b It seemeth that this Psalm was appoynted for some feasts and assemblies of the people, to whom for a chief these ceremonies were ordered, but now under the Gospel are abolished.

c Under this feast he comprehended all other solemn dayes.

d That is, in Israel, for Josephs family was coupled the chiefs before that Judah was preferred.

e God speaketh in the person of the people, because he was their leader.

f If they were never able to give sufficient thanks to God for this deliverance from corporal bondage, how much more are we indebted to him for our spirituall deliverance from the tyranny of Satan and sinne?

g By a strange and wonderful fashion.

h Or contention, Exod. 17. 7.

i He condemneth all assemblies, where the people are not attentive to heare Gods

voice, and to give obedience to the same.

j God accuseth their incredulity, because they opened not their mouthes to receive Gods benefites in such abundance as he powreth them out.

k God by his word calleth all, but his secret election appointeth who shall heare with fruit.

l If their sins had not letted.

m If the Israelites had not broken covenant with God, he would have given them victory against their enemies.

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s Deliver the poore and needy: save them

t For thieves and murderers finde favour in judgement, when the cause of the godly cannot be heard.

u Not onely when they cry for helpe, but when their cause requireth aide and support.

d That all things are out of order, either by their tyranny or careless negligence.
e No title of honour shall excuse you, but you shall be subject to Gods judgement, and render account as well as other men.
f Therefore no tyrant shall plucke the right and authority from thee.

from the hand of the wicked.

5 They know not and understand nothing: they walke in darknes, albeit all the foundations of the earth be mooved.

6 I have said, Ye are gods, and ye all are children of the most High.

7 But yee shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore judge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

1 The people of Israel pray unto the Lord to deliver them from their enemies both at home and furrow, which imagined nothing but their destruction. 2 And they desire that all such wicked people may according as God was accustomed, be stricken with the stormy tempest of Gods wrath. 3 That they may know that the Lord is most high upon the earth.

4 A song or Psalm committeth to Asaph.

Keep not thou silence, O God: be not still, and cease not, O God.

2 For loe, thine enemies make a tumult, and they that hate thee, have lifted up the head.

3 They have taken crafty counsell against thy people, and have consulted against thy secret ones.

4 They have said, Come and let us cut them off from being a nation, and let the name of Israel be no more in remembrance.

5 For they have consulted together in heart, and have made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistines, with the inhabitants of Tyrus.

8 Asshur also is joyned with them: they have bene an arme to the children of Lor. Selah.

9 Doe thou to them as unto the Midianites: as to Sifera and as to Jabinat the river of Kishon.

10 They perished at Endor, and were idung for the earth.

11 Make them, even their princes, like Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which have sayd, Let us take for our possession the habitations of God.

13 O my God, make them like unto a wheele, and as the stubble before the wind.

14 As the fire burneth the Forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may seeke thy Name, O Lord,

17 Let them be confounded and troubled for ever: yea, let them be put to shame, and perish.

18 That they may know that thou, which art calleth Jehovah, art alone, even the most High over all the earth.

PSAL. LXXXIV.

1 David driven forth of his country. 2 Desirerth most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God. 3 pronounce them blessed that may so doe. 4 Then he praise the courage of the people, that passe through the wilderness to assemble themselves in Zion. 5 Finally, with praise of this matter and confidence of Gods goodness, he endeth the Psalm.

To him that excelleth upon Gitteth. A Psalm committeth to the sonnes of Korah.

O Lord of hoasts, how amiable are thy Tabernacles?

2 My soule longeth, yea, and fainted for the courts of the Lord: for my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her young: even by thine altars, O Lord of hoasts, my king and my God.

4 Blessed are they that dwell in thine house, they will ever praye thee. Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also covereth the pooles.

7 They go from strength to strength, till every one appeare before God in Zion.

8 O Lord God of hoasts, heare my prayer, hearken, O God of Jaakob. Selah.

9 Behold, O God, our shield, and looke upon the face of thine Annoynted.

10 For a day in thy courts is better then a thousand elsewhere: I had rather be a doore-keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the sunne and shield to us, the Lord will give grace and glory, and no good thing will he withhold from them that walke uprightly.

12 O Lord of hoastes, blessed is the man that trusteth in thee.

house. 13 That is, for Christs sake, whose figure I represent, with to live but one day rather in Gods Church, then a thousand among the wicked. 14 But will from time to time increase his blessing: toward his servants more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon: first they put him in mind of their deliverance: so the intent that he should not leave the works of his grace unperfected. 2 Next they complaine of their long affliction. 3 And thirdly, they rejoyce in hope of felicity promised. 4 For their deliverance, as a figure of Christs kingdome, under the which should be perfect felicity.

5 To him that excelleth. A Psalm committeth to the sonnes of Korah.

Lord, thou hast bene a favourable unto thy land: thou hast brought against the captivity of Jaakob.

2 Thou hast forgiven the iniquity of thy people, and covered all their finnes. Selah.

3 Thou hast with-drawn all thine anger, and hast turned backe from the fiercenesse of thy wrath.

4 Turne us, O God of our salvation, and release thine anger towards us.

5 Wilt thou be angry with us a for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken us, that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and graunt us thy salvation.

8 I will hearken what the Lord God will say: for he will speake peace unto his people, and to his Saints, that they turne not againe to folly.

9 Surely his salvation is neere to them that God that according to his nature he would be mercifull unto them: that our salvation cometh onely of Gods mercy. 10 He will send all prosperity to his Church, when he hath sufficiently corrected them, also by his punishment the faithful shall learne to beware that they returne not to like offences.

fear:

a This Psalm seemeth to have bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Jehoshaphat. b He calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserveth them from all dangers. d They were not content to take the Church as prisoner: but sought utterly to destroy it. e By all secret means. f They thought to have subverted thy counsell where in the perpetuall of the Church was established. g Or Zeb. h The wickednes of the Ammonites and Moabites is described in that they provoked these other nations to fight against the Israelites their brethren. i By these examples they were confirmed that God would not suffer his people to be utterly destroyed. Jud. 7, 21. and 4, 15. i Troden under feet as myre. j Judg. 7, 25. and 8, 21. k That is, Judea: for where his Church is there dwelleth he among them. l Because the reprobate could by no means be amended, he prayeth that they may utterly be destroyed, be unstable, and led with all winds. m That is, be compelled by thy plagues to confesse thy power. n Though they beleaved not, yet they may prove by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

a David calleth that in the Church, not that in the Church, to make good profit in the Church. b For as the Church is the house of God, so the Church is the house of God. c So that the Church is the house of God. d Who called nothing in himself, but in the only, and knowledge of these to make his life. e That is, of the Church, which was a house of God, and the Church is the house of God. f They are the Church, which are the Church, and the Church is the house of God. g They are the Church, which are the Church, and the Church is the house of God. h They are the Church, which are the Church, and the Church is the house of God. i They are the Church, which are the Church, and the Church is the house of God. j They are the Church, which are the Church, and the Church is the house of God. k They are the Church, which are the Church, and the Church is the house of God. l They are the Church, which are the Church, and the Church is the house of God. m They are the Church, which are the Church, and the Church is the house of God. n They are the Church, which are the Church, and the Church is the house of God. o They are the Church, which are the Church, and the Church is the house of God. p They are the Church, which are the Church, and the Church is the house of God. q They are the Church, which are the Church, and the Church is the house of God. r They are the Church, which are the Church, and the Church is the house of God. s They are the Church, which are the Church, and the Church is the house of God. t They are the Church, which are the Church, and the Church is the house of God. u They are the Church, which are the Church, and the Church is the house of God. v They are the Church, which are the Church, and the Church is the house of God. w They are the Church, which are the Church, and the Church is the house of God. x They are the Church, which are the Church, and the Church is the house of God. y They are the Church, which are the Church, and the Church is the house of God. z They are the Church, which are the Church, and the Church is the house of God.

a They call that God has mercy on the Church, and the Church is the house of God. b They are the Church, which are the Church, and the Church is the house of God. c They are the Church, which are the Church, and the Church is the house of God. d They are the Church, which are the Church, and the Church is the house of God. e They are the Church, which are the Church, and the Church is the house of God. f They are the Church, which are the Church, and the Church is the house of God. g They are the Church, which are the Church, and the Church is the house of God. h They are the Church, which are the Church, and the Church is the house of God. i They are the Church, which are the Church, and the Church is the house of God. j They are the Church, which are the Church, and the Church is the house of God. k They are the Church, which are the Church, and the Church is the house of God. l They are the Church, which are the Church, and the Church is the house of God. m They are the Church, which are the Church, and the Church is the house of God. n They are the Church, which are the Church, and the Church is the house of God. o They are the Church, which are the Church, and the Church is the house of God. p They are the Church, which are the Church, and the Church is the house of God. q They are the Church, which are the Church, and the Church is the house of God. r They are the Church, which are the Church, and the Church is the house of God. s They are the Church, which are the Church, and the Church is the house of God. t They are the Church, which are the Church, and the Church is the house of God. u They are the Church, which are the Church, and the Church is the house of God. v They are the Church, which are the Church, and the Church is the house of God. w They are the Church, which are the Church, and the Church is the house of God. x They are the Church, which are the Church, and the Church is the house of God. y They are the Church, which are the Church, and the Church is the house of God. z They are the Church, which are the Church, and the Church is the house of God.

feare him, that glory may dwell in our land.
10 Mercie and trueth shall meet, righteous-
nesse and peace shall kisse one another.

11 Truth shall bud out of the earth, and
righteousnesse shall look down from heaven.

12 Yea, the Lord shall give good things, and
our land shall give her increase.

13 Righteousnesse shall go before him, and
shall set her steps in the way.

P S A L. LXXXVI.

David sore afflicted and forsaken of all, prayeth fervently for
deliverance: sometimes rehearsing his miseries. Sometimes
the mercies received.

Desiring also to be in-
fructed of the Lord, that he may feare him, and glorifie
his Name.

He complaineth also of his adversaries,
and requirerh to be delivered from them.

A prayer of David.
I Ncline a thine eare, O Lord, and heare me:
for I am poore and needie.

2 Preserve thou my soule, for I am merciful:
my God, save thou thy servant, that trusteth
in thee.

3 Be mercifull unto mee, O Lord: for I
cry upon thee continually.

4 Rejoyce the soule of thy servants: for unto
thee, O Lord, do I lift up mine soule.

5 For thou, Lord, art good and mercifull,
and of great kindnesse unto all them that call
upon thee.

6 Give eare, Lord, unto my prayer, and hearken
to the voyce of my supplication.

7 In the day of my trouble I will call upon
thee: for thou hearest me.

8 Among the gods there is none like thee, O
Lord, and there is none that can do like thy
works.

9 All nations whom thou hast made, shall
come and worship before thee, O Lord, and
shall glorifie thy Name.

10 For thou art great and doest wondrous
things: thou art God alone.

11 Teach mee thy way, O Lord, and I
will walk in thy trueth: knit mine heart unto
thee, that I may feare thy Name.

12 I will prayse thee, O Lord my God, with all
mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercie toward me, and thou
hast delivered my soule from the lowest grave.

14 O God, the proud are risen against me, and
the assemblies of violent men have sought my
soule, and have not set thee before them.

15 But thou, O Lord, art a pitifull God and
mercifull, slow to anger, and great in kindnesse
and trueth.

16 Turne unto me, and have mercie upon me:
give thy strength unto thy servant, and save the
sonne of thine handmaid.

17 Shew a token of thy goodnesse toward me,
that they which hate me, may see it, and be a-
shamed, because thou, O Lord, hast holpen mee and
comforted me.

He is, from most great danger of death: out of the which none but onely the
mighty hand of God could deliver him. He sheweth that there can be no
redemption nor equitie, where proud tyrants reigne, and that the lack of Gods feare
is a privilege to all vice and cruelty. He boasteth not of his owne
merits, but confesseth that God of his free goodnesse hath ever bene mercifull unto
him, and given him power against his enemies, as to one of his own household.

P S A L. LXXXVII.

The holy Ghost promitteth, that the condition of the Church
which was in misery after the captivitie of Babylon, should
be restored to great excellencie. So that there should
be nothing more comfortable, then to be numbered among the
members thereof.

A Psalme or song committed to the
somes of Korah.

G O D layd his foundations among the holy
mountains.

2 The Lord loveth the gates of Zion above
all the habitations of Jaakob.

3 Glorious things are spoken of thee, O
citie of God. Selah.

4 I will make mention of Rahab and Babel
among them that know mee: behold Palestina
and Tyrus with Ethiopia, there is he borne.

5 And of Zion it shall be said, Many are
born in her: and hee, even the most High shall
stablish her.

6 The Lord shall count, when he writeth
the people. He was borne there. Selah.

7 Aswell the fingers as the players on instru-
ments shall praise thee: all my springs are in
thee.

was borne in the Church.
and be counted as citizens.

Out of all quarters they shall come to the Church,
Church, whom he had elected and written in the book.

The Prophet setteth
his whole affections and comfort in the Church.

P S A L. LXXXVIII.

A grievous complaint of the faithfull, sore afflicted by sick-
nesse, persecutions and adversitie.

Being as it
were left of God without any consolation.

13 Yet he
callesth on God by faith, and stirreth against desperation.

18 Complaining himselfe to be forsaken of all earthly helpe.

A song or Psalme of Heman the Ezrabite
to give instruction, committed to the somes of
Korah for him that excelleth upon Melath a Lean-
neth.

O Lord God of my salvation, I cry day and
night before thee.

2 Let my prayer enter into thy prefence: in-
cline thine eare unto my crie.

3 For my soule is filled with evils, and my
life draweth neere to the grave.

4 I am counted among them that go down
unto the pit, and am as a man without strength.

5 Free among the dead, like the slain laying
in the grave, when thou rememberest no more,
and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in dark-
nesse, and in the deep.

7 Thine indignation lieth upon me, and thou
hast vexed me with all thy waves. Selah.

8 Thou hast put away mine acquaintance
farre from mee, and made mee to be abhorred of
them: I am shut up, and cannot get forth.

9 Mine eye is sorowfull through mine af-
fliction: Lord, I call daily upon thee: I stretch
out mine hands unto thee.

10 Wilt thou shew a miracle to the dead? or
shall the dead rise and prayse thee? Selah.

11 Shall thy loving kindnesse be declared in
the grave? or thy faithfulness in destruction?

12 Shall thy wonderous works be known
in the dark? and thy righteousness in the land
of oblivion?

13 But unto thee, have I cryed, O Lord, and
early shall my prayer come before thee.

14 Lord, why doest thou reject my soule, and
hidest thy face from me?

15 I am afflicted and at the point of death:

face declare my sorowes.

He sheweth that the time is more convenient for
God to helpe, when men call unto him in their dangers, then to tarry till they be
dead, and then raise them up againe.

That is, in the grave, where onely
the body lieth without sense and remembrance.

a God did chuse
that place among
the hills, to esta-
blish Jerusalem
and his Temple.
b Though thy
glorious estate
do not yet ap-
peare, yet waite
with patience, and
God will accom-
plish his promise.
c That is, Egypt
and these other
countreys shall
come to the know-
ledge of God.
d It shall be said
of him that is re-
generate and come
to the Church, that
he is as one that

came to the Church,
When he calleth by his word them unto the
Church, whom he had elected and written in the book.
The Prophet setteth
he is as one that

* 1 Kings 4.31.
Psalme 13.

a That is, to hum-
ble. It was the be-
ginning of a song,
by the tune where-
of this Psalme was
sung.

b Though many
crie in their so-
rowes, yet they
cry not earnestly
to God for reme-
dies as he did whom
he confessed to be
the author of his
salvation.

c For he that is
dead, is free from
all cares and busi-
nesse of this life:
and thus he faith,
because he was un-
profitable for all
matters concern-
ing mans life, and
as it were cut off
from this world.

d That is, from
thy providence
and care, which is
meant according
to the judgement
of the selfe.

e The sorowes of
thy wrath have
overwhelmed me.

f Hee attributeth
the losse and dis-
pleasure of his
friends to Gods
providence, where-
by he partly pu-
nisseth, and partly
trieth his.

g I see none end
of my sorowes.

a Mine eyes and
face declare my sorowes.

He sheweth that the time is more convenient for
God to helpe, when men call unto him in their dangers, then to tarry till they be
dead, and then raise them up againe.

That is, in the grave, where onely
the body lieth without sense and remembrance.

i I am ever in great dangers and sorowes, as though my life should utterly be cut off every moment.

† Ebr. were in darkness.

1 from my youth I suffer thy terrors doubting of my life.

16 Thine indignations go over me, and thy feare hath cut me off.

17 They came round about me dayly like water, and compassed me together.

18 My lovers and friends hast thou put away from me, and mine acquaintance hid themselves,

PSAL. LXXXIX.

1 With many words doth the Prophet praise the goodness of God. 23 For his testament and covenant, that he had made between him and his elect by Iesus Christ the son of David. 28 Then doth hee complaine of the great ruine, and desolation of the kingdom of David, so that to the outward appearance the promise was broken. 46 Finally, he prayeth to be delivered from his afflictions, making mention of the goodness of mans life, and confirming himself by Gods promise.

¶ A Psalme to give instruction, of Ethan the Ezrahite.

I Will sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I have said, mercy shall be set up for ever: thy truth shall thou establish in the very heavens.

3 I have made a covenant with my chosen: I have sworn to David my servant.

4 Thy seed will I establish for ever, and set up thy throne from generation to generation. Selah.

5 O Lord, even the heavens shall praise thy wonderful work; yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heaven? and who is like the Lord among the sons of the gods?

7 God is very terrible in the assemblée of the Saints, and to be revered above all that are about him.

8 O Lord God of hosts, who is like unto thee, which art a mighty Lord, and thy truth is about thee?

9 Thou rulest the raging of the Sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten down Rahab as a man slain: thou hast scattered thine enemies with thy mighty arme.

11 The heavens are thine; the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: * Tabor and Hermon shall rejoyce in thy Name.

13 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

14 Righteousnesse and equitie are the establishment of thy throne: mercy and truth go before thy face.

15 Blessed is the people that can rejoyce in thee: they shall walk in the light of thy countenance, O Lord.

16 They shall rejoyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the glory of their strength,

a Though the horrible confusion of things might cause them to despair of Gods favour, yet the manifold examples of his mercies cause them to trust in God, though to mans judgement they saw none occasion. b As he that surely believed in heart. c As thine invisible heaven is not subject to any alteration and change: so shall the truth of thy promise be unchangeable. d The Prophet sheweth what was the promise of God, whereon he grounded his faith. e The Angels shall praise thy power and faithfulness in delivering thy Church. f That is, in the heaven. g Meaning, the Angels. h If the Angels tremble before Gods majesty and infinite justice, what earthly creature by oppressing the Church dare set himself against God? i For as he delivered the Church by the Red-sea, and by destroying Rahab that is, the Egyptians: so will hee eke sooone deliver it, when the dangers be great. k Tabor is a mountain Westward from Jerusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliverance of his Church. l For hereby hee judgeth the world, and sheweth himself a mercifull Father, and faithful protector unto his. m Feeling in their conscience that God is their Father. n They shall be preserved by thy Fatherly providence. o In that they are preserved and continue, they ought to give the praise and glory only to thee.

and by thy favour our horns shall be exalted. 18 For our shield appertaineth to the Lord, and our King to the Holy One of Israel.

19 Thou spakest then in a vision unto a thine Holy One, and saidst, I have layd help upon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oyle have I anointed him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppress him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercie shall be with him, and in my Name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall cry unto mee, Thou art my Father, my God, and the rock of my salvation.

27 Also I will make him my first-borne, higher then the kings of the earth.

28 My mercy will I keep for him for evermore, and my Covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the dayes of heaven.

30 But if his children forsake my Law, and walk not in my judgements:

31 * If they break my statutes, and keep not my commandments:

32 Then will I visit their transgression with the rod, and their iniquitie with strokes.

33 Yet my loving kindness will I not take from him, neither will I falsifie my truth.

34 My Covenant will I not break, nor alter the thing that is gone out of my lips:

35 I have sworn once by mine holines, that I will not faile David, saying,

36 His seed shall endure for ever, and his throne shall be as the sunne before me.

37 He shall be established for evermore as the moon, and as a faithfull witnesse in the heaven, Selah.

38 But thou hast rejected and abhorred, thou hast beene angry with thine annoynted.

39 Thou hast broken the Covenant of thy servant, and prophaned his crown, casting it on the ground.

40 Thou hast broken downe all his wallles: thou hast layd his fortresses in ruine.

41 All that go by the way, spoyle him: he is a rebuke unto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and covered him with shame. Selah.

46 O Lord, how long wilt thou hide thy self, for ever? shall thy wrath burne like fire?

47 Remember

his cares on God, he resisteth doubt and impatience.

By this hee manifesteth the horrible disposition and renting of the kindeome, which was under Jeroboam: as also by the Spirit of propheth Ethan speaketh of those great miseries, which came upon afterward to passe at the captivitie of Babylon.

f He sheweth that the kindeome fell before it came to perfection, or was ripe. g The Prophet in joyning together with his complaint, sheweth that his faith never failed.

47 Remember ^h of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liveth, and shall not see death? shall hee deliver his soule from the hand of the grave? Selah.

49 Lord, where are thy former mercies, which thou swairst unto David in thy trueth?

50 Remember, O Lord, the rebuke of thy servants, which I beare in my ⁱ bosome of all the mighty people.

51 For ^k thine enemies have reproached thee, O Lord, because they have reproached the ^l footsteps of thine Anoynted,

52 Praise ^{be} the Lord for evermore. So be it, even so be it.

P S A L. XC.

¹ *Moses in his prayer setteth before us the eternall favour of God toward him, ³ who are neither admonished by the brevity of their life, ⁷ nor by his plagues to be thankfull, ¹² therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for ever.*

⁹ *A prayer of Moses, a the man of God.*

Lord, thou hast bene our ^b habitation from generation to generation.

2 Before the ^c mountaines were made, and before thou hadst formed the earth, and the world, even from everlasting to everlasting thou art our God.

3 Thou ^d turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast ^e overflowed them, they are as a sleepe, in the morning he groweth like the grasie:

6 In the morning it flourisheth and groweth, but in the evening it is cut downe and withereth.

7 For we are ^f consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we have ^h spent our yeeres as a thought.

10 The time of our life is threescore yeeres and yet, and if they be of strength: fourescore yeeres: then their strength is but labour and sorrow: for it is cut off quickly, and we flee away.

11 Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach us so to number our dayes, that we may apply ⁱ our hearts unto ^j wisdom.

13 Returne (O Lord, how long?) and he ^k pacified toward thy servants.

14 Fill us with thy mercy in the morning: so shall we rejoyce and be glad all our dayes:

15 Comfort us according to the ^l dayes that thou hast afflicted us, and according to the yeeres that we have seene evill.

16 Let thy worke be seene toward thy servants, and thy glory upon their ^m children:

17 And let the ⁿ beauty of the Lord our God be upon us, even direct thou ^o worke of our hands upon us, even direct the worke of our hands.

¹ *Which is, by remembering the shortness of our life, and by meditating the heavenly joyes. ^m Meaning, with thou be angry? ⁿ Or, take comfort in thy servants. ^o Even thy workes, which is the chiefest worke.*

² *As Gods promises appertain as well to them, so Moses prayeth for the posterity. ^p Meaning that it is to be continued, when he ceaseth to doe good to his Church. ^q For except thou abide with thine holy Spirit, our enterprises can have no good successe.*

P S A L. XCI.

¹ *Here is a setteth in what assurance he liveth, that putteth his whole trust in God, and committeth himselfe wholly to his protection in all temptations. ¹⁴ A promise of God to those that love him, know him, and trust in him to deliver them, and give them immortall glory.*

Who so dwelleth in the ^a secret of the most High, shall abide in the shadowe of the Almighty.

2 I will say unto the Lord, O my hope, and my fortresse: ^b hee is my God, in him will I trust.

3 Surely I will deliver thee from the ^c snare of the hunter, and from the noysome pestilence.

4 Hee will cover thee under his wings, and thou shalt be sure under his feathers: his ^d trueth shall be thy shield and buckler.

5 Thou shalt not be afraid of the feare of the night: nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in the darkenesse: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine ^e eyes shalt thou behold and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none evill come unto thee, neither shall any plague come neere thy tabernacle.

11 For hee shall give his Angels charge over thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke upon the lyon and aspe: the ^f yong lyon, and the dragon shalt thou tread under feet.

14 Because he hath loved me, therefore will I deliver him: I will exalt him because hee hath known my Name.

15 He shall call upon me, and I will heare him: I will be with him in trouble: I will deliver him, and glorifie him.

16 With ^g long life will I satisfie him, and shew him my salvation.

¹ *Thou shalt not onely be preserved from all evill, but overcome it whether it be secret or open. ⁱ To assure the faithfull of Gods protection, he bringeth in God to confirme the same. ^k For he is contented with that life that God giveth: for by death the shortness of this life is recompensed with immortality.*

P S A L. XCII.

¹ *This Psalme was made to be sung on the Sabbath, to stirre the people to acknowledge God, and to praise him in his works: the Prophet rejoiceth therein. ⁶ But the wicked is not able to consider, that the ungodly, when he is most flourishing, shall most speedily perish. ¹² In the end is destruction the felicity of the just planted in the house of God to praise the Lord.*

⁹ *A Psalme or song for the Sabbath-day.*

It is a good thing to praise the Lord, and to sing unto thy Name, O most High.

2 To declare thy loving kindnesse in the morning, and thy trueth in the night.

3 Upon an ^a instrument of ten strings, and upon the viole, with the song upon the harpe.

4 For thou Lord, hast made me glad by thy ^b works, and I will rejoyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An ^c unwise man knoweth it not, and a Christs coming abolished.

^d *He sheweth what is the use of the Sabbath-day, to wit, to meditate Gods workes. ^e That is, the wicked consider not Gods workes, nor his judgements against them, and therefore most justly perish.*

C c 3 foole

^a *He that maketh God his defence and trust, shall perceive his protection to be a most sure safeguard, ^b Being assured of this protection, hee prayeth unto the Lord. ^c That is, Gods helpe is most ready for us, whether Satan assaile us secretly, which hee calleth a snare: or openly, which is here meant by the pestilence. ^d That is, his faithfull keeping of promise to helpe thee in thy necessity.*

^e *The care that God hath over his, is most sufficient to defend them from all dangers. ^f The godly shall have some experience of Gods judgements against the wicked even in this life, but finally they shall see it at that day when all things shall be revealed.*

^g *God hath not appointed every man one Angel, but many to be ministers of his providence to keepe him, and defend them in their vocation, which is the way to walke in without temptation.*

^h *Thou shalt not onely be preserved from all evill, but overcome it whether it be secret or open. ⁱ To assure the faithfull of Gods protection, he bringeth in God to confirme the same. ^k For he is contented with that life that God giveth: for by death the shortness of this life is recompensed with immortality.*

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⁹ *A Psalme or song for the Sabbath-day.*

^a *Which teacheth that the use of the Sabbath standeth in praising God, and not onely in ceasing from work. ^b For Gods mercie and fidelity in his promises toward him, binde them to prayse him continually both day and night. ^c These instruments were then permitted, but at*

^d *He sheweth what is the use of the Sabbath-day, to wit, to meditate Gods workes. ^e That is, the wicked consider not Gods workes, nor his judgements against them, and therefore most justly perish.*

f Thy judgements are most constant against the wicked and passe our reach.

g Thou wilt strengthen them with all power, and best them with all felicitie.

h Though the faithfull seeme to whither and be cut down by the wicked, yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon.

i The children of God shall have a power above nature, and their age shall bring forth most fresh fruits.

a As God by his power and wisdom hath made and governeth the world: so must the same be our defence against all enemies and dangers.

b Wherein thou fittest and governest the world.

c Gods power appeareth in ruling the furious waters.

d Besides Gods power and wisdom in creating and governing, his great mercy also appeareth in that he hath given his people his word and covenant.

a Whole office it is to take vengeance on the wicked.

b Shew by effect that thou art Judge of the world to punish the wicked.

c That is, bragg of their cruelty and oppression: or excheeme themselves above all other.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to us if we see it so now, and therefore we must call to God, to take our cause in hand.

e He sheweth that they are desperate in malice, so far as much as they feared not God, but gave themselves wholly to doe wickedly.

f He sheweth that it is impossible, but God should heare, see, and understand their wickedness.

g If God punish whole nations for their sinnes, it is mererolly for any one man, or els a few to thinke that God will spare them.

foole doeth not understand this.

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for ever.

8 But thou, O Lord, art f most High for evermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 g But thou shalt exalt mine horne, like the unicorne, and I shall be anoynted with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise up against me.

12 The righteous shall b flourish like a palmtree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquity is in him.

PSAL. XCIII.

a He praeseth the power of God in the creation of the world, and beareth downe all people which lift them up against his majesty, and provoke to consider his promises.

THe Lord a reigneth, and is clothed with majesty: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be mooved.

2 Thy b throne is established of old: thou art from everlasting.

3 c The floods have lifted up, O Lord: the floods have lifted up their voyce: the floods lift up the waves.

4 The waves of the sea are marvellous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy d testimonies are very sure: holinesse becommeth thine House, O Lord, for ever.

PSAL. CXIV.

1 Hee prayeth unto God against the rascall and arrogancy of tyrants, 10 warning them of Gods judgements.

2 Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 whom the Lord will destroy.

O Lord God a the avenger, O God the avenger, shew thy selfe b clearly.

2 Exalt thy selfe, O Judge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked c triumph?

4 They prate and speake fiercely: all the workers of iniquity vaunt themselves.

5 They d smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and stranger, and murder the fatherlesse.

7 e Yet they say, The Lord shall not see: neither will the God of Jaakob regard it.

8 Understand, yee unwise among the people: and yee fooles, when will ye be wise?

9 Hee that f planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?

10 Or he that chastiseth the nations, shall hee

not correct, he that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou h chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest give him rest from the dayes of evill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For i judgement shall returne to justice, and all the upright in heart shall follow after it.

16 Who will rise up with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not k holpen me, my soule had almost dwelt in silence.

18 When I said, l My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my m thoughts in mine heart, thy comforts have rejoyced my soule.

20 Hath the throne of iniquitie n fellowship with thee, which forgeth wrong for a Law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednesse, and o destroy them in their owne malice, yea, the Lord our God shall destroy them.

thority of God. o It is a great token of Gods judgement, when the people of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 for the government of the world and the election of the Church. 8 An admonition, not to follow the rebellion of the olde fathers, that tempted God in the wilderness. 11 For the which they might not enter into the land of promise.

Come, let us rejoyce unto the Lord: let us sing a alowde unto the rocke of our salvation.

2 Let us come before his face with praise: let us sing lowd unto him with Psalmes.

3 For the Lord is a great God, and a great King above all b gods.

4 In whose hand are the deepe places of the earth, and the c heights of the mountaines are his.

5 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

6 Come, let us d worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his e hand: to day, if ye will heare his voyce.

8 f Harden not your heart, as in i Meribah, and as in the day of j Massah in the wilderness.

9 When your fathers k tempted mee, proved me, though they had seene my worke.

10 Fourtie yeeres have I contended with this generation, and said, They are a people that g erre in heart, for they have not knownen my wayes.

11 Wherefore I sware in my wrath saying, Surely they shall not enter into h my rest.

If they heare his voyce. f By the contemning of Gods word, whereof the place was so called. g Or, temptation, reade Exod. 17, 7, numb. 14, 22. h They were without judgement and reason, land of Canaan, whete he promised them rest.

PSAL.

P S A L. XCVI.

1 An exhortation both to the Iewes and Gentiles to praye God for his mercie. And this specially ought to be referred to the kingdome of Christ.

Sing a unto the Lord a new song : sing unto the Lord all the earth.

2 Sing unto the Lord, and praye his Name : declare his salvation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is ^b great and much to be prayed : he is to be feared above all gods.

5 For all the gods of the people are ^c idols : but the Lord ^c made the heavens.

6 ^d Strength and glory are before him : power and beaurie are in the Sanctuarie.

7 Give unto the Lord, ye families of the people : give unto the Lord glory and ^e power.

8 Give unto the Lord the glory of his Name : bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie : tremble before him all the earth.

10 Say among the ^g Nations, The Lord reigneth : Surely the world shall be stable, and not moove, and he shall judge the people ^h in righteousness.

11 Let the heavens rejoyce, and let the earth be glad : let the sea roare, and all that therein is.

12 Let the field be joyfull, and all that is in it : let all the ⁱ trees of the wood then rejoyce,

13 Before the Lord : for hee commeth, for hee commeth to judge the earth; he will judge ^j world with righteousness, and the people in his truth.

g He prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise. h He shall regenerate them a new with his Spirit, and restore them to the image of God. i If the insensible creatures shall have cause to rejoyce when God appeareth, much more we, from whom he hath such benediction and sinne.

P S A L. XCVII.

1 The Prophet exhorteth all to rejoyce for the coming of the kingdome of Christ. 2 dreadfull to the rebels and idolaters. 3 and joyfull to the just, whom he exhorteth to innocencie. 4 to rejoycing and thanksgiving.

The ^a Lord reigneth : let the earth rejoyce : let the ^b multitude of Iles be glad.

2 ^c Cloudes and darkenesse are round about him : righteousness and judgements are the foundation of his throne.

3 There shall go a fire before him, and burne up his enemies round about.

4 His lightnings gave light unto the world : the earth saw it and was ^d afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 ^e Confounded be all they that serve graven images, and that glory in idols : worship him ^f all ye gods.

8 Zion heard of it, and was glad : and the ^g daughters of Judah rejoyced, because of thy judgements, O Lord.

9 For thou, Lord, art most High above the earth : thou art much exalted above all gods.

10 Ye that love the Lord, hate evil : hee preferreth the soules of his Saints : hee will deliver them from the hand of the wicked.

11 ^h Light is sown for the righteous, and joy

for the upright in heart.

12 Rejoyce ye righteous in the Lord, and give thanks for his holy remembrance.

13 An earnest exhortation to all creatures to praye the Lord for his power, mercie and fidelitie in his promise by Christ, by whom he hath communicated his salvation to all nations.

g A Psalme.

Sing a yeloud unto the Lord all the earth.

2 Serve the Lord with gladnesse ; come before him with joyfulness.

3 Hee hath remembered his mercie and his truth toward the house of Israel : all the ends of the earth have seene the salvation of our God.

4 All the earth, sing ye loud unto the Lord : cry out and rejoyce, and sing prayes.

5 Sing praye to the Lord upon the harpe, even upon the harpe with a singing voyce.

6 With ^e shalmes and found of trumpets sing loud before the Lord the king.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines rejoyce together.

9 Before the Lord : for he is come to judge the earth : with righteousness shall he judge the world : and the people with equitie.

P S A L. XCIX.

1 He commendeth the power, equitie, and excellencie of the kingdome of God by Christ over the Iewes and Gentiles.

And provoketh them to magnifie the same, and to serve the Lord.

2 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling upon God, were heard in their prayers.

The Lord reigneth, let the people tremble : the sixteth betweene the Cherubims, let the earth be mooved.

2 The Lord is great in Zion, and he is high above all the people.

3 They shall ^b praye thy great and fearefull Name (for it is holy.)

4 And the Kings power, that loveth judgement : for thou hast prepared equitie : thou hast executed judgement and justice in Jaakob.

5 Exalt the Lord our God, and fall down before his ^c footstool : for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 Hee spake unto them in the cloudy pillar : they kept his testimonies, and the Law that he gave them.

8 Thou heardest them, O Lord our God : thou was a favourable God unto them, though thou diddest take vengeance for ^e their inventions.

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promise. e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefits.

P S A L. C.

1 He exhorteth all to serve the Lord, for us, and preserve us.

2 assemblies to praye his Name.

3 who hath chosen us, and to enter into his

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5 Which satisfieth thy mouth with good things: and thy youth is renewed like the eagles.
6 The Lord executeth righteouſneſſe and judgement to all that are oppreſſed.

7 He made his wayes known unto Moſes, and his workes unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy, ſlow to anger and of great kindneſſe.

9 He will not alway ſchide, neither keepe his anger for ever.

10 He hath not dealt with us after our ſinnes, nor rewarded us according to our iniquities.

11 For as high as the heaven is above the earth, ſo great is his mercie toward them that feare him.

12 As farre as the Eaſt is from the Weſt: ſo farre hath he removed our ſinnes from us.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but duſt.

15 The dayes of man are as graſſe: as a flowre of the field, ſo flouriſheth hee.

16 For the wind goeth over it, and it is gone, and the place thereof ſhall know it no more.

17 But the loving kindnes of the Lord endureth for ever and ever upon them that feare him, and his righteouſneſſe upon children of men.

18 Unto them that keepe his covenant, and thinke upon his commandements to doe them.

19 The Lord hath prepared his throne in heaven, and his kingdome ruleth over all.

20 Praise the Lord, ye his Angels, that excell in ſtrength, that doe his commandement in obeying the voyce of his word.

21 Praise the Lord all ye his hoſts, ye his ſervants that doe his pleaſure.

22 Praise the Lord all ye his workes, in all places of his dominion: my ſoule, prayſe thou the Lord.

God, exhort the Angels, which willingly doe it, we ſtirre up our ſelves to doe his duty, and awake out of our ſluggiſhneſſe.

P S A L. CIIII.

1 An excellent Pſalme to prayſe God for the creation of the world, and governance of the ſame by his marvellous providence. 35 Wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſings.

My ſoule, prayſe thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which covereth himſelf with light, as with a garment, and ſpreadeth the heavens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his charriot, and walketh upon the wings of the winde.

4 Which maketh the ſpirits his meſſengers, and a flaming fire his miniſters.

5 He ſet the earth upon the foundations, ſo that it ſhall never moove.

6 Thou covereſt it with the deepe as with a garment: the waters would ſtand above the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haſte away.

8 And the mountaines aſcend, and the valleys deſcend to the place which thou haſt eſtabliſhed for them.

d If by thy power thou diſdeſt not bridle the rage of the waves, it were not poſſible, but the whole world ſhould be deſtroyed.

9 But thou haſt ſet them a bound, which they ſhall not paſſe: they ſhall not returne to cover the earth.

10 Hee ſendeth the ſprings into the valleys, which runne betweene the mountaines.

11 They ſhall give drinke to all the beaſtes of the field, and the wilde aſſes ſhall quench their thirſt.

12 By theſe ſprings ſhall the foules of the heaven dwell, and ſing among the branches.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 He cauſeth graſſe to grow for the cattell, and herbe for the uſe of man, that he may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man, and oyle to make his face to ſhine, and bread that ſtrengtheneth mans heart.

16 The high trees are ſatiſfied, even the cedars of Lebanon, which he hath planted.

17 That the birds may make their neſts there: the ſtorke dwelleth in the firre-trees.

18 The high mountaines are for the goates: the rocks are a refuge for the conies.

19 He appointed the moone for certaine ſeaſons: the ſunne knoweth his going downe.

20 Thou makeſt darkeneſſe, and it is night, wherein all the beaſts of the foreſt creepe forth.

21 The Lyons roare after their pray, and ſeek their meate at God.

22 When the ſunne riſeth, they retire, and couch in their denes.

23 Then goeth man forth to his worke, and to his labour untill the evening.

24 O Lord, how manifold are thy workes! in wiſedome haſt thou made them all: the earth is full of thy riches.

25 So is the ſea great and wide: for therein are things creeping innumerable, both ſmall beaſts and great.

26 There goe the ſhips, yea that Leviathan, whom thou haſt made to play therein.

27 All theſe wait upon thee, that thou mayeſt give them food in due ſeaſon.

28 Thou givest it to them and they gather it, thou openeſt thy hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die and returne to their duſt:

30 Again if thou ſend forth thy ſpirit, they are created, & thou reneweſt the face of the earth.

31 Glory be to the Lord for ever: let the Lord rejoyce in his workes.

32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they ſmoke.

33 I will ſing unto the Lord all my life: I will prayſe my God, while I live.

34 Let my wordes be acceptable unto him: I will rejoyce in the Lord.

35 Let the ſinners be conſumed out of the earth, and the wicked till there be no more: O my ſoule, prayſe thou the Lord. Prayſe ye the Lord.

of our Creatour. r Gods mercifull face giveth ſtrength unto the earth, but his ſevere countenance burneth the mountaines. s Who inſe the world, and ſo cauſe God that he cannot rejoyce in his workes.

P S A L. CV.

1 Hee prayeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelf, and having choſen them, never ceaſeth to doe them good, and for his promiſe ſake.

Prayſe

e If God provide for the very beaſts, much more will he extend his provident care to man. f There is no part of the world ſo barren, where moſt evident ſignes of Gods bleſſings appeare not. g From the clouds. h He deſcribeth Gods provident care over man, who doeth not onely provide neceſſary things for him, as herbe, and other meate: but alſo things to rejoyce and comfort him as wine and oyl, or oymments. i Or, does, roes, and ſuch like. i As to ſeparate the night from the day, and to note dayes, monthes and yeeres. k That is, by his courſe, either farre or neere, it noteth ſummer winter and other ſeaſons. l That is, they onely hide meate according to Gods providence, who careth even for the brute beaſts. m To wit, when the day ſpringeth: for the light is as it were a ſhield to defend man againſt the tyrannie and fierceſſe of beaſts. n Hee confeſſeth that no tongue is able to expreſſe Gods workes nor minde to comprehend them. o Or, whale. o God is a moſt nourishing Father, who provideth for all creatures their dayly foode. p As by thy preſence all things have life: ſo if thou withdraw thy bleſſings, they all periſh. q As the death of creatures ſheweth that we are nothing of our ſelves: ſo their generation declareth that wee receive all things

a For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselves mindefull by thanksgiving.
 b By the strength and face he meaneth the Arke where God declareth his power and his presence.
 c Which he hath wrought in the deliverance of his people.
 d Because his power was thereby as lively declared, as if he should have declared it by mouth.
 e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him.
 f He sheweth that they should not enjoy the land of Canaan by any other meane, but by reason of his covenant made with their fathers.
 g That is, the king of Egypt and the king of Gerar, Ge. 12, 17, and 20, 3.
 h Those whom I have sanctified to be my people.
 i Meaning, the old fathers to whom God shewed himself plainly, and who were fathers forth of his word.
 k Either by sending f. army, or by taking away thy strength and nourishment thereof.
 l So long he suffered adversitie as God had appointed, and till he had tried sufficiently his patience.
 m That the very princes of the countrey should be at Josephs commandement, and learne wisdom at him.
 n So it is in God, either to moove the hearts of the wicked to love or to hate Gods children.
 o Meaning, Moses and Aaron.
 * Exod. 7, 30.
 * Exod. 8, 6.
 p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.
 q It was strange to see raine in Egypt, much more it was fearefull to see haile.

Praise the Lord, and call upon his Name: a declare his workes among the people.

2 Sing unto him, sing praye unto him, and talke of all his wondrous workes.

3 Rejoyce in his holy Name, let the heart of them that seeke the Lord, rejoyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marvellous workes that he hath done, his wonders, and the judgements of his mouth.

6 Ye seed of Abraham his servant, ye children of Jaakob, which are his elect.

7 Hee is the Lord our God: his judgements are through all the earth.

8 He hath alway remembered his covenant, and promise, that he made to a thousand generations.

9 Even that which he made with Abraham, and his oath unto Izhak:

10 And since hath confirmed it to Jaakob for a law, and to Israel for an everlasting covenant.

11 Saying, f Unto thee will I give the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, yea very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdom to another people.

14 Yet suffered he no man to do them wrong, but reprooved Kings for their sakes, saying,

15 Touch not mine anoynted, and doe my Prophets no harme.

16 Moreover, he called a famine upon the land, and utterly brake the staffe of bread.

17 But he sent a man before them: Joseph was sold for a slave.

18 They held his feet in the stocks, and hee was layd in yrons.

19 Untill his appoynted time came, and the counsell of the Lord had tried him.

20 The king sent and loosed him: even the Ruler of the people delivered him.

21 He made him lord of his house, and ruler of all his house.

22 That hee should binde his princes unto his will, and reach his Ancients wisdom.

23 Then Israel came to Egypt, and Jaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressors.

25 He turned their heart to hate his people, and to deale craftily with his servants.

26 Then sent he Moses his servant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darknesse, and made it darke: and they were not disobedient unto his commission.

29 Hee turned their waters into blood, and slew their fish.

30 Their land brought forth frogs, even in their Kings chambers.

31 He spake, and there came swarms of flies, and lice in all their quarters.

32 He gave them haile for raine, and flames of fire in their land.

33 Hee smote their vines also and their figge-

trees, and brake downe the trees in their coasts.

34 He spake and the grasshoppers came, and caterpillers innumerable.

35 And did eate up all the grasse in their land, and devoured the fruit of their ground.

36 He smote also all the first-borne in their land, even the beginning of all their strength.

37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen upon them.

39 He spread a cloud to be a covering, and fire to give light in the night.

40 They asked, and he brought quailles, and he filled them with the bread of heaven.

41 He opened the rocke, and the water flowed out, and ranne in the dry places like a river.

42 For hee remembered his holy promise to Abraham his servant.

43 And hee brought forth his people with joy, and his chosen with gladnesse.

44 And gave them the lands of the heathen, and they took the labors of people in possession.

45 That they might keepe his statutes, and observe his Lawes. Praise ye the Lord.

PSAL. CVI.

The people dispersed under Antiochus, doe magnifie the goodness of God among the just and repentant: 4 Defining to be brought againe into the land by Gods mercifull visitation. 5 And after the manifold marvels of God wrought in their deliverance forth of Egypt, and the great ingratitude of the people rebuffed. 47 They doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

Praise ye the Lord because he is good, for his mercy endureth for ever.

2 Who can expresse the noble actes of the Lord, or shew forth all his prayse?

3 Blessed are they that keepe judgement, and doe righteousnesse at all times.

4 Remember mee, O Lord, with the favour of thy people: visit mee with thy salvation,

5 That I may see the felicity of thy chosen, and rejoyce in the joy of thy people, and glory with thine inheritance.

6 Wee have sinned with our fathers: wee have committed iniquity, and done wickedly.

7 Our fathers underflowd not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, even at the red-sea.

8 Nevertheless he saved them for his Names sake, that he might make his power to be known.

9 And he rebuked the red-sea, and it was dried up, and he led them in the deepe, as in the wilderness.

10 And he saved them from the adversaries hand, and delivered them from the hand of the enemy.

11 And the waters covered their oppressors, not one of them was left.

12 Then beleeveth they his wordes, and sang prayse unto him.

13 But incontinently they forgate his workes: they waited not for his counsel.

that he would change the order of nature, rather then his people should not be saved, although they were wicked. * Exod. 14, 27. ¶ The wonderful workes of God caused them to beleve for a time, and to prayse him. ¶ They would have vent his wisdom and providence.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then hee gave them their desire: but hee sent a leanness into their soules.

16 They envied Moses also in the tents, and Aaron the holy One of the Lord.

17 Therefore the earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullock, that eateth grasse.

21 They forgot God their saviour, which had done great things in Egypt.

22 Wonderous works in the land of Ham, and fearefull things by the Red-sea.

23 Therefore he minded to destroy them, had not Moses his chosen stood in the breach before him to turn away his wrath, lest he should destroy them.

24 Also they contemned that pleasant land, and beleevd not his word.

25 But murmured in their tents, and hearkened not unto the voyce of the Lord.

26 Therefore hee lifted up his hand against them, to destroy them in the wilderness.

27 And to destroy their seed among the nations, and to scatter them throughout the countreyes.

28 They joynd themselves also unto Baal-peor, and did eat the offerings of the dead.

29 Thus they provoked him unto anger with their own inventions, and the plague brake in upon them.

30 But Phinehas stood up, and executed judgement, and the plague was stayed.

31 And it was imputed unto him for righteousness from generation to generation for ever.

32 They angered him also at the waters of Meribah, so that Moses was punished for their fakes.

33 Because they vexed his Spirit, so that hee spake unadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their works.

36 And served their idoles, which were their ruine.

37 Yea, they offered their sonnes, and their daughters unto devils.

38 And shed innocent blood, even the blood of their sonnes, and of their daughters whom they offered unto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stayned with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled against his people, and abhorred his own inheritance.

41 And he gave them into the hand of the heathen: and they that hated them were lords over them.

42 Their enemies also oppressed them, and they were humbled under their hand.

43 Many a time did hee deliver them, but they provoked him by their counsels: therefore they provoked him by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And he remembered his covenant toward them, and repented according to the multitude of his mercies.

46 And gave them favour in the sight of all them that led them captives.

47 Save us, O Lord our God, and gather us from among the heathen, that wee may prayse thine holy Name, and glory in thy prayse.

48 Blessed be the Lord God of Israel for ever and ever, and let all people say, So be it. Praise ye the Lord.

Church, which is dispersed, and give us confidence under the crosse, that with one consent wee may all praise thee.

P S A L. CVII.

The Prophet exhorteth all those that are redeemed by the Lord and gathered unto him, to give thanks, for this mercifull providence of God governing all things at his good pleasure, sending good and evil, prosperitie and adversity to bring men unto him. Therefore as the righteous shew rejoyce, so shall the wicked have their mouth stopped.

Praise a the Lord, because hee is good: for his mercy endureth for ever.

2 Let them, b which have bene redeemed of the Lord, shew how he hath delivered them from the hand of the oppressour.

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 When they wandered in the desert and wilderness out of the way, and found no citie to dwell in.

5 c Both hungry and thirstie, their soule fainted in them.

6 Then they cried unto the Lord in their trouble, and he delivered them from their distresse.

7 And led them forth by the right way, that they might go to a citie of habitation.

8 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull works before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darknesse and in the shadow of death, being bound in miserie and yron,

11 Because they d rebelled against the words of the Lord, and despised the counsell of the most High.

12 When hee humbled their heart with heavinesse, then they fell down, and there was no helper.

13 Then they e cryed unto the Lord in their trouble, and he delivered them from their distresse.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull works before the sonnes of men.

16 For hee hath broken the f gates of brass, and braist the barres of yron asunder.

17 g Fooles by reason of their transgression,

judgement no recoverie, but all things are brought to despayre sheweth his mighty power. g They that have no feare of God, by his sharp rodde are brought to call upon him, and so finde mercy.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy overcome and hide our malice. z Not that God is changeable in himself, but that then hee seemeth to us to repent when he altereth his punishment, and forgive us. a Gather thy

a This notable sentence was in the beginning used as the foot of the song, which was oftentimes repeated. b As this was true in the Jewes, so is there none of Gods elect, that feele not his help in their necessitie. c Or from the Red-sea, which is on the fourth part of the land. d He sheweth that there is none affliction so grievous, out of the which God will not deliver his, and also exhorteth them that are delivered to be mindfull of so great a benefite. e Then the true way to obey God is to follow his expresse commandment: also hereby all are exhorted to descend into themselves, forasmuch as none are punished but for their sinnes. f He sheweth that the cause why God doth punish us extremely, because wee can be brought unto him by none other means. g When there seemeth to man then God chiefly

16 Because he remembered not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted to slay him.

17 As he loved cursing, so shall it come unto him, and as hee loved not blessing, so shall it be farre from him.

18 As he clothed himself with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be unto him as a garment to cover him, and for a girdle, wherewith hee shall be alwayes girded.

20 Let this be the reward of mine aduersarie from the Lord, and of them that speake evil against my soule.

21 But thou, O Lord my God, deale with mee according unto thy Name: deliver me, (for thy mercy is good)

22 Because I am poore and needy, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all farnesse.

25 I became also a rebuke unto them: they that looked upon me, shaked their heads.

26 Helpe me, O Lord my God: save mee according to thy mercie.

27 And they shall know that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt bless: they shall arise, and be confounded, but thy servant shall rejoyce.

29 Let mine aduersaries be clothed with shame, and let them cover themselves with their confusion as with a cloake.

30 I will give thanks unto the Lord greatly with my mouth, and praye him among the multitude.

31 For hee will stand at the right hand of the poore, to save him from them that would condemne his soule.

These were of little power, but with the judges and princes of the world.

P S A L. CX.

David prophesie of the power and everlasting kingdom given to Christ, and of his Priesthood; which should last an end to the Priesthood of Levi.

A Psalm of David.

The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Zion: be thou ruler in the mides of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine armie in holy beautie: the youth of thy wombe shall be as the morning dew.

4 The Lord swa, and will not repent, Thou art a Priest for ever, after the order of Melchi-zedek.

5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.

6 Hee shall be judge among the heathen: hee shall fill all with dead bodies, and smite the head over great countries.

7 He shall drinke of the brooke in the way: therefore shall he lift up his head.

d As Melchi-zedek the figure of Christ was both King and Priest: the effect cannot be accomplished in any King save onely Christ, Hebr. 7. 25. f Under this similitude of a captain, that is to say, to destroy his enemies, that he will not scarce drinke by the way, hee sheweth how God will destroy his enemies.

P S A L. CXI.

He giveth thanks to the Lord for his mercifull workes toward his Church, and declareth therein true wisdom and right knowledge consisteth.

Prayse ye the Lord.

I Will praye the Lord with my whole heart in the assembly and congregation of the iust.

2 The workes of the Lord are great, and ought to be sought out of all them that love them.

3 His worke is beautifull and glorious, and his righteousness endureth for ever.

4 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath given a portion unto them that fear him: he will ever be mindfull of his covenant.

6 He hath shewed to his people the power of his workes, in giving unto them the heritage of the heathen.

7 The works of his hands are truth and judgements: all his statutes are true.

8 They are established for ever and ever, and are done in truth and equity.

9 He sent redemption unto his people: hee hath commanded his covenant for ever: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that observe them, have good understanding: his praye endureth for ever.

so in effect doeth he declare himselfe iust and true in the government of the same. e They onely are wise, that feare God, and none have understanding, but they that obey his word. f To wit, his commandments, as verse 7.

P S A L. CXII.

Hee praiseth the felicity of them that feare God, and condemneth the cursed state of the contemners of God.

Prayse ye the Lord.

Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Riches and treasures shall be in his house, and his righteousness endureth for ever.

4 Unto the righteous ariseth light in darknes: he is mercifull and full of compassion & righteous.

5 A good man is mercifull, and a lendeth, and will measure his affaires by judgement.

6 Surely he shall never be moved: but the righteous, shall be had in everlasting remembrance.

7 He will not be afraid of evill tidings: for his heart is fixed, and beleeveth in the Lord.

8 His heart is established: therefore he will not feare, untill he see his desire upon his enemies.

9 Hee hath distributed and given to the poore: his righteousness remaineth for ever: his horn shall be exalted with glory.

10 The wicked shall see it, and be angry: hee shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

neede requirith, and not to bestow all on himself. e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requirith, and as his power is able. f His power and prosperous estate. g The blessings of God upon his children shall cause the wicked to die for envie.

P S A L. CXIII.

An exhortation to prayse the Lord for his providence, in that that contrary to the course of nature hee worketh in his Church.

Prayse ye the Lord.

Prayse, O ye servants of the Lord, prayse the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for ever.

3 The Lords Name is prayd from the rising of the sunne, unto the going downe of the same.

4 The

a The Prophet declareth that he will prayse God both privately and openly, and that from the heart, as he that consecrateth himself wholly and onely unto God. b He sheweth that Gods workes are a sufficient cause wherefore we should prayse him, but chiefly his benefits toward his Church. c God hath given to his people all that was necessarie for them, and will doe still even for his covenants sake, and in this sense the Hebrew word is taken, Prov. 13. 8. and 32. 15. d Or, praye, and food.

d As God promised to take the case of his Church: so in effect doeth he declare himselfe iust and true in the government of the same. e They onely are wise, that feare God, and none have understanding, but they that obey his word. f To wit, his commandments, as verse 7.

a He meaneth that reverent feare, which is in children of God, which causeth them to delight onely in the word of God. b The godly shall have abundance, and a contentment, because their heart is satisfied in God onely. c The faithfull in all their adversities, know that all shall go well with them, for God will be mercifull and iust. d He sheweth what is the fruit of mercy to lend freely, and not for gaine, and so to measure his doings, that he may be able to help where

a By his often repetition he sheweth up our cold dulnes to prayse God, seeing his workes are so wonderful, and that we are created for the same causes.

b If Gods glory shine thorow all the world, and therefore of all ought to be prayed, what great condemnation were it to this people, among whom chiefly it shineth, if they should not earnestly extoll his Name?
c By preferring poore to high honour and giving the barren children, he sheweth that God worketh not only in his Church by ordinary means, but also by miracles.

* Exod. 13. 5.

a That is, from them that were of a strange language.
b The whole people were witnesses of his holy majesty in adopting them, and of his mighty power in delivering them.

c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.
d Ought then his people to be insensible, when they see his power and majesty?

e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

a Because God promised to deliver them, not for their sakes, but for his Name, Isa. 43. 21. therefore they ground their prayer upon this promise.

b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

c No impediments can let his worke, but he useth even the impediments to serve his will.
d Seeing that neither the matter nor the form can commend the idoles, it followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not only have no helpe of them, but lacke sense and reason.
f As much without sense, as blockes and stones.

4 The Lord is high above all nations, and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high.

6 Who abaseth himself to behold things in the heavens and in the earth!

7 He rayseth the needie out of the dust, and lifteth up the poore out of the dung.

8 That he may set him with the princes, even with the princes of his people.

9 Hemaketh the barren woman to dwell with a family, and a joyfull mother of children. Prayse ye the Lord.

PSAL. CXIII.

1 How the Israelites were delivered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put us in remembrance of Gods great mercy toward his Church, who when the course of nature faileth, preserve us miraculously.

When * Israel went out of Egypt, and the house of Jaakob from the barbarous people.

2 Judah was his sanctification, and Israel his dominion.

3 The sea saw it, and fled: Jordan was turned backe.

4 The mountaines leaped like rammes, and the hills as lambes!

5 What ailed thee, O sea, that thou fleddest? O Jordan, why wast thou turned backe?

6 Ye mountaines why leaped ye like rammes, and yee hills as lambes?

7 The earth trembled at the presence of the Lord, at the presence of the God of Jaakob.

8 Which turneth the rocke into waterpooles, and the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, trusting most constantly that God will preserve them in their need, seeing, that he hath adopted and received them into his favour.
2 Promising finally that they will not be unmindfull of so great a benefite, if it would please God to heare their prayer, and deliver them by his omnipotent power.

Not unto us, O Lord, not unto us, but unto thy Name give the glory for thy loving mercie, and for thy truthes sake.

2 Wherefore shall the heathen say, b Where is now their God?

3 But our God is in heaven: hee doth whatsoever he will.

4 Their idoles are silver and gold, even the works of mens hands.

5 They have a mouth, and speake not: they have eyes, and see not.

6 They have eares, and heare not: they have noses and smell not.

7 They have hands, and touch not: they have feete, and walke not: neither make they a sound with their throat.

8 They that make them are like unto them: so are all that trust in them.

9 O Israel, trust thou in the Lord: for hee is their helpe, and their shield.

10 O house of Aaron trust ye in the Lord, for he is their helpe, and their shield.

11 Yet that feare the Lord, trust in the Lord: for he is their helper, and their shield.

12 The Lord hath been mindfull of us, he will blesse, he will blesse the house of Israel, hee will blesse the house of Aaron.

13 Hee will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, even toward you, and toward your children.

15 Ye are blessed of the Lord, which made the heaven and the earth.

16 The heavens, even the heavens are the Lords: but he hath given the earth to the sonnes of men.

17 The dead prayse not the Lord, neither any that goe downe into the place of silence.

18 But wee will prayse the Lord from henceforth and for ever. Prayse ye the Lord.

PSAL. CXVI.

1 David being in great danger of Saul in the desert of Mam, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, and professeth that he will be thankfull for the same.

I Love the Lord, because he hath heard my voyce, and my prayers.

2 For he hath inclined his ear unto me, when I did call upon him in my dayes.

3 When the snares of death compassed me, and the griefes of the grave caught me: When I found trouble and sorow.

4 Then I called upon the Name of the Lord: saying, I beseech thee, O Lord, deliver my soule.

5 The Lord is mercifull and righteous, and our God is full of compassion.

6 The Lord preserveth the simple: I was in misery, and he saved me.

7 Returne unto thy rest, O my soule: for the Lord hath been beneficiall unto thee.

8 Because thou hast delivered my soule from death, mine eyes from teares, and my feet from falling.

9 I shall walke before the Lord in the land of the living.

10 I believed, therefore did I speake: for I was sore troubled.

11 I sayd in my feare, All men are liars.

12 What shall I render unto the Lord for all his benefites toward me?

13 I will take the cup of salvation, and call upon the Name of the Lord.

14 I will pay my vowes unto the Lord, even now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy servant, I am thy servant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of prayse, and will call upon the Name of the Lord.

18 I will pay my vowes unto the Lord, even now in the presence of all his people.

19 In the courts of the Lords house, even in the mids of thee, O Jerusalem, Prayse ye the Lord.

thanks to God, and to take the cuppe and drinke in signe of thanksgiving, perceiving that God hath a care over his, so that he both disposeth their death, and an account. k I will thanke him for his benefites, for that it is just payment, to confesse that we owe all so God.

PSAL.

P S A L. CXVII.

He exhorteth the Gentiles to prayse God, because he hath accomplished of will to them as to the Jewes, the promise of life everlasting by Iesus Christ.

ALI nations, prayse ye the Lord: all yee people, prayse him.
2 For his loving kindnesse is great toward us, and the truth of the Lord endureth for ever. Prayse ye the Lord.

P S A L. CXVIII.

David rejecteth of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which hee blisseth all them that feare the Lord, to be thankfull. And under his person in all this was Christ thyselfe for fourth, who should be of his people rejected.

Prayse a ye the Lord, because he is good: for his mercie endureth for ever.

2 Let Israel now say, That his mercie endureth for ever.

3 Let the house of Aaron now say, That his mercie endureth for ever.

4 Let them that feare the Lord, now say, That his mercie endureth for ever.

5 I called upon the Lord in trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what a man can doe unto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, then to have confidence in man.

9 It is better to trust in the Lord, then to have confidence in princes.

10 All nations have compassed mee: but in the Name of the Lord shall I destroy them.

11 They have compassed mee, yea, they have compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliverance.

15 The voice of joy and deliverance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but live, and declare the workes of the Lord.

18 The Lord had chastened me sore, but hee hath not delivered me to death.

19 Open ye unto me the gates of righteousness, that I may goe into them, and prayse the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will prayse thee: for thou hast heard me, and hast bene my deliverance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day, which the Lord hath made: let us rejoyce and be glad in it.

1. 16. matt. 21. 42. act. 4. 11. roman 9. 33. 1. pet. 2. 6. 7. Though the chief powers refused me to be King, yet God hath preferred me above them

Wherein God hath sheweth chiefly his mercie, by appointing me King, and delivring his Church.

25 O Lord, I pray thee, save now: O Lord, I pray thee now give prosperitie.

26 Blessed be he, that commeth in the Name of the Lord: we have blessed you out of the house of the Lord.

27 The Lord is mightie, and hath given us light: binde the sacrifice with cordes unto the hornes of the altar.

28 Thou art my God, and I will prayse thee, even my God: therefore I will exalt thee.

29 Prayse ye the Lord, because he is good: for his mercie endureth for ever.

P S A L. CXIX.

The Prophet exhorteth the children of God to frame themselves according to his holy words. 123 Also hee sheweth wherein the true service of God standeth, that is, when we serve him according to his word, and not after our own fantasies.

A L E P H.

Blessed are those that are upright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 Oh that my wayes were directed to keepe thy statutes.

6 Then should I not be confounded, when I have respect unto all thy commandements.

7 I will prayse thee with an upright heart, when I shall learne the judgements of thy righteousness.

8 I will keepe thy statutes: forsake mee not for ever.

that his life may be conformable to Gods word. d For true religion standeth in serving God without hypocrisy. e That is, precepts, which containe perfitte righteousness. f He refuseth not to be tryed by temptations, but feareth to faile, if God favour not his iniquitie in time.

B E T H.

9 Wherewith shall a young man redresse his way? in taking heed thereto according to thy word.

10 With my whole heart have I sought thee: let me not wander from thy commandements.

11 I have hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes have I declared all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will desire in thy statutes, and I will not forget thy word.

ample for others to follow Gods word, and leave worldly vanitie.

G I M E L.

17 Be beneficiall unto thy servant, that I may live and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger upon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy judgements alway.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

21 Thou

m The people pray for the prosperitie of Davids kingdom, who was the figure of Christ.

n Which are the Priests, and have the charge thereof, as Num. 6. 23.

o Because he hath restored us from darkenesse to light, we will offer sacrifices and prayse unto him.

a Here they are not called blessed, which thinke themselves wise in their own judgement, nor which imagine to themselves a certaine holiness, but they whose conversation is without hypocrisy.

b For they are ruled by Gods Spirit and embrace no doctrine but his.

c David acknow- ledgeth his imperfection, desiring God to reforme it.

d For true religion standeth in serving God without hypocrisy.

e That is, precepts, which containe perfitte righteousness.

f He refuseth not to be tryed by temptations, but feareth to faile, if God favour not his iniquitie in time.

a Because youth is most given to licentiousnesse, hee chiefly warreth them to frame their lives betime to Gods word.

b If Gods word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein.

c The Prophet doeth not boast of his vertue, but setteth forth an ex-

a He sheweth that we ought not to desire to live but to serve God, and that wee can not serve him aright: except wee open our eyes and minde.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

c The Prophet doeth not boast of his vertue, but setteth forth an ex-

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f He refuseth not to be tryed by temptations, but feareth to faile, if God favour not his iniquitie in time.

c In all ages thou hast plagued all such which maliciously and contemptuously depart from thy truth.
d When the powers of the world gave false sentence against mee, thy word was a guide and counsellor to teach me what to doe, and to comfort mee.

a That is, it is almost brought to the grave, and without thy word I cannot live.
b I have confessed mine offences, and now depend wholly on thee.
c If God did not maintain us by his word, our life would drop away like water.
d Instruct me in thy word, whereby my minde may be purged from sin, and taught to obey thy will.
e By this hea-
thorough that we can neither chuse good, cleave to Gods word, nor runne forward in his way, except hee make

a He sheweth that he cannot follow on unto the end, except God teach him oft times, and leade him forward.
b Not only in outward conversation, but also with inward affection.
c Hereby meaning all other vices, because that covetousnes is the root of all evil.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word.

a He sheweth that Gods mercy and love is first cause of our salvation.
b By trusting in Gods word hee assisteth himselfe to be able to confute the flanders of his adversaries.
c They that simply walke after Gods word, have no lets to intangle them, whereas they that doe contrary, are ever in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their sublimity to be obscured by the vaine pompe of princes.

21 Thou hast destroyed the proud: curfed are they that doe erre from thy commandements.
22 Remove from me shame and contempt: for I have kept thy testimonies.
23 Princes also did sit, and speake against me: but thy servant did meditate in thy statutes.
24 Also thy testimonies are my desire, and my counsellors.

DALETH.

25 My soule cleaveth to the dust: quicken me according to thy word.
26 I have declared my wayes, and thou hast heard me: teach me thy statutes.
27 Make me to understand the way of thy precepts, and I will meditate in thy wondrous works.
28 My soule melteth for heavinesse: rayse mee up according to thy word.
29 Take from me the way of lying, and grant me graciously thy Law.
30 I have chosen the way of truth: and thy judgements have I laid before me.
31 I have cleaved to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou shalt inlarge mine heart.

H. E.

33 Teach me, O Lord, the way of thy statutes, and I will keepe it unto the end.
34 Give me understanding and I will keepe thy Law, yea, I will keepe it with my whole heart.
35 Direct mee in the path of thy commandements: for therein is my desire.
36 Incline mine heart unto thy testimonies: and not to covetousnes.
37 Turne away mine eyes from regarding vanity, and quicken me in thy way.
38 Stablish thy promise to thy servant, because he feareth thee.
39 Take away my rebuke that I feare: for thy judgements are good.
40 Beholde, I desire thy commandements: quicken me in thy righteousness.

V. A. U.

41 And let thy loving kindness come unto mee, O Lord, and thy salvation according to thy promise.
42 So shall I make answer unto my blasphemers: for I trust in thy word.
43 And take not the worde of truth utterly out of my mouth: for I waite for thy judgements.
44 So shall I alway keepe thy Lawe for ever and ever.
45 And I will walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before Kings, and will not be ashamed.
47 And my desire shall be in thy Commandements, which I have loved.
48 Mine handes also will I lift up unto thy Commandements, which I have loved, and I will meditate in thy statutes.

Z. A. I. N.

49 Remember the promise made to thy servant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble, for thy promise hath quickened me.
51 The proud have had me exceedingly in derision: yet have I not declined from thy law.
52 I remembered thy judgements of olde, O Lord, and have bene comforted.
53 Feare is come upon mee for the wicked, that forsake thy Law.
54 Thy statutes have bene my songs in the house of my pilgrimage.
55 I have remembered thy Name, O Lord, in the night, and have kept thy Law.
56 This I had because I kept thy precepts.

glory and indignation against the wicked. In the course of this life and exile. f Even when other sleepe. g That is, all these benefits.

C. H. E. T. H.

57 O Lord, thou art my portion, I have determined to keepe thy words.
58 I made my supplication in thy presence with my whole heart: be mercifull unto mee according to thy promise.
59 I have considered my wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked have robbed me: but I have not forgotten thy Law.
62 At midnight will I rise to give thanks unto thee, because of thy righteous judgements.
63 I am a companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: teach me thy statutes.

T. B. T. H.

65 O Lord, thou hast dealt graciously with thy servant, according unto thy word.
66 Teach me good judgement and knowledge: for I have beleeveth thy commandements.
67 Before I was afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach mee thy statutes.
69 The proud have imagined a lie against me: but I will keep thy precepts with my whole heart.
70 Their heart is fat as grease, but my delight is in thy Law.
71 It is good for me that I have bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better unto mee, then thousands of gold and silver.

and vaine estimation of themselves. d He confesseth that before hee was chastened, he was rebellious, as man by nature is.

J. O. D.

73 Thine hands have made mee and fashioned me: give mee understanding therefore, that I may learne thy commandements.
74 So they that feare thee, seeing mee, shall rejoyce, because I have trusted in thy word.
75 I know, O Lord, that thy judgements are right, and that thou hast afflicted me justly.
76 I pray thee that thy mercie may comfort me, according to thy promise unto thy servant.
77 Let thy tender mercies come unto me, that I may live: for thy Law is my delight.
78 Let the proude be ashamed: for they have

declared, that when he felt not Gods mercies, he was as dead.

dealt

dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee & turne unto me, and they that know thy testimonies.

80 Let mine heart be upright in thy statutes, that I be not ashamed.

C A P H.

81 My soule is fainted for thy saluation: yet I wait for thy word.

82 Mine eyes fayle for thy promise, saying, When wilt thou comfort me?

83 For I am like a bottle in the smoake, yet doe I not forget thy statutes.

84 How many are the dayes of thy servant? When wilt thou execute judgement on them that persecute me?

85 The proud have digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: helpe me.

87 They had almost consumed me upon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy loving kindness: so shall I keep the testimony of thy mouth.

Finding no helpe in earth, he lifteth up his eyes to heaven.

L A M E D.

89 O Lord, thy word endureth for ever in a heaven.

90 Thy trueth is from generation to generation: thou hast layd the foundation of the earth, and it abideth.

91 They continue even to this day by thine ordinances: for all are thy servants.

92 Except thy law had bin my delite, I should now have perished in mine affliction.

93 I will never forget thy precepts: for by them thou hast quickened me.

94 I am b thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will confider thy testimonies.

96 I have seen an end of all perfection: but thy commandment is exceeding large.

He desired to understand his word. d There is nothing so perfect in earth, as Gods word lasteth for ever.

M E M.

97 Oh how love I thy law! it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are ever w me.

99 I have had more understanding then all my teachers: for thy testimonies are my meditation.

100 I understood more then the ancient, because I kept thy precepts.

101 I have restrained my feet from every evill way, that I might keep thy word.

102 I have not declined from thy judgements: for thou diddest teach me.

103 How sweet are thy promises unto my mouth! yea, more then honey unto my mouth.

104 By thy precepts I have gotten understanding: therefore I hate all the wayes of falsehood.

He is comforted with his spirit, we seele his graces sweeter then honey.

N U N.

105 Thy word is a lanterne unto my feet, and a light unto my paths.

106 I have sworne and will performe it, that

So all the faithfull ought to bind themselves to God by a vow and promise, to stirre up their zeale to embrace Gods word.

I will keepe thy righteous judgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the free-offerings of my mouth, and teach me thy judgements.

109 My soule is continually in mine hand: yet doe I not forget thy law.

110 The wicked have laid a snare for me: but I swarved not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the joy of mine heart.

112 I have applyed mine heart to fulfill thy statutes alway, even unto the end.

S A M E C H.

113 I hate vaine inventions: but thy Law doe I love.

114 Thou art my refuge and shield, and I trust in thy word.

115 Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may live, and disappoint me not of mine hope.

117 Stay thou me, and I shalbe safe, and I will delight continually in thy statutes.

118 Thou hast troden down all them that depart from thy statutes: for their deceit is vaine.

119 Thou hast taken away all the wicked of the earth like drosse: therefore I love thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy judgements.

thy people, as drosse doth the metall. f Thy judgements doe obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

A I N.

121 I have executed judgement and justice: leave me not to mine oppressour.

122 Answer for thy servant in that which is good, and let not the proud oppress me.

123 Mine eyes have fayled in waiting for thy saluation, and for thy just promise.

124 Deale with thy servant according to thy mercy, and teach me thy statutes.

125 I am thy servant: grant me therefore understanding, that I may know thy testimonies.

126 It is time for thee, O Lord, to work: for they have destroyed thy Law.

127 Therefore love I thy commandements above gold, yea, above most fine gold.

128 Therefore I esteemed all thy precepts most just, and hate all false wayes.

tion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy. d That is, whatsoever dissenteth from the purity of thy word.

P E.

129 Thy testimonies are wonderfull: therefore doth my soule keep them.

130 The entrance into thy words sheweth light, and giveth understanding to the simple.

131 I opened my mouth, and panted, because I loved thy commandements.

132 Looke upon me and be mercifull unto me, as thou usest to do unto those that love thy Name.

133 Direct my steps in thy word, and let none iniquity have dominion over me.

134 Deliver me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance upon thy servant, and teach me thy statutes.

D d

136 Mine

a That is, my prayers and thanksgiving, which sacrifice Hoses calleth the calves of the lips, Chap. 14. vers. 3. d That is, I am in continual danger of my life. e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoever will embrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others. b And hinder me not to keepe the Law of the Lord. c He denreth Gods continual assistance, least he should faile in this race, which he had begun. d The craftie practices of them that contemne thy Law, shall be brought to nought. e Which instructed not only teach me

a Put thy self betweene mine enemies and me, as if thou wert my pledge. b He boasteth not that he is Gods servant, but hereby praiseth God in mind that as he made him his by his grace, so he would conclude his favour toward him. c The Prophet sheweth that when the wicked have brought all things to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.

a Containing his and secret mysteries, so that I am moved with admiration and reverence. b The simple ideots that submit themselves to God, have their eyes opened and their minds illuminated, so soon as they begin to read Gods word. c My zeale toward thy word was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word condemned.

a We cannot confesse God to be righteous, except we live uprightly and truly, as he hath commanded. * Psal. 69. 4.

John 2. 17. b Gold hath need to be tried, but thy word is perfection it self.

c This is the true triall, to prayse God in adversity. d So that the life of man without the knowledge of God, is death.

a He sheweth that all his affections and whole heart were bent to Godward for to have help in his dangers. b He was more earnest in the study of Gods word, than they that kept the watch were in their charge. n Or, custome. c He sheweth the nature of the wicked, to be to persecute against their conscience. d His faith is grounded upon Gods word, that he would ever be at hand when his children be oppressed.

a For without Gods promise there is no hope of deliverance. b According to thy promise made in the law, which because the wicked lack, they can have no hope of salvation. c My zeale consumed me when I saw their malice and contempt of thy glory. d It is a sure signe of our adoption, when we love the Law of God. e Since thou first promisedst, even to the end all thy sayings are true.

a The threatnings and persecutions of princes could not cause me to shrink to confesse thee, whom I more feare then men. b That is, often and sundry times. c For their conscience assureth them, that they please thee, whereas they that love not thee, have the

136 Mine eyes gush out with rivers of water, because they keep not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and just are thy judgements.

138 Thou hast commanded a justice by thy testimonies and truth especially.

139 * My zeale hath even consumed mee: because mine enemies have forgotten thy words.

140 Thy word is proved b most pure, and thy servant loveth it.

141 I am c small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy Law is truth.

143 Trouble and anguish are come upon me: yet are thy commandments my delight.

144 The righteousness of thy testimonies is everlasting: grant me understanding, and I shall a live.

K O P H.

145 I have a cried with my whole heart: heare me, O Lord, and I will keep thy statutes.

146 I called upon thee: save me, and I will keep thy testimonies.

147 I prevented the morninglight, and cried: for I waited on thy word.

148 Mine eyes b prevent the night-watches, to meditate in thy word.

149 Heare my voyce according to thy loving kindness: O Lord, quicken me according to thy i judgement.

150 They draw neere that follow after c malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I have known long since d by thy testimonies, that thou hast established them for ever.

R E S H.

153 Behold mine affliction, and deliver me: for I have not forgotten thy Law.

154 Pleade my cause, and deliver me: quicken me according unto thy a word.

155 Salvation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy b judgements.

157 My persecutors and mine oppressours are many: yet doe I not swarve from thy testimonies.

158 I saw the transgressors and was c grieved, because they kept not thy word.

159 Consider, O Lord, how I d love thy precepts: quicken me according to thy loving kindness.

160 The e beginning of thy word is truth, and all the judgements of thy righteousness endure for ever.

S C H I N.

161 Princes have a persecuted mee without cause: but mine heart stood in awe of thy words.

162 I rejoyce at thy word, as one that findeth a great spoyle.

163 I hate falsehood and abhorre it, but thy Law do I love.

164 b Seven times a day do I prayse thee, because of thy righteous judgements.

165 They that c love thy law, shall have great

that they please thee, whereas they that love not thee, have the

prosperity, and they shall have none hurt.

166 Lord, I have d trusted in thy salvation, and have done thy commandments.

167 My soule hath kept thy testimonies: for I love them exceedingly.

168 I have kept thy precepts and thy testimonies: e for all my wayes are before thee.

T A U.

169 Let my complaint come before thee, O Lord, and give me understanding a according unto thy word.

170 Let my supplication come before thee, and deliver me according to thy promise.

171 My lips shall b speak prayse, when thou hast c taught me thy statutes.

172 My tongue shall increase of thy word: for all thy commandments are righteous.

173 Let thine hand help me: for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord, and thy Law is my delight.

175 Let my soule live, and it shall prayse thee, and thy d judgements shall helpe me.

176 I have e gone astray like a lost sheep: seek thy servant, for I doe not forget thy commandments.

P S A L. CXX.

1 The prayer of David being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels. 7 Who were given to all kinds of wickedness and contention.

A Song of a degree.

I Called unto the Lord in my b trouble, and hee heard me.

2 Deliver my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy c deceitfull tongue bring unto thee? or what doeth it availe thee?

4 It is as the d sharp arrowes of a mightie man, and as the coales of Juniper.

5 Woe is to me that I remaine in c Meshech, and dwell in the tents of f Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke e peace, and when I speak thereof, they are bent to warre.

thing so sharpe to pierce, nor so hot to set on fire, as a sanders tongue. 7 That were the people of Arabia, which came of Japhet, Gen. 10. 2. f That is, Ishmaelites. g He declareth what he meaneth by Meshech, and Kedar, wit, the Israelites which had degenerate from their godly father, and lived attended against the faithfull.

P S A L. CXXI.

1 This Psalme teacheth that the faithfull ought only to look for help at God. 7 who only doth maintain, preserve and prosper his Church.

A Song of degrees.

I will lift up mine eyes t unto the mountains, from whence my helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the a heaven and the earth.

3 He will not suffer thy foot to slip: for he that keepeth thee, will not b slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not smite thee by day, nor the moone by night,

eth over his Church in general: but also over every member thereof. best nor cold, nor any incommodity shall be able to destroy Gods Church, at a time they may molest it.

7 The Lord shall preserve thee from all evil: he shall keep thy soule.

8 The Lord shall preserve thy ^a going out, and thy coming in from henceforth and for ever.

P S A L. CXXII.

1 David rejoiceth in the name of the faithfull, that God hath accomplished his promise and placed his ^a Arke in Zion. For the which he giveth thanks. 2 And prayeth for the prosperitie of the Church.

^a A song of degrees, or Psalme of David.

1 Rejoyced when they said to me, We will go into the house of the Lord.

2 Our ^b feete shall stand in thy gates, O Jerusalem.

3 Jerusalem is builded as a citie, that is compact together in it self:

4 Whereunto ^d the Tribes, even the Tribes of the Lord go up according to the testimonie to Israel, to prayse the Name of the Lord.

5 For there are thrones set for judgement, even the thrones of the house of ^e David.

6 Pray for the peace of Jerusalem: let them prosper that love thee.

7 Peace be within thy ^f walles, and prosperitie within thy palaces.

8 For my ^g brethren and neighbours sakes, I will with thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

^f The favour of

^g Not only for mine own sake,

but for all the faithfull.

P S A L. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or under Antiochus, by the wicked worldlings and contempters of God.

^a A song of degrees.

1 Lift up mine eyes to thee, that dwellest in the heavens.

2 Behold, as the eyes of ^a servants looke unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse: so our eyes waite upon the Lord our God, untill he have mercie upon us.

3 Have mercie upon us, O Lord, have mercie upon us: for wee have ^b suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulness of the proud.

P S A L. CXXIV.

1 The people of God, escaping a great perill, doe acknowledge themselves to be delivered, not by their own force, but by the power of God. 2 They declare the greatness of the perill. 3 And praise the Name of God.

^a A song of degrees, or Psalme of David.

1 If the Lord hath not bene ^a on our side, (may Israel now say)

2 If the Lord had not been on our side, when men rose up against us,

3 They had then swallowed us up ^b quicke, when their wrath was kindled against us.

4 Then the ^c waters had drowned us, and the streame had gone over our soule:

5 Then had the swelling waters gone over our soule.

6 Prayed be the Lord, which hath not given us as a pray unto their teeth.

7 Our soule is escaped, even as a bird out of

the ^d snares of the foulers: the snare is broken, and we are delivered.

8 Our help is in the Name of the Lord, which hath made heaven and earth.

P S A L. CXXV.

1 How ^d striketh the assurance of the faithfull in their afflictions. 2 And desireth their wealth. 3 And the destruction of the wicked.

^a A song of degrees.

1 They that trust in the Lord, shall be as mount Zion, which cannot ^a be remooved, but remaineth for ever.

2 As the mountains are about Jerusalem: so is the Lord about his people from henceforth and for ever.

3 For the ^b rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand unto wickednesse.

4 Do well, O Lord, unto those that be good and true in their hearts.

5 But these that turn aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shall be upon Israel.

To purge his Church from hypocrites, and such as have no zeale of the truth.

P S A L. CXXVI.

1 This Psalme was made after the return of the people from Babylon, and sheweth that the means of their deliverance was wonderfull after the severall yeares of captivitie fore-spoken by Ieremie, Chap. 25. 12. and 29. 10.

^a A song of degrees, or Psalme of David.

1 When the Lord brought againe the captivirie of Zion, wee were like them that ^a dreame.

2 Then was our mouth ^b filled with laughter, and our tongue with joy: then said they among the ^c heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us, whereof we rejoyce.

4 O Lord, bring again our captivirie, as the ^d rivers in the South.

5 They that sowe in teares, shall reape in joy.

6 They went weeping, and carried ^e precious feede: but they shall return with joy, and bring their sheaves.

impossible to God to deliver his people, then to cause the rivers to runne in the wilderness and barren places.

^e That is, feede, which was scarce and deare: meaning, that they which trusted in Gods promise to return, had their desire.

P S A L. CXXVII.

1 He sheweth that the wholestate of the world, both domesticall and politick, standeth by Gods mere providence and blessing.

2 And that to have children well nurtured, is an especiall grace and gift of God.

^a A song of degrees, or Psalme of Salomon.

1 Except the Lord ^a build the house, they labour in vain that build it: except the Lord keep thy ^b citie, the keeper watcheth in vain.

2 It is in vain for ^c you to rise early, and to lie down late, and eat the bread ^d of sorrow: but hee will surely give ^e rest to his beloved.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong man; so are the ^f children of youth.

5 Blessed is the man that hath his quiver full of them: for they ^g shall not be ashamed, when they speake with their enemies in the gate.

^c Not exempting them from labour, but making their labour comfortable, and as it were a rest.

^d That is, endued with strength and vertues from God: for these are signes of Gods blessings, and not the number.

^e Such children shall be able to stop their adversaries mouths, when their godly life is maliciously accused before Judges.

D d 2

P S A L.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

a Though the world be subject to mutations, yet the people of God shall stand sure, and be defended by Gods providence.

b Though God suffer his to be under the crosse, least they should embrace wickednesse, yet this crosse shall not so rest upon them, that it should drive them from hope.

c He desireth God

a Their deliverance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

b He sheweth how the godly ought to rejoyce when God gathereth his Church or delivereth it.

c If the infidels confesse Gods wonderfull work, the faithfull can never shew themselves sufficiently thankfull.

d It is no more impossible to God to deliver his people, then to cause the rivers to runne in the wilderness and barren places.

e That is, feede, which was scarce and deare: meaning, that they which trusted in Gods promise to return, had their desire.

a That is, governe and dispose all things pertaining to the familie.

b The publike care of the common-wealth.

c Which watch and ward, and are also magistrats, and rulers of the city.

d Either that which is gotten by hard labour, or eaten with grief of minde.

e Not exempting them from labour, but making their labour comfortable, and as it were a rest.

f That is, endued with strength and vertues from God: for these are signes of Gods blessings, and not the number.

g Such children shall be able to stop their adversaries mouths, when their godly life is maliciously accused before Judges.

2 It is like to the precious oylment upon the head, that runneth down upon the beard, even unto Aarons beard, which went down on the border of his garments.

3 And as the dew of Hermon which falleth upon the mountaines of Zion: for there the Lord appointed the blessing and life for ever.

PSAL. CXXXIV.

1 He instructeth the Levites watching in the Temple, to praise the Lord.

A Song of degrees.

Behold, praise ye the Lord, all ye servants of the Lord, yee that by night stand in the house of the Lord.

2 Lift up your hands to the Sanctuary, and praise the Lord.

3 The Lord that hath made heaven and earth, bleesse thee out of Zion.

4 The Lord hath all power, bleesse thee with his Fatherly love declared in Zion. He hath needed to praise the Lord, and bleesse the people.

PSAL. CXXXV.

1 He instructeth all the faithful, of what estate soever they be, to praise God for his marvellous works. 2 And specially for his graces toward his people, wherein he hath declared his Majesty. 3 To the confusion of all idolaters and their idols.

Praise ye the Lord.

Praise the Name of the Lord; yee servants of the Lord, praise him.

2 Yee that stand in the House of the Lord, and in the courts of the house of our God.

3 Praise ye the Lord: for the Lord is good: sing praises unto his Name: for it is a comely thing.

4 For the Lord hath chosen Jaakob to himself, and Israel for his chief treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever pleaseth the Lord, that did he in heaven and in earth, in the sea, & in all the depths.

7 He bringeth up the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.

8 He smote the first-born of Egypt both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 He smote many nations, and slew mighty Kings:

11 Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan;

12 And he gave their land for an inheritance, even an inheritance unto Israel his people.

13 Thy Name, O Lord, endureth for ever: O Lord, thy remembrance is from generation to generation.

14 For the Lord will judge his people, and be pacified toward his servants.

15 The idols of the heathen are silver and gold, even the work of mens hands.

16 They have a mouth, and speake not: they have eyes and see not.

17 They have eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like unto them: so are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, yee house of Aaron.

20 Praise the Lord, yee house of Levi; yee that

fear the Lord, praise the Lord.

21 Prayed be the Lord out of Zion, which dwelleth in Jerusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to give thanks unto God for the creation and governance of all things, which standeth in confirming that he giveth us all of his mere liberallitie.

Praise ye the Lord, because he is good: for his mercy endureth for ever.

2 Praise ye the God of gods: for his mercy endureth for ever:

3 Praise ye the Lord of lords: for his mercie endureth for ever:

4 Which onely doeth great wonders: for his mercie endureth for ever.

5 Which by his wisdom made the heavens: for his mercie endureth for ever:

6 Which hath stretched out the earth upon the waters: for his mercie endureth for ever.

7 Which made great lights: for his mercie endureth for ever:

8 As the Sunne to rule the day: for his mercie endureth for ever.

9 The Moone and the starres to govern the night: for his mercie endureth for ever:

10 Which smote Egypt with their first-born: (for his mercie endureth for ever.)

11 And brought out Israel from among them: for his mercie endureth for ever.

12 With a mighty hand and stretched out arme: for his mercie endureth for ever.

13 Which divideth the Sea into two parts: for his mercie endureth for ever:

14 And made Israel to passe through the mids of it: for his mercie endureth for ever:

15 And overthrew Pharaoh and his host in the red Sea: for his mercie endureth for ever:

16 Which led his people thorow the wilderness: for his mercie endureth for ever.

17 Which smote great Kings: for his mercie endureth for ever:

18 And slew mighty kings: for his mercie endureth for ever:

19 As Sihon king of the Amorites: for his mercie endureth for ever:

20 And Og the king of Bashan: for his mercie endureth for ever:

21 And gave their land for an heritage: for his mercie endureth for ever:

22 Even an heritage unto Israel his servant: for his mercie endureth for ever:

23 Which remembereth us in our base estate: for his mercie endureth for ever:

24 And hath rescued us from our oppressours: for his mercie endureth for ever:

25 Which giveth food to all flesh: for his mercie endureth for ever:

26 Praise ye the God of heaven: for his mercie endureth for ever.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true Religion decay, lived in great anguish and sorrow of heart: the which grief the Chaldeans did so little piete. 3 That they rather increased the same dayly with tauntes, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them. 8 And mocked by the Spirits of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

By the rivers of Babel we sate, and there wee wept, when we remembered Zion.

2 We hanged our harpes upon the willowes

a By this repetition on he sheweth that the least of Gods benefits binde us to thanksgiving: but chiefly his mercy, which is principally declared towards his Church.

b This was a common kinde of thanksgiving, which the whole people used, when they had received any benefit of God, as a Chron. 7, 6. and 10, 21. meaning, that God was not onely mercifull to their fathers, but also continued the same to their posterity.

c Gods mercifull providence toward man appeareth in all his creatures, but chiefly in that that he delivered his Church from the thraldome of their enemies.

d In doings such a work as was never done before, nor that any other could doe.

e Wherefore the space of fouerty yeares he shewed insatiable and most strange wonders.

f Declaring thereby that no power nor authority was so deare unto him, as the love of his Church.

g In our greatest affliction and slavery, when we looked for nothing lesse then to have had any succour.

h Seeing that God provideth even for the beasts, much more hath he care over his.

i Seeing that all ages have had most plaine testimonies of Gods benefits.

a That is, we abode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne us from the true service of our God.

b To wit, of that country.
c The Babylonians spake thus in mocking us, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorrow of the Church is most grievous unto them, and is such as they cannot but remember and lament.
e The decay of Gods religion in their country

was so grievous, that no joy could make them glad, except it were reffored.
f According as Ezekiel 23. 13. and Jeremiah 49. 7. verse prophesied: and Obadiah, verse 10. sheweth that the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolke.
g When thou didst visit Jerusalem.
h He alludeth to Isaiahs prophetic, Chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition mooved to fight against Babylon: but God used them as his rods to punish his enemies.

P S A L. CXXXVIII.

1 David with great & huge praise the goodness of God toward him, the which is so great. 2 That it is known to foreign princes, who shall praise the Lord together with him.
3 And he is assured to have the like comfort of God in the time following, as he had heretofore.

g A Psalme of David.

I Will praye thee with my whole heart, even before the gods will I praye thee.

2 I will worship toward thine holy Temple and praye thy Name, because of thy loving kindness and for thy truth: for thou hast magnified thy Name above all things by thy word.

3 When I called, then thou heardest me, and hast increased strength in my soule.

4 All the kings of the earth shall praye thee, O Lord: for they have heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high, yet he beholderth the lowly, but the proud he knoweth I asare off.

7 Though I walke in the mides of trouble, yet wilt thou revive me: thou wilt stretch forth thine hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will performe his worke toward mee: O Lord, thy mercy endureth for ever: forsake not the works of thine hands.

f Though mine enemies rage never so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

P S A L. CXXXIX.

1 David cleanseth his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmed by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.

g To him that excelleth. A Psalme of David.

O Lord, thou hast tried me, and known me, 2 Thou knowest my a fitting and my riling: thou understandest my thoughts asare off.

3 Thou b compassedst my pathes, and my lying down, and art accustomed to all my wayes.

4 For there is not a word in my c tongue, but loe, thou knowest it wholly, O Lord.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seeme to be asare off.
b So that they are evidently known to thee.
c Thou knowest my meaning before I speake.

5 Thou holdest me strait behind and before, and layest thine d hand upon me.

6 Thy knowledge is too wonderfull for mee: it is so high that I cannot attaine unto it.

7 Whither shall I goe from thy e Spirit? or whither shall I flee from thy presence?

8 If I ascend into heaven, thou art there: if I lie down in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand f lead me, and thy right hand hold me.

11 If I say, Yet the darknesse shall hide me, even the night shall be g light about me.

12 Yea, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

13 For thou hast h possessed my reines: thou hast covered me in my mothers wombe.

14 I will praye thee, for I am i fearefully and wonderously made: marvellous are thy works, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret place, and fashioned k beneath in the earth.

16 Thine eyes did see me, when I was without forme: l for in thy book were all things written, which in continuance were fashioned, when there was none of them before.

17 How m deare therefore are thy thoughts unto me, O God! how great is the sum of them?

18 If I should count them, they are more then the sand: when I awake, a I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, to whom I say, Depart ye from me:

20 Which speak wickedly of thee, and being thine enemies are lifted up in vaine.

21 Do not I o hate them, O Lord, that hate thee: and doe not I earnestly contend with those that rise up against thee?

22 I hate them with an unfained hatred, as they were mine utter enemies.

23 Try mee, O God, and know mine heart: proove me and know my thoughts.

24 And consider if there be any p way of wickednes in me, and leade me in thy q way for ever.

serve God sincerely. p Or any hainous way or rebellious meaning, whereby we were subject to sinne, yet was he not given to wickedness, and to please God by rebellion. q That is, continue thy favour towards me to the end.

P S A L. CXL.

1 David complaineth of the cruelty, falsehood and injuries of his enemies. 2 Against the which hee prayeth unto the Lord, and assureth himself of his helps and succour.

12 Wherefore hee provoketh the just to praise the Lord, and to assure themselves of his truth.

g To him that excelleth. A Psalme of David.

Deliver mee, O Lord, from the evill man: preserve me from the a cruell man:

2 Which imagine evill things in their b heart, and make warre continually.

3 They have sharpened their tongues like a serpent: c adders poison is under their lips. Selah.

4 Keep a me, O Lord, from the hands of the wicked; preserve me from the cruell man, which purposeth to cause my steps to slide.

5 The proud have layd a snare for mee, and spread a net with cordes in my path-way, and set grennes for me. Selah.

6 Therefore I said unto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

d Then hee prayeth that hee may be delivered from the hands of his enemies, and that hee may be preserved from the cruell man, which purposeth to cause his steps to slide.
e That is, by the false accusations and lies they kindle the hatred of the wicked against me.
f He sheweth what was the wicked one, who was the power and false shame.
g He declareth that hee was the cause of the wicked one, who was the power and false shame.
h That is, by the false accusations and lies they kindle the hatred of the wicked against me.
i He sheweth what was the wicked one, who was the power and false shame.
j He declareth that hee was the cause of the wicked one, who was the power and false shame.

7 O Lord God the strength of my salvation, thou hast covered my head in the day of battell.

8 Let not the wicked have his desire, O Lord, performe not his wicked thought, lest they be proud. Selah.

9 As for the chief of them that compasse mee about, let the mischief of their owne lips come upon them.

10 Let coales fall upon them: let him cast them into the fire, and into the deepe pits that they rise not.

11 For the backbiter shall not be established upon the earth, evill shall hunt the cruell man to destruction.

12 I know that the Lord will avenge the afflicted, and judge the poore.

13 Surely the righteous shall prayse thy Name, and the just shall dwell in thy presence.

David being grievously persecuted under Saul, only fleeth unto God to have succour.

That is, shall be by the fatherly providence and care.

PSAL. CXLI.

David being grievously persecuted under Saul, only fleeth unto God to have succour.

A Psalme of David.

O Lord, I call upon thee: haste thee unto me: heare my voyce, when I cry unto thee.

2 Let my prayer be directed in thy fight as incense, and the lifting up of mine handes as an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.

4 Incline not mine heart to evill, that I should commit wicked works with them that worke iniquitie: and let me not ear of their delicacies.

5 Let the righteous smite me: for that is a benefit: and let him reprove me, and it shall be a precious oyle that shall not breake mine head: for with in a while I shall even pray in their miseries.

6 When their judges shall be cast down in stonie places, they shall heare my wordes, for they are sweet.

7 Our bones lie scattered at the graves mouth, as he that hewed wood or diggeth in the earth.

8 But mine eyes looke unto thee, O Lord God: in thee is my trust: leave not my soule destitute.

9 Keepe me from the snare, which they have layd for me, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into his nets & together, whiles I escape.

The people which followeth their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished. David was miraculously delivered out of many deaths, as 2 Cor. 1 Into Gods nets, whereby he catcheth the wicked in their owne malice.

PSAL. CXLII.

The Prophet neither awaked with fears, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet mind directed his earnest prayer to God, who did preserve him.

A Psalme of David to give instruction, and a prayer when he was in the cave.

I Cryed unto the Lord with my voyce: with my voyce I prayed unto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

David was in despair and mourne against God, or els seeks to others then to have succour in their miseries.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked upon my right hand, and behold, but there was none that would know me: all refuge failed me, and none cared for my soule.

5 Then cried I unto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the living.

6 Hearken unto my cry, for I am brought very low: deliver me from my persecuters, for they are too strong for me.

7 Bring my soule out of prison, that I may prayse thy Name: then shall the righteous come about me, when thou art beneficall unto me.

Either to rejoyce at my wonderfull deliverance, or to set a crowne upon mine head.

PSAL. CXLIII.

An earnest prayer for remission of finnes, acknowledging that the enemies did but cruelly persecute him by Gods just judgement. He desireth to be restored to grace. To be governeth by his holy Spirit, that he may spend the remnant of his life in the true feare and service of God.

A Psalme of David.

Hear my prayer, O Lord, and hearken unto my supplication: answer me in thy truth, and in thy righteousness.

2 (And enter not into judgement with thy servant: for in thy fight shall none that liveth, be justified)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid me in the darkenesse, as they that have been dead a long agoe:

4 And my spirit was in perplexitie in me, and mine heart within me was amazed.

5 Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch forth mine hands unto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Hear me speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like unto them that goe downe into the pit.

8 Let mee heare thy loving kindnesse in the morning, for in thee is my trust: shew me the way, that I should walke in, for I lift up my soule unto thee.

9 Deliver me, O Lord, from mine enemies: for I hid mee with thee.

10 Teach me to doe thy will, for thou art my God: let thy good Spirit leade mee unto the land of righteousness.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercy slay mine enemies, and destroy all them that oppress my soule: for I am thy servant.

fourth of these great cares and troubles. I hid my self under the shadow of thy wings, that I might be defended by thy power.

He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth us by his word, giveth understanding by his Spirit, and frameth our hearts by his grace to obey him.

That is, justly and aright: for so soone as we decline from Gods will, we fall into error.

Which shall be a signe of thy Fatherly kindnesse toward me.

Relinquishing my self wholly unto thee, and trusting in thy protection.

PSAL. CXLIV.

He prayeth the Lord with great affection and humilitie for his kingdom restored, and for his victorie obtained.

Demanding helpe, and the destruction of the wicked.

Promising to acknowledge the same with songs of praises: And declaring wherein the felicity of any people consisteth.

Hebr. was folden or wrapped in me: meaning, as a thing that could have no issue.

Or, sought for my soule.

Though all meanes failed him, yet he knew that God would never forsake him.

For he was on all sides beset with his enemies, as though he had bene in a most strait prison.

crowne upon mine head.

That is, as thou hast promised to be faithful in thy promise to all that trust in thee.

That is, according to thy free goodnesse, whereby thou defendest thine.

He knew that his afflictions were Gods messengers to call him to repentance for his finnes, though toward his enemies he was innocent, and that in Gods fight all men are sinners.

He acknowledged that God is the only and true physician to heale him: and that he is able to raise him to life, though he were dead long agoe, and turned to ashes.

So that onely by faith and by the grace of Gods Spirit he was uphelden.

To wit, thy great benefits of olde, and the manifold examples of thy favour towards thine.

That is, speedily and in due season.

Let thine holy Spirit counsell me how to come

a Who of a poore shepheard hath made me a valiant warriour and mighty conquerour.

b Ebr. my deliverer unto me: for the Prophet cannot satisfie himselfe with any words, b He confesseth that neither by his owne authoritie, power or policie his kingdome was quiet, but by the secret grace of God.

c To give unto God just prayse, is to confesse our selves to be unworthy of so excellent beneficia, and that he bestoweth them upon us of his free mercie.

d He desireth God to continue his graces, and to send helpe for the present necessitie. e By these manner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.

f That is, deliver me from the tumults of them that should be my people, but are corrupt in their judgement and enterprises, as though they were strangers.

g For though they shake hands, yet they keepe no promise, as thy great benefits deserve.

h That is, a rare and excellent song, as thy great benefits deserve. i Though wicked kings be called Gods servants, as Cyrus, Isa. 45. 1. forasmuch as he useth them to execute his judgements: yet David because of Gods promise, and they that rule godly, are properly so called, because they serve not their owne affections, but set forth Gods glory. k He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not only the great commodities, but even the least alio to Gods favour. n And if God give not to all his children all these blessings, yet he recompenseth them with better thinge.

a He sheweth what sacrifices are pleasant and acceptable unto God: even praise and thanksgiving, and seeing that God still continueth his benefits towards us, wee ought never to be wearie in praying him for the same. b Hereby he declareth that all power is subject unto God, and that no worldly promotion ought to observe Gods glory. c Forasmuch as the end of mans creation, and of his preservation in this life is to prayse God, therefore he requirith that not onely we our selves doe this, but cause all others to doe the same.

A Psalme of David.

Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortress, my towre and, my deliverer, my shield and in him I trust, which subdueth my people under me.

3 Lord, what is man that thou regardest him! or the sonne of man that thou thinkest upon him!

4 Man is like to vanitie; his dayes are like a shadow that vanieth.

5 Bowe thine heavens, O Lord, and come down, touch the mountaines, & they shall smoke.

6 Cast forth the lightning and scatter them; shoot out thine arrowes and confume them.

7 Send thine hand from above; deliver mee, and take me out of the great waters, and from the hand of strangers.

8 Whose mouth talketh vanitie, and their right hand is a right hand of falshood.

9 I will sing a new song unto thee, O God: and sing unto thee upon a viole, and an instrument of ten strings.

10 It is he that giveth deliverance unto kings, and rescueth David his servant from the hurtfull sword,

11 Rescue me, and deliver mee from the hand of strangers, whose mouth talketh vanitie, and their right hand, is a right hand of falshood:

12 That our sons may be as the plants growing up in their youth, and our daughters as the corner stones, graven after the similitude of a palace:

13 That our corners may be full and abounding with divers sorts, and that our sheepe may bring forth thousands and ten thousand in our streets.

14 That our oxen may be strong to labour; that there be none invasion, nor going out, nor no crying in our streets.

15 Blessed are the people that be so, yea blessed are the people whose God is the Lord.

PSAL. CXLV.

This Psalme was composed when the kingdome of David flourished.

1 Wherein he describeth the wonderfull providence of God, as well in governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his justice and mercie. 18 Especially for his loving kindness toward those that call upon him, that rescue him, and love him. 21 For the which he promisseth to prayse him for ever.

A Psalme of David's prayse.

O My God and King, I will extoll thee, and will blesse thy Name for ever and ever.

2 I will blesse thee dayly, and prayse thy Name for ever and ever.

3 Great is the Lord, and most worthy to be praysed, and his greatnesse is ingomprehensible.

4 Generation shall prayse thy works unto generation.

5 Hereby he declareth that all power is subject unto God, and that no worldly promotion ought to observe Gods glory.

c Forasmuch as the end of mans creation, and of his preservation in this life is to prayse God, therefore he requirith that not onely we our selves doe this, but cause all others to doe the same.

neration, and declare thy power.

5 I will meditate of the beautie of thy glorious majestie, and thy wonderfull workes.

6 And they shall speake of the power of thy dreadfull acts, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious, and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are over all his works.

10 All thy works prayse thee, O Lord, and thy Saints blesse thee.

11 They shew the glory of thy kingdome, and speake of thy power.

12 To cause his power to be known to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an everlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord upholdeth all that fall, and lifeth up all that are ready to fall.

15 The eyes of all waite upon thee, and thou givest them their meate in due season.

16 Thou openest thine hand, and filled all things living of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is neere unto all that call upon him, to all that call upon him in truth.

19 He will fulfill the desire of them that feare him, he will also heare their cry, and will save them.

20 The Lord preserveth all them that love him, but he will destroy the wicked.

21 My mouth shall speake the prayse of the Lord, and all flesh shall blesse his holy Name for ever and ever.

be governed by him. i To wit, as well of man, as beast. God, not onely because he is beneficiall to all his creatures, but also in that he punisheth the wicked, and mercifully examineth his by the crosse, giving them grace and delivering them. j Which onely appertaineth to the faithful: and this is contrary to infidelitie, doubting, impaciencie and murmuring, will aske or with for nothing, but according to his will. 1 John 3. 24. n That is, all men shall be bound to prayse him.

PSAL. CXLVI.

1 David declareth his great zeale that hee hath to prayse God. 3 And teacheth, not to trust in man, but only in God Almighty. 7 Whom delivereth the afflicted. 9 Delivereth the strangers, comforteth the fatherlesse, and the widower. 10 And directeth for ever.

Prayse ye the Lord.

Prayse thou the Lord, O my soule.

2 I will prayse the Lord during my life: as long as I have any being, I will sing unto my God.

3 Put not your trust in Princes, nor in the sonne of man, for there is no helpe in him.

4 His breath departeth, and hee returneth to his earth; then his thoughts perish.

5 Blessed is he that hath the God of Jaakob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is; which keepeth his fidelitie for ever.

7 Which executeth justice for the appressed, which giveth bread to the hungrie; the Lord looseth the prisoners.

8 The Lord giveth sight to the blind: the

d He encourageth the godly to trust onely in the Lord both for that his power is to deliver them from all danger, and for his promise sake, his will is such as to keep it. e Whose faith and patience for a while he tryeth, but at length he punisheth his adversaries, that he may be known to be judge of the world.

Lord raiseth up the crooked: the Lord floveth the righteous.

9 The Lord keepeth the ^s strangers: he relieverth the fatherlesse and widow: but hee overthroweth the way of the wicked.

10 The Lord shall ^a reigne for ever: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

^h He assureth the Church that God reigneth for ever for the preservation of the same.

PSAL. CXLVII.

¹ The Prophet prayeth the bounty, wisdom, power, justice, and providence of God upon all his creatures. ² But specially upon his Church, which he gathereth together after their dispersion. ³ Declaring his word and judgement to unto them, as he hath done to many other people.

Prayse ye the Lord, for it is good to sing unto our God: for it is a pleasant thing, and prayse is comely.

2 The Lord doth build up ^b Jerusalem, and gather together the dispersed of Israel.

3 He healerth those that are ^c broken in heart, and bindeth up their fores.

4 Hee ^d counteth the number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieverth the meeke, and abaseth the wicked to the ^e ground.

7 Sing unto the Lord with prayse: sing upon the harpe unto our God.

8 Which ^f covereth the heaven with clouds, and preparerth raine for the earth, and maketh the grasse to grow upon the mountaines:

9 Which giveth to beasts their foode, and to the yong ravens that ^g cry.

10 He hath no pleasure in the ^h strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that feare him, and attend upon his mercy.

12 Prayse the Lord, O Jerusalem: praysethy God, O Zion.

13 For he hath made the barres of thy gates strong, and hath bleiseth thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the ⁱ floure of wheate.

15 He fendeth forth his ^k commandement upon earth, and his word runneth very ^l swiftly.

16 He giveth snow like wooll, and scattereth the hoare-frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 He fendeth his word and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his ^m word unto Jaakob, his statutes and his judgements unto Israel.

20 He hath not dealt so with every nation, neither have they ⁿ known his judgements. Prayse ye the Lord.

^h Though to use lawfull means is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour. ⁱ He doth not only furnish his Church with all things necessary, but preserveth also the same, and resisteth against all outward force. ^k His secret working in all creatures is a commandement to keepe them in order, and to give them strength and force.

^l For immediately and without resisting all things obey him. ^m As before he called Gods secret working in all his creatures his word: so he meaneth hereby his word the doctrine of life everlasting, which he hath left to his Church as a precious treasure.

ⁿ The cause of this difference is Gods free mercie, which he hath elected his in his Sonne Christ Jesus to salvation: and his just judgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

¹ He provoketh all creatures to prayse the Lord in heaven and earth, and all places. ² Specially his Church: for the power that hee hath given to the same, after that he had chosen them and joynted them unto him.

^g Prayse ye the Lord.

Prayse ye the Lord from the heavens: prayse ye him in the hie places.

2 Prayse ye him, all ye ^a his Angels: prayse him, all his armie.

3 Prayse ye him, ^b sunne and moone: prayse ye him all bright starres.

4 Prayse yee him ^c heavens of heavens, and waters, that be above the heavens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And hee hath established them for ever and ever: he hath made an ordinance, which shall not passe.

7 Prayseye the Lord from the earth, ye ^d dragons and all depths:

8 ^e Fire and haile, snow and vapours, stormy winde, which execute his word.

9 Mountaines and all hills, fruitfull trees, and all cedars:

10 Beasts and all cattell, creeping things and feathered fowles.

11 ^g Kings of the earth and all people, princes and all judges of the world;

12 Yong men and maidens, also old men and children;

13 Let them prayse the Name of the Lord, for his Name onely is to be exalted, and his prayse above the earth and the heavens.

14 For he hath exalted ^h the borne of his people, which is a prayse for all his Saints, even for the children of Israel, a people that is neere unto him. Prayse ye the Lord.

Gods appointed ordinance. ^g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to prayse God for the same: but neither his nor low condition or degree can be exempted from this duty. ^h That is, the dignity, power and glory of his Church. ⁱ By reason of his covenant made with Abraham.

PSAL. CXLIX.

¹ An exhortation to the Church to prayse the Lord for his victory and conquest: that hee giveth his Saints against all their enemies.

^g Prayse ye the Lord.

Sing yee unto the Lord ^a a new song: let his prayse be heard in the Congregation of Saints.

2 Let Israel rejoyce in him that ^b made him, and let the children of Zion rejoyce in their ^c King.

3 Let them prayse his Name with the flute: let them sing prayses unto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliverance.

5 Let the Saints be joyfull with glory: let them sing loud upon their ^d beds.

6 Let the high Acts of God be in their mouth, and a two edged sword in their hands.

7 ^e To execute vengeance upon the heathen, and corrections among the people;

8 To bind ^f their kings in chaines, and their nobles with fetters of yron.

9 That they may execute upon them the

that continuall rest and quietnesse which they should have: if they would suffer God to rule them. ^c This is chiefly accomplished in the kingdom of Christ, when Gods people for just causes execute Gods judgements against his enemies: and it giveth so libertie to any to revenge their private injuries.

^f Not onely the people, but the kings that were their enemies, should be destroyed.

^a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to doe our duty. ^b In that Gods glory shineth to these insensible creatures, this their beauty is as a continuall praying of God. ^c Not that there are divers heavens, but because of the spheres and of the situation of the fixed starres and planets, he comprehended by this word the whole heaven. ^d That is, the raine which is in the middle region of the ayre, which he here comprehendeth under the name of the heavens. ^e Meaning, the great and monstrous fishes, as whales and such like. ^f Which come not by chance or forme, but by

^a For his rare and manifold benefits bestowed on his Church. ^b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands. ^c For God as he is the creator of the soule and body, so will he that both two serve him, and that his people be continually subject to him, as to their most lawfull King. ^d He alludeth to

judge.

MY sonne, if thou wilt receive my wordes, and
hide my commandements within thee.

2 And cause thine eares to hearken unto wisdom, and encline thine heart to understanding.

3 (For if thou callest after knowledge, and cryest for understanding :

4 If thou seekest her as silver, and searchest for her as for treasures,

5 Then shalt thou understand the feare of the Lord, and finde the knowledge of God,

6 For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.

7 He preserveth the state of the righteous, he is a shield to them that walke uprightly,

8 That they may keepe the wayes of judgement : and he preserveth the way of his Saints)

9 Then shalt thou understand righteousness and judgement, and equitie, and every good path.

10 ¶ When wisdom entred into thine heart, and knowledge deligheneth thy soule,

11 Then shall counsel preserve thee, and understanding shall keepe thee,

12 And deliver thee from the evill way, and from the man that speaketh froward things.

13 And from them that leave the wayes of righteousness to walke in the wayes of darkenes :

14 Which rejoyce in doing evill, and delight in the frowardnesse of the wicked.

15 Whose wayes are crooked, and they are lewd in their paths :

16 And it shall deliver thee from the strange woman, even from the stranger which flattereth with her wordes.

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 Surely her house tendereth to death, and her paths unto the dead.

19 All they that goe unto her, retorne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous,

21 For the just shall dwell in the land, and the upright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it.

23 To them that are dead in body and soul. They shall enjoy the temporall promises of God, as the wicked shall be voyd of them.

CHAP. III.

1 The wordes of God giveth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 21 To them that follow the word of God, all things shall succeed well.

MY sonne, forget not thou my Law, but let thine heart keepe my commandements.

2 For they shall increase the length of thy dayes and the yeeres of life, and thy prosperitie.

3 Let not mercy and truth forsake thee : bind them on thy necke, and write them upon the table of thine heart.

4 So shalt thou find favour and good understanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not unto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes : but feare the Lord, and depart from evill.

8 So health shall be unto thy navell, and marrow unto thy bones.

9 By this part he comprehendeth the whole body, as by health he meaneth all the members promised in the Law both corporall and spirituall.

9 ¶ Honour the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 ¶ For the Lord correcteth him, whom hee loveth, even as the father doth the childe, in whom he deligheth.

13 Blessed is the man that findeth wisdom, and the man that getteth understanding.

14 For the marchandise thereof is better then the marchandise of silver, and the gaine thereof is better then gold.

15 It is more precious then pearles : and all things that thou canst desire, are not to be compared unto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree of life to them that lay holde on her, and blessed is he that retaineth her.

19 The Lord by wisdom hath laid the foundation of the earth, and hath stablished the heavens through understanding.

20 By his knowledge the depths are broken up, and the cloudes drop downe the dew.

21 My sonne, let not these things depart from thine eyes, but observe wisdom and counsel.

22 So they shall be life to thy soule, and grace unto thy necke.

23 Then shalt thou walke safely by the way : and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid : and when thou sleepest, thy sleepe shall be sweet.

25 Thou shalt not feare for any sudden feare, neither for destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.

27 ¶ Withhold not the good from the owners thereof, though there be power in thine hand to doo it.

28 Say not unto thy neighbour, Go and come againe, and to morrow will I give thee, if thou now have it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell without feare by thee.

30 ¶ Strive not with a man causelesse, when hee hath done thee no harme.

31 ¶ Be not envious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination unto the Lord : but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked : but hee blesteth the habitation of the righteous.

34 With the scornfull he scorneth, but hee giveth grace unto the humble.

35 The wise shall inherit glory : but foolles dishonour, though they be exalted.

CHAP. IIII.

1 Wisdom and her fruits ought to be feared. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes, and course of life must be guided.

HEARE, O ye children, the instruction of a father, and give eare to learne understanding,

as a father unto the people, read Chapter 2. verse 8.

f As was commanded in the Law. Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giver of all things, and that they were ready to bestow all at his commandement. g For the faithful distributor God giveth in greater abundance. h Hebr. 12. 5. Revel. 3. 19.

h Meaning, that he that seeketh wisdom, that is, suffereth himselfe to be governed by the word of God, shall have all prosperitie both corporall and spirituall.

i Which bringeth forth such fruit that they that eat thereof have life : and be alluded to the tree of life in Paradise.

k Hereby he sheweth that this wisdom, whereof he speaketh, is everlasting, because it was before all creatures, and that all things even the whole world were made by it.

l Or, throat, read Chap. 1. 9. l For when God destroyeth the wicked, he will save his, as he did Lot in Sodom.

m Not onely from them to whom the possession, belonging, but also thou shalt not keepe it from them which have need of the use thereof.

n That is, putteth his trust in thee.

o Desire not to be like unto him.

p That is, his covetous and fatherly affection, which is hid and secret from the world.

q He will shewe by his plagues, that their idleness shall turne to their owne destruction, as Chap. 1. 26.

a He speaketh this in the person of a Preacher and Minister, which is

b Meaning, David his father.

c He sheweth that we must first begin at Gods word, if so be we will that other things prosper with us, contrary to the judgement of the world, which make it their last study; or els care not for it at all. d Salomon declareth what care his father had to bring him up in the true feare of God: for this was Davids protection. e Thou shalt walke at liberty without offence.

f Meaning, that to doe evill is more proper and naturall to the wicked, then to sleepe, eate or drinke. g Gotten by wicked meanes and cruell oppression. h Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is when they shall be joynted to their head in the heavens. i That is, they shall have health of body: under the which all other blessings promised in the law are contained. k For as the heart is either pure or corrupt, so is the whole course of mans life. l Keepe a measure in all thy doings.

m Or, understanding. n That is, an harlot which giveth herself to another then to her husband. o By oyle and honey he meaneth flattering and craftie intifements. p All her doings lead to destruction.

2 For I doe give you a good doctrine: *h* therefore forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee *b* taught me, and sayd unto mee, Let thine heart holde fast my words: keepe my commandements, and thou shalt live.

5 Get wisdome: get understanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: love her and shee shall preserve thee.

7 *c* Wisdome is the beginning: get wisdome therefore: and above all thy possession get understanding.

8 Exalt her, and shee shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 Shee shall give a comely ornament unto thine head, *y*ea, shee shall give thee a crowne of glory.

10 *g* Heare, my sonne: and receive my words, and the yeeres of thy life shall be many.

11 I have *d* taught thee in the way of wisdome, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, and leave not: keepe her, for shee is thy life.

14 *g* Enter not into the way of the wicked, and walke not in the way of evill men.

15 Avoide it, and goe not by it: turne from it; and passe by.

16 For they cannot *f* sleepe, except they have done evill, and their sleepe departeth except they cause *some* to fall.

17 For they eate the bread of *z* wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that *h* shineth more and more unto the perfire day.

19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.

20 *g* My sonne, hearken unto my words, incline thine eare unto my sayings.

21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.

22 For they are life unto those that find them: and health unto all their *i* flesh.

23 Keepe thine heart with all diligence: for thereout cometh *k* life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 *l* Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remove thy foot from evill.

C H A P. V.

3 Whoredome forbidden. 9 And prodigallite. 15 He willen a man to live on his labours and to helpe others. 18 To love his wife. 22 The wicked talke in their owne wickednesse.

*M*Y sonne, hearken unto my wisdome, and incline thine eare unto my *n* knowledge,

2 That thou mayest regard counsell, and thy lips observe knowledge.

3 For the lips *a* of a strange woman drop as an hony combe, and her mouth is more soft then *b* oyle.

4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her *c* feet goe downe to death, and her

steps take hold on hell.

6 She weigheth not the way of life: her paths are moveable: thou canst not know them.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Least thou give thine *e* honour unto others, and thy yeeres to the cruell:

10 Least the stranger should be filled with thy strength, and thy *f* labours be in the house of a stranger.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body.)

12 And say, How have I hated instruction, and mine heart despised correction!

13 And have not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all evill in the mids of the Congregation and *z* assembly.

15 *g* Drink the water of *b* thy cisterne, and of the rivers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the rivers of waters in the streetes.

17 But let them be thine, *even i* thine onely, and not the strangers with thee.

18 Let thy *k* fountaine be blessed, and rejoyce with the wife of thy *l* youth.

19 Let her be as the loving hinde and pleasant roe: let her breasts satisfie thee at all times, and delight in her love continually.

20 For why shouldst thou *delite*, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man *are* before the *m* eyes of the Lord, and he pondereth all his paths.

22 His owne inquiries shall take the wicked himselfe, and he shall be holden with the coards of his owne sinne.

23 He shall *n* die for fault of instruction, and shall goe astray through his great follie.

and in outward conversation, that he shall not escape the judgement of God. *h* cause he will not give eare to Gods word and be admonished.

C H A P. VI.

1 Instruction for sureties. 6 The fleshfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To observe the word of God. 24 To see adulterie.

*M*Y sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art *a* snared with the wordes of thy mouth: thou art *even* taken with the wordes of thine owne mouth.

3 Doe this now, my Sonne, and deliver thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.

4 Give no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliver thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 *g* Goe to *b* the pismire, O sluggard: behold her wayes, and be wise.

7 For shee having no guide, governour, nor ruler.

8 Prepareth her meat in the summer, and gathereth her foode in harvest.

9 How long wilt thou sleepe, O sluggard? when

d She hath new manner of life in which she is rich. e That is, strength and power to her. f The goods which she had I should have. g Although I am faithful to the Lord, I have not been able to keep her from sinning. h I should have been able to keep her from sinning. i I should have been able to keep her from sinning. k I should have been able to keep her from sinning. l I should have been able to keep her from sinning. m I should have been able to keep her from sinning. n I should have been able to keep her from sinning. o I should have been able to keep her from sinning. p I should have been able to keep her from sinning. q I should have been able to keep her from sinning. r I should have been able to keep her from sinning. s I should have been able to keep her from sinning. t I should have been able to keep her from sinning. u I should have been able to keep her from sinning. v I should have been able to keep her from sinning. w I should have been able to keep her from sinning. x I should have been able to keep her from sinning. y I should have been able to keep her from sinning. z I should have been able to keep her from sinning.

a He hath made us not to become surety one for another according to the rule of charity, but that we may abide for whom, and after whom fort, so that the creditor may not be defrauded.

b If the word of God cannot instruct thee, yet learne at the least pismire to labour for thy self, and not to burden others.

when wilt thou ariſe out of thy ſleepe?

10 * *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe.*

11 Therefore thy povertie commeth as one that *travellerth* by the way, and thy neceſſitie like an armed man.

12 The unthriftie man *and* the wicked man walketh with a froward mouth.

13 He maketh a ſigne with his eyes: he *ſignifieth* with his feet: he *ſ* inſtructeth with his fingers.

14 Lewd things *are* in his heart: he imagineth evill at all times, and raiſeth up contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhall be deſtroyed ſuddenly without recovery.

16 ¶ Theſe fixe things doth the Lord hate: yea, his ſoule abhorreth ſeven:

17 The hautive eyes, a lying tongue, and the hands that ſhed innocent blood,

18 An heart that imagineth wicked enterpriſes, *a* feet that be ſwift in running to miſchiefe,

19 A falſe witneſſe that ſpeaketh lyes, and him that raiſeth up contentions among brethren.

20 ¶ My ſonne, keepe thy fathers commandement, and forſake not thy mothers inſtruction.

21 Binde them alway upon thine heart, and tie them about thy necke.

22 It ſhall leade thee when thou wakeſt: it ſhall watch for thee when thou ſleepeſt, and when thou wakeſt, it ſhall talke with thee.

23 For the commandement *is* a lanterne, and inſtruction a light, and *l* corrections for inſtruction are the way of life.

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a ſtrange woman.

25 Deſire not her beautie in thine heart, neither let her take thee with her *eye-lids*.

26 For becauſe of the whoriſh woman, *a man is brought* to a morſell of bread, and a woman will hunt for the precious life of a man.

27 *a* Can a man take fire in his boſome, and his cloathes not be burnt?

28 Or can a man goe upon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, ſhall not be innocent, whoſoever toucheth her.

30 Men do not *deſpise* a thief, when he ſtealeth to ſatiſfie his *ſoule*; becauſe he is hungry.

31 But if he be found, hee ſhall reſtore ſeven fold, *or* he ſhall give all the ſubſtance of his houſe.

32 But hee that committeth adulterie with a woman, he *is* deſtitute of underſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 Hee ſhall finde *a* wound and diſhonour, and his reproach ſhall never be put away.

34 For jealousie *is* the rage of a man; therefore he will not ſpare in the day of vengeance.

35 He cannot beare the fight of any ranſome: neither will hee conſent, though thou augment the gifts.

CHAP. VII.

An exhortation to wiſdom and to the word of God, which will preſerve us from the harlots. ¶ Whoſe mapes are deſcribed.

MY ſonne, keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou ſhalt

live, & mine inſtruction, as *ſ* a apple of thine eyes.

3 Bind them upon thy fingers, and write them upon the table of thine heart.

4 Say unto wiſedome, Thou art my ſiſter, and call underſtanding *thy* kinſwoman.

5 That they may keepe thee from the ſtrange woman, *even* from the ſtranger that is ſmooth in her words.

6 ¶ *As I was* in the window of mine houſe, I looked thorow my window.

7 And I ſaw among the fooles, and conſidered among the children a yong man deſtitute of underſtanding.

8 Who paſſed thorow the ſtreets by her corner, and went toward her houſe.

9 In the twilight in the evening, when the night began to be *blacke* and darke.

10 And behold, there met him a woman with an harlots *behaviour*, and *ſubtil* in heart.

11 (Shee *is* babbling and lowd, whoſe feet cannot abide in her houſe.

12 Now *ſhe is* without, now in the ſtreets, and lieth in wait at every corner.)

13 So ſhe caught him and kiſſed him, and *ſ* with an impudent face ſayd unto him,

14 I have *peace-offerings*: this *ſ* day have I payed my vowes.

15 Therefore came I forth to meet thee, that I might ſeeke thy face: and I have found thee.

16 I have decks my bed with ornaments, *carpets* and laces of Egypt.

17 I have perfumed my bed with myrrhe, aloes, and cynamon.

18 Come, let us take our fill of love untill the morning: let us take our pleaſure in dalliance.

19 For mine husband *is* not at home: hee *is* gone a journey farre off.

20 He hath taken with him a bagge of ſilver, and will come home at the day appointed.

21 Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lips ſhe inticed him.

22 And hee followeth her ſtraighwayes, as an oxe that goeth to the ſlaughter, and *as* a foole to the ſtookes for correction.

23 Till *a* dart ſtriketh thorow his liver, as a bird haſteth to the ſnare, not knowing that *he is* in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhee hath cauſed many to fall downe wounded, and the *ſ* ſtrong men are all ſlaine by her.

27 Her houſe *is* the way *unto* the grave, which goeth downe to the chambers of death.

Knowing that he ſhall be chaſtiſed. * Ebr. It is for his life. ſtrength can deliver them that fall into the hands of the harlots.

CHAP. VIII.

Wiſdoms declaration of her excellencie. ¶ Shee ſpeaketh all to love and follow her.

DOth *not* a wiſedome cry, and underſtanding utter her voyce?

2 She ſtandeth in the toppes of the high places, by the way in the place of the pathes.

3 Shee cryeth beſides the gates before the citie at the entrie of the doores.

4 O men, I call unto you, and utter my voyce to the children of men.

follow vertue, and to ſee from vice. *b* where the people did moſt reſort, which was the place of juſtice.

a By this diverſitie of words, he meaneth that nothing ought to be ſo deare unto us as the word of God, nor that we look on any thing more, nor mind anything ſo much, b Salomon uſeth this parable to declare their folly, that ſuffer themſelves to be abuſed by harlots. c He ſheweth that theſe men, almoſt none ſo impudent, but they were afraid to be ſcene, and alſo their own conſciences did accuſe them which cauſed them to ſeek the night to cover their ſhamefulneſſe.

d Or, garment.

e Or, hid.

f He deſcribeth certaine conditions, which are peculiar harlots.

g Ebr. ſhe ſtrengthened her face.

h Becauſe that in peace-offerings a portion returned to them that offered, the ſhe ſheweth him, that ſhe hath meat at home to make good chere with: or elſe theſe would uſe ſome cloake of holineſſe till ſhe had gotten him in her ſnares.

i Which declarereth her harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceive others, and alſo thinking by obſerving of ceremonies and offerings, to make ſatisfaction for their finnes.

k Or, ſerved work.

l Ebr. in his hand.

m Which thinking he goeth to the paſſage, goeth willingly to his owne deſtruction.

n Which goeth cheerfully, not

i Neither was now

* Chapter 16.

c Meaning, that the word of God is easie unto all that have a desire unto it, and which are not blinded by the prince of this world.

d That is, except a man have wisdom, which is the true knowledge of God, he can neither be prudent nor good counsellor.

e So that he that doth not hate evill, feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wisdom or industry, but by the providence of God.

g That is, study the word of God diligently, and with a desire to profit.

h Signifying that he chiefly meaneth the spirituall treasures and heavenly riches.

i For there can be no true justice or judgement, which is not directed by this wisdom.

k He declareth hereby the divinitie and eternitie of this wisdom, which he magnifieth and prayeth shew this booke: meaning thereby the eternall sonne of God Jesus Christ our Saviour, whom Saint John calleth the word that was in the beginning, John 1.1.

l He declareth the eternitie of the Sonne of God, which is meant by this word, Wisdom, who was before all time, and ever present with the Father.

m Some read, a chief worker: signifying that this wisdom, even Christ Jesus, was equal with God his Father, and created, preserve and still worketh with him, as John 5.17.

n Whereby is declared that the worke of the creation was no paine, but a solace unto the wisdom of God.

o By earth he meaneth man, which is the worke of God, in whom wisdom took pleasure: inasmuch as for mans sake the divine wisdom took mans nature, and dwelt amongst us, and filled us with unspeakable treasures: and his is that solace and pastime whereof is here spoken.

5 O ye foolish men, understand wisdom, and ye, O fooles, be wise in heart.

6 Give eare, for I will speake of excellent things, and the opening of my lippes shall teach things that be right.

7 For my mouth shall speake the truth, and my lippes abhorre wickednesse.

8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all plain to them that will understand, and straight to them that would finde knowledge.

10 Receive mine instruction, and not silver, and knowledge rather then fine gold.

11 For wisdom is better then precious stones: and all pleasures are not to be compared unto her.

12 I wisdom dwell with a prudence, and I find forth knowledge and counsels.

13 The feare of the Lord is to hate evill, as pride, and arrogancie, and the evill way: and a mouth that speaketh lewd things I doe hate.

14 I have counsell and wisdom: I am understanding, and I have strength.

15 By me kings reigne, and princes decree justice.

16 By me princes rule, and the nobles, and all the judges of the earth.

17 I love them that love mee: and they that seeke me early shall finde me.

18 Riches and honour are with mee: a even durable riches and righteousnesse.

19 My fruit is better then gold, even then fine gold, and my revenues better then fine silver.

20 I cause to walke in the way of righteousness, and in the mids of the paths of judgement.

21 That I may cause them that love me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: I was before his works of old.

23 I was set up from everlasting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled, and before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heavens, I was there, when he set the compass upon the deepe;

28 When hee established the cloudes above: when he confirmed the fountaines of the deepe;

29 When he gave his decree to the sea, that the waters should not passe his commandment, when he appointed the foundations of the earth.

30 Then was I with him as a nourisher, and I was dayly his delight, rejoycing alway before him.

31 And tooke my solace in the compass of his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, unto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and re-

fuse it not: blessed is the man that heared mee, watching dayly at my gates, and giving attendance at the posts of my doores.

34 For he that findeth me, findeth life, and shall obtaine favour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: and all that hate me, love death.

CHAP. IX.

2 Wisdom calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God, 13 The contempt of the harlot.

Wisdom hath built her a house, and hewen out her seven pillars.

2 She hath killed her victuals, drawn her wine, and prepared her table.

3 She hath sent forth her maidens, and crieth upon the highest places of the citie, saying,

4 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith,

5 Come, and eate of my meate, and drinke of the wine that I have drawn.

6 For sake your way, ye foolish, and yee shall live: and walke in the way of understanding.

7 He that reproveth a scorner, purchaseth to himself shame: and he that rebuketh the wicked,getteth himself a blot.

8 Rebuke not a scorner, lest he hate thee: but rebuke a wife man, and he will love thee.

9 Give admonition to the wise, and he will be the wiser: teach a righteous man, and hee will increase in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is understanding.

11 For thy dayes shall be multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy self, and if thou be a scorner, thou alone shalt suffer.

13 A foolish woman is troublesome: she is ignorant and knoweth nothing.

14 But shee sitteth at the doore of her house on a seat in the high places of the citie.

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple let him come hither, and to him that is destitute of wisdom, she saith also.

17 Stollen waters are sweet, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghefts are in the depths of hell.

i He sheweth what true understanding is, to know the will of God in his word, which is meant by holy things.

k Thou shalt have the chief profit and commendation thereof.

l By the foolish woman, some understand the wicked preachers, who counterfeit the word of God: as appeareth verse 16. which were the words of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselves boast thereof.

CHAP. X.

In this Chapter, and all that follow, unto the church, the wife man exhorteth by divers sentences, which hee calleth Parables, to follow vertue, and flee vice: and also sheweth what profit cometh of wisdom, and what hinderance proceeds of foolishnesse.

THE PARABLES OF SALOMON.

A wife sonne maketh a glad father: but a foolish sonne is an heavinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousness delivereth from death.

a Christ hath prepared him a Church.

b That is, the chief profit and commendation thereof.

c He commeth to wisdom with great pains: hee keeps open house for all that come.

d Meaning, the preachers, which are as locusts with many wisdom.

e He that knoweth his owne heart, is not ashamed, and is void of shame.

f By a foolish woman, some understand the wicked preachers, who counterfeit the word of God, and the tradition of the fathers.

g For the wicked will condemn him, and know to defame him.

h Meaning, that they are ignorant, which Christ calleth dogs and swine, or he that is simple in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.

i He sheweth what true understanding is, to know the will of God in his word, which is meant by holy things.

k Thou shalt have the chief profit and commendation thereof.

l By the foolish woman, some understand the wicked preachers, who counterfeit the word of God: as appeareth verse 16. which were the words of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselves boast thereof.

m Some read, a chief worker: signifying that this wisdom, even Christ Jesus, was equal with God his Father, and created, preserve and still worketh with him, as John 5.17.

n Whereby is declared that the worke of the creation was no paine, but a solace unto the wisdom of God.

o By earth he meaneth man, which is the worke of God, in whom wisdom took pleasure: inasmuch as for mans sake the divine wisdom took mans nature, and dwelt amongst us, and filled us with unspeakable treasures: and his is that solace and pastime whereof is here spoken.

* Chap. 17. 16.

a That is, wickedly gotten.

3 The Lord will ^a not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ^a slothfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, ^a is the sonne of wisdom: but he that sleepeth in harvest, ^a is the sonne of confusion.

6 Blessings ^a are upon the head of the righteous: but iniquitie shall cover the mouth of ^a the wicked.

7 The memoriall of the just ^a shall be blessed: but the name of the wicked shall ^a rot.

8 The wise in heart will receive commandments: but the foolish in ^a talke shall be beaten.

9 He that walketh uprightly, walketh ^a boldly: but hee that perverteth his wayes, shall be known.

10 Hee that ^a winketh with the eye, worketh sorow: and he that is ^a foolish in talke, shall be beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquity covereth the mouth of the wicked.

12 Hatred stirreth up contentions: ^a but love covereth all trespasses.

13 In the lippest of him that hath understanding, wisdom is found, and ^a a rod shall be for the backe of him that is destitute of wisdom.

14 Wise men lay up knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his ^a strong city: but the feare of the needy is their poverty.

16 The labour of the righteous ^a tendeth to life: but the revenues of the wicked to sinne.

17 He that regardeth instruction, ^a is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that diffembleth hatred with lying lips, and he that inventeth slander, is a foole.

19 In many words there cannot want iniquity: but he that refraineth his lips, is wise:

20 The tongue of the just man is as ^a refined silver: but the heart of the wicked is little worth.

21 The lips of the righteous doe ^a feed many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde ^a no sorrowes with it.

23 It is a pastime to a foole to doe wickedly: but wisdom is understanding to a man.

24 That which the wicked feareth, shall come upon him; but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is ^a as an everlasting foundation.

26 As vineger is to the teeth, and as smoake to the eyes, so is the slothfull to them that ^a send him.

27 The feare of the Lord increaseth the dayes; but the yeeres of the wicked ^a shall be diminished.

28 The patient abiding of the righteous ^a shall be gladnes; but the hope of the wicked shall perish.

29 The way of the Lord is strength to the upright man; but feare shall be for the workers of iniquitie.

30 The righteous shall ^a never be remooved; but the wicked shall not dwell in the land.

31 The mouth of the just shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is

acceptable: but the mouth of the wicked ^a speaketh froward things.

CHAP. XI.

F Alse ^a balances are an abomination unto the Lord: but a perfit ^a weight pleaseh him.

2 When pride commeth, then commeth ^a shame: but with the lowly is wisdom.

3 The uprightnesse of the just shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 ^a Riches availe not in the day of wrath: but righteousness delivereth from death.

5 Therighteousnesse of the upright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the just shall deliver them: but the transgressors shall be taken in their owne wickednesse.

7 ^a When a wicked man dieth, his hope perisheth, and the hope of the unjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his ^a stead.

9 An ^a hypocrite with his mouth hurteth his neighbour: but the righteous shall be delivered by knowledge.

10 In the prosperitie of the righteous the citie ^a rejoiceth: and when the wicked perish, there is joy.

11 By the ^a blessing of the righteous the citie is exalted: but it is subverted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisdom: but a man of understanding will ^a keepe silence.

13 He that goeth about ^a as a slanderer: discovereth a secret; but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall; but where many ^a counsellers are, there is health.

15 He shall be fore vexed, that is suertie for a ^a stranger, and he ^a that hateth suretiship, is sure.

16 A ^a gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, ^a rewardeth his owne soule: but hee that troubleth his ^a owne ^a flesh, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousness ^a shall receive a sure reward.

19 As righteousness ^a leadeth to life: so he that followeth evil, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are upright in their way, are his delight.

21 ^a Though hand joyned in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.

22 ^a As a jewell of golde in a swines snout: so is a faire woman which ^a lacketh discretion.

23 The desire of the righteous is onely good; but the hope of the wicked ^a is indignation.

24 There is that scattereth, ^a and is more increased: but he that spareth more ^a then is right, surely commeth to poverty.

25 The ^a liberall person shall have plenty: and he that watereth, shall also have raine.

26 He that withdraweth the corne, the people will curse him, but blessing ^a shall be upon the head of him that ^a sellerh corne.

27 He that seeketh good things, getteth favour: but he that seeketh evil, it shall come to him.

^a Under this word he condemneth all false weights, measures and deceit.
^b Ebr. stone.
^c When man forgetteth himselfe, and thinketh to be exalted above his vocation, then God bringeth him to confusion.
^d Ezech. 7. 19.
^e Eccles. 5. 1.

^f Wild. 5. 15.

^c That is, shall enter into trouble.
^d A diffembler that pretendeth friendship, but is a privie enemy.

^e The country is blessed, where there are godly men, and they ought to rejoyce when the wicked are taken away.
^f Or, prosperitie.
^g Will not make light report of others.

^h Where God giveth store of men of wisdom and counsell.
ⁱ Whose conversation he knoweth not.

^j He that doeth not without judgement and consideration of the circumstances, put himselfe in danger, as Chap. 6. 1.

^k Or, Modest.
^l Is both good to himselfe and to others.
^m Or, neighbour.

ⁿ I Though they make never so many friends, or thinke themselves never so sure, yet they shall not escape.

^o Or, of uncomely behaviour.

^p They can looke for nothing but Gods vengeance.

^q Meaning, them that give liberally, whom God blesteth.

^r That is, the niggard.

^s Ebr. the soule of blessing shall be made fat.

^t That provideth for the use of them that are in necessitie.

q The covetous men that spare their riches to the hinderance of their families, shall be de, mived thereof miserably.
r For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God.
f That is, bringeth them to the knowledge of God.
t Shall be punished as he deserveth.
1. Petr. 4, 18.

a They are so grounded in the favour of God, that their root shall prosper continually.
e Ebr. strong, or painefull.

b As their conscience is upright, so shall they be able to speake for themselves against their accusers.
c The poore man that is commended and yet liveth of his owne travell.
d Is mercifull, even to the very beast that doeth him service.

Chap. 28, 29.
Eccl. 3, 27.
Or, defence.
e Continually imagineth means how to do harme to others.
f Meaning, their heart within, which is upright, and doeth good to all.
g He trusteth in his owne conceit, and condemneth all others in respect of himselfe.
h Which brideth his affections.

Chap. 14, 9.
i Which seeketh nothing more then to provoke others to anger.

Chap. 10, 4.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne house, shall inherite the winde, and the foole shall be a servant to the wife in heart.

30 The fruite of the righteous is as a tree of life, and he that winneth soules is wise.

31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the finner.

CHAP. XII.

HE that loveth instruction, loveth knowledge: but he that hateth correction, is a foole.

2 A good man getteth favour of the Lord: but the man of wicked imaginations will be condemned.

3 A man cannot be established by wickedness: but the root of the righteous shall not be moved.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the just are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, and is his owne servant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.

12 The wicked desireth the net of evils: but the root of the righteous giveth fruit.

13 The evil man is snared by the wickednes of his lips, but the just shall come out of adversitie.

14 A man shall be satiate with good things by the fruite of his mouth, and the recompense of a mans hands shall give unto him.

15 The way of a foole is right in his owne eyes: but he that heareth counsell, is wise.

16 A foole in a day shall be known by his anger: but he that covereth shame, is wise.

17 He that speaketh truth, will shew righteousness: but a false witnesse is full of deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lips of truth shall be stable for ever: but a lying tongue shall be incontinent.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace shall be joy.

21 There shall none inquisie come to the just: but the wicked are full of evil.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.

23 A wise man concealeth knowledge: but the heart of the fool publisheth foolishnes.

24 The hand of the diligent shall beare rule; but the idle shall be under tribute.

25 Heaviness in the heart of man doth bring

it downe: but a good word rejoyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will deceive them.

27 The deceitfull man roseth not that hee tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path-way there is no death.

CHAP. XIII.

A wife sonne will obey the instruction of his father: but a scorne will heare no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the foule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but he that openeth his lippen, destruction shall be to him.

4 The sluggard lusteth, but his foule hath nought: but the foule of the diligent shall have plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shatne.

6 Righteousnesse preserveth the upright of life: but wickednesse overthroweth the finner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, having great riches.

8 A man will give his riches for the ransom of his life, but the poore cannot heare the reproach.

9 The light of the righteous rejoyceth: but the candle of the wicked shall be put out.

10 Onely by pride doeth man make contention: but with the well-advised is wisdom.

11 The riches of vanity shall diminish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, hee shall be destroyed: but hee that feareth the commaundement, he shall be rewarded.

14 The instruction of a wise man is as the well-spring of life, to turne away from the snares of death.

15 Good understanding maketh acceptable: but the way of the disobedient is hated.

16 Every wise man will worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger falleth into evil: but a faithfull ambassadour is preservation.

18 Poverty and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished, delighteth the soule, but it is an abomination to foolles to depart from evil.

20 He that walketh with the wise shall be wise: but a companion of foolles shall be afflicted.

21 Affliction followeth sinners: but unto the righteous, God will recompense good.

22 The good man shall give inheritance unto his childrens children: and the riches of the finner is laid up for the just.

23 Much food is in the field of the poore, but the field is destroyed without discretion.

24 He that spareth his rod, hateth his sonne; but he that loveth him chasteneth him betime.

25 The righteous eareth to the contention of his mind: but the belly of the wicked shall want.

CHAP.

k This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
l That is, a liberal in giving.
m Although he will not be full, yet he will be as full as he can be.
n If he is a tongue in his own house, and a scorne in his own house, he is a scorne to his own house.

a If he is a tongue in his own house, and a scorne in his own house, he is a scorne to his own house.
b He is a scorne to his own house, and a scorne to his own house.
c He is a scorne to his own house, and a scorne to his own house.
d He is a scorne to his own house, and a scorne to his own house.

e For he is a scorne to his own house, and a scorne to his own house.
f This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
g This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.

h This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
i This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
j This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.

k This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
l This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
m This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.

n This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
o This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.
p This is a word of comfort, as a cheerful word, which is comforted by his own joy, and is a comfort to his own heart.

CHAP. XIV.

A Wife woman a buildeth her house : but the foolish destroyeth it with her owne hands.

2 * He that walketh in his righteousness, feareth the Lord : but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish is the rod of pride : but the lips of the wise preserve them.

4 Where none a oxen are, there the cribbe is empty : but much increase cometh by the strength of the ox.

5 A faithfull witness will not lie : but a false record will speake lies.

6 A scorner seeketh wisdom, and findeth it not : but knowledge is easie to him that will understand.

7 Depart from the foolish man, when thou perceivest not in him the lips of knowledge.

8 The wisdom of the prudent is to understand his way : but the foolishnes of the fool is deceit.

9 The fool maketh a mocke of sinne : but among the righteous there is favour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his joy.

11 The house of the wicked shall be destroyed : but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man : but the issues thereof are five wayes of death.

13 Even in laughing the heart is sorowfull, and the end of that mirth is heaviness.

14 The heart that declineth, shall be satiate with his owne wayes : but a good man shall depart from him.

15 The foolish will beleve every thing : but the prudent will consider his steps.

16 A wife man feareth, and departeth from evil, but a foolerageth, and is carelesse.

17 He that is hasty to anger, comitteth folly, and a busie body is hated.

18 The foolish doe inherite folly : but the prudent are crowned with knowledge.

19 The evil shall bow before the good, and the wicked at the gates of the righteous.

20 The poore is hated even of his owne neighbour : but the friends of the rich are many.

21 The finner despiseth his neighbour : but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine evil? but to them that thinke on good things, shall be mercy and truth.

23 In all labour there is abundance : but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches, and the folly of fool is foolishnesse.

25 A faithfull witness delivereth soules : but a deceiver speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shall have hope.

27 The feare of the Lord is as a wellspring of life, to avoyd the snares of death.

28 In the multitude of the people is the honour of a King, and for the want of people cometh the destruction of the Prince.

29 He that is slow to wrath, is of great wisdom : but he that is of a hasty mind, exalteth folly.

30 A found heart is the life of the flesh : but envy is the rotting of the bones.

31 * Hee that oppresseth the poore, reproveth him that made him : but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice : but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding, and is known in the mids of fool.

34 Justice exalteth a nation, but sinne is a shame to the people.

35 The pleasure of a King is in a wise servant : but his wrath shall be toward him that is lewd.

CHAP. XV.

A * Soft answer putteth away wrath : but grievous words stirre up anger.

2 The tongue of the wise useth knowledge aright : but the mouth of fool is foolishnesse.

3 The eyes of the Lord in every place behold the evil and the good.

4 A wholesome tongue is as a tree of life : but the frowardnesse thereof is the breaking of the mind.

5 A fool despiseth his fathers instruction, but hee that regardeth correction, is prudent.

6 The house of the righteous hath much treasure : but in the revenues of the wicked is a trouble.

7 The lips of the wise do spread abroad knowledge : but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination unto the Lord : but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord : but he loveth him that followeth righteousness.

10 Instruction is evil to him that forsaketh the way, and he that hateth correction, shall die.

11 Hell and destruction are before the Lord, how much more the hearts of the finnes of men?

12 A scorner loveth not him that rebuketh him, neither will he go unto the wife.

13 * A joyfull heart maketh a cheerefull countenance : but by the sorow of the heart the minde is heavie.

14 The heart of him that hath understanding, seeketh knowledge : but the mouth of the fool is fed with foolishnes.

15 All the dayes of the afflicted are evil : but a good conscience is a continuall feast.

16 * Better is a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where love is, then a stalled oxe and hatred therewith.

18 * An angrie man stirreth up strife : but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as an hedge of thornes : but the way of the righteous is plaine.

20 * A wife sonne rejoyceth the father : but a foolish man despiseth his mother.

21 Foolishnesse is joy to him that is destitute of understanding : but a man of understanding walketh uprightly.

22 Without counsell, thoughts come to nought : but in the multitude of counsellors there is steadfastnesse.

23 A joy cometh to a man by the answer of his mouth : and how good is a word in due season?

24 The way of life is on high to the prudent, to avoyd from hell beneath.

25 The Lord will destroy the house of the proude men : but hee will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord, but pure have pleasant words.

E e 27 He

m Forasmuch as they are convicted thereby and put to silence.
n Or, and the mercy of the people is a sacrifice for sin.

* Chap. 25, 25.

* Pers. 18.

a For though they have much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c Hee that swarveth from the word of God, cannot abide to be admonished.
d There is nothing so deepe or secret that can be hidde from the eyes of God, much less mans thoughts.
* Chap. 17, 22.

† Ebr. heart.
* Psal. 37, 16.

* Chap. 29, 22.

e That is, he even findeth some let or stay, and dare not goe forward.
* Chap. 10, 7.

f Read Chap. 11, 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall live.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth evill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoyceth the heart, and a good name maketh the bones far.

31 The eare that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth understanding.

33 The feare of the Lord is the instruction of wisdom: and before honour is humilitie.

CHAP. XVI.

The preparations of the heart are in man: but the answer of the tongue is of the Lord.

1 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth the spirits.

2 Commit thy works unto the Lord, and thy thoughts shall be directed.

3 The Lord hath made all things for his owne sake: yea, even the wicked for the day of evil.

4 All that are proud in heart, are an abomination to the Lord: though his hand joyne in hand, he shall not be unpunished.

5 By mercy and trueth iniquitie shall be forgiven, and by the feare of the Lord they depart from evil.

6 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

7 Better is a little with righteousness, then great revenues without equity.

8 The heart of man purporeth his way: but the Lord doeth direct his steps.

9 A divine sentence shall be in the lips of a king: his mouth shall not transgresse in judgement.

10 A true waight and balance are of the Lord: and the waights of the bag are his worke.

11 It is an abomination to kings to commit wickednesse: for the throne is stablished by justice.

12 Righteous lips are the delight of kings, and the king loveth him that speaketh right things.

13 The wrath of a king is as his messengers of death: but a wise man will pacifie it.

14 In the light of the kings countenance is life: and his favour is as cloud of the latter raine.

15 How much better is it to get wisdom then gold: and to get understanding, is more to be desired then silver.

16 The path of the righteous is to decline from evil, and he keepeth his soule that keepeth his way.

17 Pride goeth before destruction, and an high mind before the fall.

18 Better it is to be of humble mind with the lowly, then to divide the spoyle with the proud.

19 He that is wise in his busines, shall find good: and he that trusteth in the Lord, he is blessed.

20 The wise in heart shall be called prudent: and the sweetness of the lips shall increase doctrine.

21 Understanding is a wellspring of life unto them that have it: and the instruction of foolles is folly.

22 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire wordes are as an hony combe, sweetness to the soule, and health to the bones.

25 There is a way that seemeth right unto man, but the issue thereof are the wayes of death.

26 The person that travaileth, travaileth for himselfe: for his mouth travaileth it of him.

27 A wicked man diggeth up evill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a tale-teller maketh division among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to devise wickednes: he mooveth his lips, and bringeth evill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 Hee that is slow unto anger, is better then the mightie man: and hee that ruleth his owne mind is better then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

CHAP. XVII.

Better is a dry morsell, if peace be with it, then an house full of sacrifices with strife.

1 A discrete servant shall have rule over a lewd sonne, and he shall divide his heritage among the brethren.

2 As is the fining pot for silver, and the furnace for gold, so the Lord trieth the hearts.

3 The wicked giveth heed to false lips, and a liar hearkeneth to the naughty tongue.

4 Hee that mocketh the poore, reproacheth him that made him: and he that rejoyceth at destruction, shall not be unpunished.

5 Childrens children are the crowne of the elders: and the glory of the children are their fathers.

6 High talke becommeth not a foole, much lesse a lying talke a prince.

7 A reward is as a stone pleasant in the eyes of them that have it: it prospereth whithersoever it turneth.

8 Hee that covereth a transgression, seeketh love: but hee that repeateth a matter, separateth the prince.

9 A reproofe entreteth more into him that hath understanding, then an hundred stripes into a foole.

10 A seditious person seeketh onely evil, and a cruell messenger shall be sent against him.

11 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.

12 Hee that rewardeth evill for good, evill shall not depart from his house.

13 The beginning of strife is as one that openeth the waters: therefore, or the contention be medled with, leave off.

14 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

15 Wherefore is there a price in the hand of the foole to get wisdom, and he hath none heart?

16 A friend loveth at all times; and a brother is borne for adversity.

17 A man destitute of understanding, toucheth the hand, and becommeth surety for his neighbour.

18 He loveth transgression that loveth strife: and hee that exalteth his gate, seeketh destruction.

19 The froward heart findeth no good: and hee that

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth.
k Meaning, that God exalteth none but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God give it him.

b Hee sheweth hereby that man flattereth himselfe in his doings, calling that vertue, which God termeth vice.

c So that the justice of God shall appear to his glory, even in the destruction of the wicked.

* Chap. 11, 35. d Their upright and repenting life shall be a token that their finnes are forgiven.

* Chap. 15, 16. e He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remove one foot except God give force.

f If they be true and iust, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the devill, and to their condemnation that use them.

g They are appointed by God to rule according to equity and iustice.

h That is, he findeth out many means to execute his wrath.

i Which is most comfortable to the drie ground.

Deut. 11, 14. * Chap. 3, 10. * Psal. 125, 1.

k The sweet words of consolation, which come forth of a goodly heart.

l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

* Chap. 22, 1. m For he that loveth himselfe, loveth his life, and so will hee not leave it, but will rather be wicked, than to be just.

n This is joynt with the former: for the things are divided in the will of God, but shall come to pass.

a For whom there may be some, but many persons may be converted to the faith.

* Eccl. 10, 1. b This is made known over the children.

* Chap. 14, 1. c The reward is great for the just, but the wages of the wicked are small.

d He that loveth his life, shall lose it: but he that hateth his life, shall keep it.

* Rom. 8, 13. e That which is the reward of the just, is the wages of the wicked.

f Whom hee loveth, hee will not leave him, but will be with him in his affliction.

g He that loveth his life, shall lose it: but he that hateth his life, shall keep it.

h He that loveth his life, shall lose it: but he that hateth his life, shall keep it.

that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth* himself sorrow, and the father of a foole can haue no joy.

22 * A joyfull heart causeth good health: but a sorrowfull minde drieth the bones.

23 A wicked man taketh a gift out of the ¹ bo- some to wrest the wayes of judgement.

24 * Wiselome *is* in the face of him that hath understanding: but the eyes of a foole *are* in the corners of the world.

25 A foolish sonne is a griefe unto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the just, nor that the princes should smite *such* * for equitie.

27 He that hath knowledge, spareth his words, and a man of understanding *is* of an excellent spirit.

28 Even a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire thereof hee will a separate him- self to seeke it, and occupie himself in all wiselome.

2 A foole hath no delight in understanding: but that his heart may be ^b discovered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproach.

4 The words of a mans mouth *are like* deepe waters, and the wellspring of wiselome *is like* a flowing river.

5 It is not good to * accept the person of the wicked, to cause ^y righteous to fall in judgement.

6 A foolies lips come with strife, and his mouth calleth for stripes.

7 A foolies mouth *is* his own destruction, and his lips *are* a snare for his soule.

8 The words of a tale-bearer *are* as flatterings, and they goe downe into the ^f bowels of the belly.

9 Hee also that is slouthfull in his worke, is even the brother of him that is a great waster.

10 The name of the Lord *is* a strong tower: the righteous runneth ^g unto it, and is exalted.

11 * The rich mans riches *are* his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man *is* haucie, and before glory *goeth low* lineesse.

13 * Hee that answereth a matter before hee heare it, it is follie and shame unto him.

14 The spirit of a man will sustaine his infirmities: but ^h a wounded spirit, who can beare it?

15 A wise heart *getteth* knowledge, and the care of the wise *seeketh* learning.

16 A mans gift ⁱ enlargeth him, and leadeeth him before great men.

17 * Hee that *is* first in his own cause, *is* just: then commeth his neighbour and maketh en- quirie of him.

18 The lot ^l causeth contentions to cease, and ^m maketh a partition among the mightie.

19 A brother offended *is harder* to winne then a strong citie, and their contentions *are* like the barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the

tongue, and they that ^o love it, shall eat the fruit thereof.

22 Hee that findeth a ^p wife, findeth a good thing, and receiveth favour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man that *hath* friends, *ought* to shew him- self friendly: for a friend *is* neerer ^q then a brother.

Chap. 19, 14. ^q That is, oft times such are found which are more ready to do plea- sure, then he that *is* more bound by durie.

CHAP. XIX.

Better * *is* the poore that walketh in his up- rightnesse, then he that abuseth his lips, and *is* a foole.

2 For without knowledge the minde *is* not good, and he that *hasteth* with his feet, *finneth*.

3 The foolishnesse of a man perverteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore *is* separated from his neighbour.

5 * A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many reverence the face of the prince, and every man *is* friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant ^a with words, yet they will not.

8 He that possesseth understanding, ^b loveth his owne soule, and keepeth wiselome to find goodnes.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 ^c Pleasure *is* not comely for a foole, much lesse for a servant to have rule over princes.

11 The discretion of a man deferreth his an- ger: and his glory *is* ^d to passe by an offence.

12 * The kings wrath *is* like the roaring of a lion: but his favour *is* like the dew upon the grasse.

13 * A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are* like a continuall ^e dropping.

14 House and riches *are* the inheritance of the fathers: but a * prudent wife *commeth* of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be affamished.

16 He that keepeth the commandment, kee- peth his own soule: but hee that despiseth his wayes, shall die.

17 He that hath mercie upon the poore, len- deth unto the Lord: and the Lord will recompense him that which he hath given.

18 Chasten thy sonne while there *is* hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punish- ment, and though thou ^f deliver him, yet will his anger come again.

20 Heare counsell and receive instruction, that thou mayest be wise in thy latter end.

21 Many divises *are* in a ^g mans heart: but the counsell of the Lord shall stand.

22 That that *is* to be desired of a man, *is* his ^h goodnesse, and a poore man *is* better then a liar.

23 The feare of the Lord *leadeeth* to life: and he that *is* filled *therewith*, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bo- some, and will not put it to his mouth againe.

25 * Smite a scorner, and the ⁱ foolish will beware: and reprove the prudent, and hee will understand knowledge.

26 He that destroyeth his father, or chafeth

to By the using of the tongue well or euill, commeth the fruit thereof either good or bad. p He that *is* joy- ned with a vertu- ous woman in ma- riage, *is* blessed of the Lord, as

* Chap. 13, 6.

* Deut. 19, 19. dan. 13, 62.

a To have com- fort of them. b He that *is* upright in judgement find- deth favour of God.

c The free use of things are not to be permitted to him that cannot use them aright. d That *is*, to cover it by charitie, and to doe therein as may most serue to Gods glory.

* Chap. 10, 2.

* Chap. 17, 31.

* Chap. 31, 9.

e As raine that droppeth and rot- teth the house.

* Chap. 13, 13.

f Though for a time he give place to counsell, yet soone after will he give place to his raging affections. g Mans devise shall not have successe, except God go- verne it, whose purpose *is* unchan- geable.

h That *is*, that he be honest: for the poore man that *is* honest, *is* to be esteemed above the rich which *is* not vertuous.

* Chap. 26, 15.

* Chap. 11, 31.

i That *is*, the sim- ple and ignorant men learne, when they see the wis- ked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinke.

a By wine here is meant him that is given to wine, and so by strong drink. * Chap. 19, 12. b Putteth his life in danger.

c It is hard to find out for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or manners.

d Where righteous judgement is executed, there sinne ceaseth, and vice dare not appeare.

* 1. K. 18, 46. 1. chron. 6, 36. eccles. 7, 22. 1. ioh. 1, 8. † Ebr. Beni and stone, ephah and ephah.

c Reade Chap. 16, 11.

* Chap. 17, 13. f Teach him wit, that he cast not himselfe rashly into danger.

* Chap. 11, 13.

* Exod. 21, 17.

leuit. 10, 9.

Deut. 32, 35.

chap. 17, 19.

and 24, 29.

rom. 12, 17.

1. thess. 5, 15.

1. Pet. 3, 9.

* Chap. 11, 1.

and verſe 10.

* Ier. 10, 13.

g That is, to apply it, or take it to his owne use,

which was appointed to Gods,

and then enquire how they may be exempted from the fault.

h Which was a kind of punishment then used.

i The word of God giveth life unto man, and cau-

seth us to see and trie the secret of our darke hearts,

Hebr. 4, 12.

away his mother, as a lewd and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at judgement, and the mouth of the wicked swalloweth up iniquitie.

29 But judgements are prepared for the scorner, and stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 * The feare of the King is like the roaring of a lyon: hee that provoketh him unto anger bringeth against his owne soule.

3 It is a mans honour to cease from strife: but every foole will be medling.

4 The slouthfull will not plow, because of winter: therefore shall hee begge in summer, but have nothing.

5 The counsell in the heart of a man is like deepe waters: but a man that hath understanding, will draw it out.

6 Many men will boast every one of his owne goodnesse: but who can find a faithfull man?

7 He that walketh in his integritie, is just, and blessed shall his children be after him.

8 A king that sitteth in the throne of judgement, chaseth away all evill with his eyes.

9 * Who can say, I have made mine heart cleane, I am cleane from my sinne?

10 Divers weights, and divers measures, both these are even abomination unto the Lord.

11 A child also is known by his doings, whether his worke be pure and right.

12 The Lord hath made both these, even the eare to heare, and the eye to see.

13 Love not sleepe, least thou come unto poverty: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious jewell.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man: but afterward his mouth shall be filled with gravell.

18 Establish thy thoughts by counsell, and by counsell make warre.

19 He that goeth about as a slanderer, discovereth secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, * I will recompense evill, but waite upon the Lord, and he shall save thee.

23 * Divers weights are an abomination unto the Lord, and deceitfull balances are not good.

24 * The steps of man are ruled by the Lord: how can a man then understand his owne way?

25 It is a destruction for a man to be devoured that which is sanctified, and after the vowes to enquire.

26 A wife King scattereth the wicked, and causeth the wheele to turne over them.

27 The light of the Lord is the breath of

man, and searcheth all the bowels of the bellie.

28 * Mercie and trueth preserve the king: for his throne shall be established with mercie.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 * The blewnesse of the wound serveth to purge the evill, and the stripes within the bowels of the bellie.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him.

2 Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe justice and judgement is more acceptable to the Lord then sacrifice.

4 A haucie looke, and a proud heart which is the blight of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whosoever is hastie, commeth surely to poverty.

6 * The gathering of treasures by a deceitfull tongue, is vanitie tossed too and fro of them that seeke death.

7 The robberie of the wicked shall destroy them: for they have refused to execute judgement.

8 The way of some is perverted and strange, but of the pure man, his worke is right.

9 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth evill, and his neighbour hath no favour in his eyes.

11 * When the scorner is punished, the foolish is wise, and when one instructeth the wife, he will receive knowledge.

12 The righteous teacheth the house of the wicked: but God overthroweth the wicked for their evill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crie and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bosome, great wrath.

15 It is joy to the just to doe judgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loveth pastime, shall be a poore man: and he that loveth wine and oyle, shall not be rich.

18 The wicked shall be a rancome for the just, and the transgressour for the righteous.

19 * It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and oyle: but a foolish man devoured it.

21 He that followeth after righteousness and mercie, shall find life, righteousness and glory.

22 A wife man goeth up into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, haucie, and scornfull is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull slayeth him: for his hands refuse to worke.

26 Hee covereth evermore greedily: but the righteous giveth and spareth not.

27 The * sacrifice of the wicked is an abomination: how much more when hee bringeth it with a wicked mind?

28 * A false witness shall perish: but he that heareth, ^m speaketh continually.

29 A wicked man hardeneth his face: but the just, he will direct his way.

30 There is no wisdom, neither understanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but salvation ⁿ of the Lord.

C H A P. XXII.

A * Good name is to be chosen above great riches, and a loving favour is above silver and above gold.

2 * The rich and poore ^b meet together, the Lord is the maker of them all.

3 * A prudent man ^c seeth the plague, and hideth himself: but the foolish go on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glory, and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a childe ^d in the trade of his way, and when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrower is servant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the ^e rod of his anger shall faile.

9 * He that hath a good ^f eye, he shall be blessed: for he giveth of his bread unto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 Hee that loveth purenesse of heart for the grace of his lips, the ^g king shall be his friend.

12 The eyes of the Lord preserve ^h knowledge: but he overthroweth the words of the transgressor.

13 The slouthfull man saith, ⁱ A lyon is without, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angry, ^k shall fall therein.

15 Foolishnesse is bound ^l in the heart of a childe: but the rod of correction shall drive it away from him.

16 Hee that oppresseth the poore to increase himself, and giveth unto the rich, shall surely come to povertie.

17 ^q Encline thine eare, and heare the words of the wise, and apply thine heart unto my knowledge.

18 For it shall be pleasant, if thou keep them in thy bellie, and if they be directed together in thy lips.

19 That thy confidence may be in ^m the Lord, I have shewed thee this day: thou therefore take heed.

20 Have not I written unto thee ⁿ three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of truth, to answer the words of truth to them that send thee?

22 Robbe not the poore, because hee is poore, neither oppress the afflicted ^t in judgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make ^o no friendship with an angry man, neither goe with the furious man,

25 Least thou learne his wayes, and receive destruction to thy soule.

26 Be not thou of them that ^p touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why canst thou that hee should take thy bed from under thee?

28 Thou shalt not * remove the ancient bounds which thy fathers have made.

29 Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

C H A P. XXIII.

When thou sittest to eate with a ruler, a consider diligently what is before thee,

2 ^b And put thy knife to thy throate, if thou be a man given to the appetite.

3 Be not desirous of his daintie meates: ^c for it is a deceivable meat.

4 Travaile not too much to be rich: but cease from thy ^d wisdom.

5 Wilt thou cast thine eyes upon it, which is nothing? for riches taketh her to her wings, as an Eagle, and flieth into the heaven.

6 Eate thou not the bread of him that hath an ^e evil eye, neither desire his dainty meats.

7 For as though he thought it in his heart: so will hee say unto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy ^f morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a foole: for hee will despise the wisdom of thy words.

10 * Remove not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from thy child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliver his soule from ^g hell.

15 My sonne, if thine heart be wise, mine heart shall rejoyce, and I also,

16 And my reines shall rejoyce, when thy lips speake righteous things.

17 * Let not thine heart be envious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, ^h and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the ⁱ way.

20 Keepe not companie with ^t drunkards, nor with ^t gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be cloathed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy ^k the truth, but sell it not: likewise wisdom, instruction, and understanding.

24 The father of the righteous shall greatly rejoyce, and he that begetteth a wise childe, shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoyce.

26 My sonne, give mee ^l thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a strange

^p Which rashly put themselves in danger for others, as Chap. 6, 2.

* Deut. 27, 17. chap. 23, 10.

^a Eate with sobriety.

^b Bridle thine appetite, as it were by force and violence.

^c For oft times the rich when they bid their inferiours to their tables, it is not for the love they beare them, but for their owne secret purposes.

^d Bestow not the gifts that God hath given thee, to get worldly riches.

^e That is, covetous, as contrary a good eye is taken for liberal, as Chap. 22, 9.

^f Hee will not cease till hee hath done thee some harme, and his flattering words shall come to no use.

* Deut. 27, 17. chap. 22, 13.

* Chap. 22, 23.

* Chap. 13, 24. and 19, 18. eccles. 30, 1.

^g That is, from destruction.

* Psal. 37, 1. chap. 24, 1.

^h The prosperity of the wicked shall not continue.

ⁱ In the observation of Gods commandments.

^t Ebr. wine-drinkers.

^t Ebr. devourers of flesh.

^k Spare no cost for truths sake, neither depart from it for any gain.

^l Give thy self wholly to wisdom.

* Chap. 22, 14.

* Chap. 7, 12.
m She seduceth
many and causeth
them to offend
God.

n Which by art
make wine stronger
and more pleasant.

o That is, drun-
kenness shall bring
thee to whored-
ome.

p In such great
danger shalt thou
be.
q Though drun-
kenness make
them more infen-
sible then beasts,
yet can they not
refraine.

* Psal. 37, 1.
chap. 23, 17.

* Chap. 20, 18.

a In the place
where wisdom
should be shewed.

b Man hath no
triall of his
strength till he be
in troubles.
c None can be ex-
cused, if he helpe
not the innocent
when he is in
danger.

d Ashony is sweet
and pleasant to
the taste, so wis-
dome is to the
soule.
|| Or, reward,

e He is subject
to many perils,
but God delivereth
him.

f To be avenged
on thee.
* Psal. 37, 7.
chap. 23, 27.

strange woman is as a narrow pit.

28 * Also she lieth in wait as for a pray, ^m and she increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

30 Even to them that tary long at the wine, to them that goe, ⁿ and seeke mixt wine.

31 Looke not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine ^o eyes shall looke upon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepeth in the mids of the p sea, and as he that sleepeth in the top of the mast.

35 They have stricken mee, *shalt thou say*, but I was not sicke: they have beaten mee, *but I knew not*, when I awoke: *therefore will I* q seeke it yet still.

CHAP. XXIV.

BE not thou envious against evill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with understanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong: for a man of understanding increaseth his strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can give counsell, is health.

7 Wisdom is high to a foole: *therefore* hee cannot open his mouth in the ^a gate.

8 He that imagineth to doe evill, men shall call him an authour of wickedness.

9 The wicked thought of a foole is sinne, and the scorner is an abomination unto men.

10 If thou be ^b faint in the day of adversitie, thy strength is small.

11 Deliver them that are drawn ^c to death, and wilt thou not deliver them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doeth not hee understand it? and he that keepeth thy soule, knoweth he it not? will he not also recompense every man according to his workes?

13 My sonne, eate ^d hony, for it is good, and the hony-combe, *for it is sweet* unto thy mouth.

14 So shall the knowledge of wisdom be unto thy soule if thou finde it, and there shall be an end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting-place.

16 For a just man ^e filleth seven times, and riseth againe: but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart rejoyce when hee stumbleth.

18 Least the Lord see it, and it displease him, and he turne his wrath ^f from him.

19 * Fret not thy self because of the malicious, neither be envious at the wicked.

20 For there shall be none end of *plagues* to

the evill man: * the light of the wicked shall be put out.

21 My sonne, fear the Lord, and the King, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them? both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good [†] to have respect of any person in judgement.

24 Hee that faith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and upon them shall come the blessing of goodness.

26 They shall kisse the lips of him that answereth upright words.

27 Prepare thy worke without, and make ready thy things in the field, ^h and after, build thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceive with thy lips?

29 * Say not, I will do to him as he hath done to me, I ⁱ will recompense every man according to his worke.

30 I passed by the field of the slothfull, and by the vineyard of the man destitute of understanding.

31 And lo, it was all grown over with thornes, and nettles had covered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked upon it, and received ^k instruction.

33 Yet a little sleepe, ^l a little slumber, a little folding of the hands to sleepe.

34 So thy povertie cometh *as* one that travelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the ^a men of Hezekiah King of Judah ^b copied out.

The glory of God is to ^c conceale a thing secret: but the ^d Kings honour is to search out a thing.

3 The heavens in height, and the earth in deepness: and the ^e kings heart can no man search out.

4 Take the ^f dross from the silver, and there shall proceed a vessell for the finer.

5 Take ^g away the wicked from the King, and his throne shall be established in righteousness.

6 Boast not thy self before the King, and stand not in the place of great men.

7 * For it is better, that it be said unto thee, Come up hither, then thou to be put lower in the presence of the Prince whom thine eyes have seen.

8 Goe not forth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discover not the secret to another.

10 Least hee that heareth it, put thee to shame, and thine infamie doe not ^h cease.

11 A word spoken in his place, is like apples of gold with pictures of silver.

12 He that reproveth the wife and the obedient care, is as a golden earring, and an ornament of fine gold.

that be corrupted. * Luke 17, 10. ^h Least whereas thou thinkest by this means to have an end of the matter, it put thee to further trouble.

* Chap. 15, 1.

g Meaning, of the wicked, seditions, as verse 19, and 21, as of them that hate God, not they chuse King, [†] for to have the face.

* Chap. 17, 14, 15, 23.

h Be free of the means how to compass it, but thou take any enterprise in hand.

* Chap. 20, 1, 2. ⁱ See therefore what is the manner of the wicked, revenge wrong for wrong.

k That I might learne by mans faults. ^l Reule Chap.

a Whom Hezekiah appointed for this purpose.

b That is, gathered out of diversities of Salomon.

c God doth not reveal the secrets of his judgement to man.

d Because the king might by revealed words of God, the cause of his doing might appear, and therefore he must be diligent in search out of causes.

e He revealeth that it is no hidden man to search out the reason of it.

f Greater things of King, even when he is upright, doth he discover.

g When that is removed from a king, he is a vessell for the Lords use.

h It is not more than hee putteth himself: but that he putteth away

that be corrupted.

* Luke 17, 10.

h Least whereas thou thinkest by this means to have an end of the matter, it put thee to further trouble.

13 As the cold of the snow in the time of harvest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like clouds and wind without raine.

15 A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.

16 If thou have found hony, eat: it is sufficient for thee, least thou be overfull, and vomit it.

17 Withdraw thy foote from thy neighbours house, least he be weary of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an unfaithfull man in time of trouble, is like a broken tooth and a sliding foot.

20 Hee that taketh away the garment in the cold season, is like vinegar poured upon nitre, or like him that singeth songs to an heavy heart.

21 If hee that hateth thee be hungry, give him bread to eat, and if hee be thirstie, give him water to drinke:

22 For thou shalt lay coales upon his head, and the Lord shall recompense thee.

23 As the Northwind driveth away the raine, so doeth an angry countenance the flandering tongue.

24 It is better to dwell in a corner of the house-top, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is goodnewes from a farre country.

26 A righteous man falling downe before the wicked, is like a troubled well and a corrupt spring.

27 It is not good to eat much hony: * so to search their owneglorie, is not glory.

28 A man that refraineth not his appetite, is like a city which is broken downe and without walles.

CHAP. XXVI.

AS the snow in the Summer, and as the raine in the Harvest are not meet, so is honour unseemely for a foole.

2 As the sparrow by flying, and the swallow by flying escape, so the curse that is causelesse, shall not come.

3 Unto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answer not a foole according to his foolishnesse, least thou also be like him.

5 Answer a foole according to his foolishnesse, least he be wise in his owne conceit.

6 He that sendeth a message by the hand of a foole, is as hee that cutteth off the feet, and drinketh iniquitie.

7 As they that lift up the legs of the lame, so is a parable in a fooles mouth.

8 As the closing up of a precious stone in an heape of stones, so is hee that giveth glory to a foole.

9 As a thorne standing up in the hand of a drunkard, so is a parable in the mouth of fooles.

10 The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

11 As a dog turneth againe to his owne vomit, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? more hope is of a foole then of him.

13 The slouthfull man faith, A lion is in the way: a lion is in the streets.

14 As the doore turneth upon his hinges, so doeth the slouthfull man upon his bed.

15 The slouthfull hideth his hand in his bosome, and it grieveth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seven men that can render a reason.

17 Hee that passeth by and medleth with the strife that belongeth not unto him, is as one that taketh a dog by the eares.

18 As hee that faineth himself mad, casteth firebrands, arrowes, and mortall things.

19 So dealeth the deceitfull man with his friend, and faith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 As the cole maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.

22 The words of a tale-bearer are as flatterings, and they go downe into the bowels of the belly.

23 As silver drossie overlaid upon a potsheard, so are burning lips, and an evil heart.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.

25 Though hee speake favourable, beleve him not: for there are seven abominations in his heart.

26 Hatred may be covered by deceit: but the malice thereof shall be discovered in the congregation.

27 He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall returne unto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

Boast not thy self of to a morrowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 A stone is heavy, and the sand weightie: but a fooles wrath is heavier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before envie?

5 Open rebuke is better then secret love.

6 The wounds of a lover are faithfull, and the kisses of anemie are pleasant.

7 The person that is full, despiseth an honycombe: but unto the hungry soule every bitter thing is sweet.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 As oylment and perfume rejoyce the heart, so doeth the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter in thy brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother fure off.

11 My sonne, be wise, and rejoyce in mine heart, that I may answer him that reproacheth me.

12 A prudent man seeth the plague, and hideth himself: but the foolish go on full, and are punished.

13 Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 Hee that praiseth his friende with a loude voyce, rising early in the morning, it shall be counted to him as a curse.

15 A continuall dropping in the day of raine,

Ec 4 and

* Chap. 19, 24.

* Eccus. 18, 10.

* Chap. 18, 8.

k They will soone breake out and utter themselves.

l Meaning, many, be useth the number certaine, for the uncertaine. m In the assembly of the godly. * Eccus. 10, 8. eccus. 27, 26.

a Delay not the time, but take occasion when it is offered.

* Eccus. 22, 15.

b For the envious are obnoxious, and cannot be reconciled.

c They are flattering, and seeme friendfull. * Job 6, 6.

d Trust not to any worldly helpe in the day of thy trouble.

e Reade Chap. 22, 3.

* Chap. 20, 16.

f Ebr. blesteth. g Hastily and without cause. * Chap. 19, 13. and 21, 9.

g One basty man
provoketh another
to anger.

h There is no difference
betweene
man and man by
nature, but onely
the grace of God
maketh the difference.

* Chap. 17, 3.
i That is, hee is either
known to be
ambitious, and glorious,
or humble
and modest.

k This declareth
the great goodness
of God towards
man, and
the diligence that
he requireth of
him for the prefer-
vation of his gifts.

a Because their
own conscience
accuseth them.
b The state of the
common-weale is
oftentimes changed.

* Chap. 19, 26

c For God will
take away the wicked
usurer, and give
his goods to him
that shall bestow
them well.
d Because it is not
of faith which is
grounded of Gods
word or Law,
which the wicked
contemne.

e And judge that
he is not wise.
* Chap. 29, 1.
f Hee is known
by his doings to
be wicked.

g Which standeth
in awe of God, and
is afraid to offend
him.

h For he can never
be satisfied,
but ever oppresseth
and spoyleth.

and a contentious woman are alike.

16 Hee that hideth her, hideth the winde, and she is as the oyle in his right hand that uttereth it selfe.

17 Yron sharpeneth yron, so doth a man sharpen the face of his friend.

18 Hee that keepeth the figge-tree, shall eate the fruit thereof: so hee that waiteth upon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The grave and destruction can never be full, so * the eyes of man can never be satisfied.

21 * As is the fining-pot for silver, and the for-nace for gold, so is every man according to his i dignitie.

22 Though thou shouldest bray a foole in a mortar among wheat brayed with a pestell, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grassse appeareth, and the herbes of the mountaines are gathered.

26 The k lambes are for thy cloathing, and the goats are the price of the field.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

C H A P. XXVIII.

THe wicked a flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land b there are many princes thereof: but by a man of understanding and knowledge a realme likewise endureth long.

3 A poore man, if hee oppresse the poore, is like a raging raine that leaveth no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselves against them.

5 Wicked men understand not judgement: but they that seeke the Lord, understand all things.

6 * Better is the poore that walketh in his up-rightnesse, then hee that perverteth his wayes, though he be rich.

7 Hee that keepeth the Law, is a childe of understanding: but hee that feedeth the gluttons, shameth his father.

8 Hee that increaseth his riches by usurie and interest, gathereth c them for him that will be mercifull unto the poore.

9 He that turneth away his eare from hearing the Lawe, even his prayer shall be a abominable.

10 Hee that causeth the righteous to go astray by an evill way, shall fall in his own pit, and the upright shall inherit good things.

11 The rich man is wise in his owne conceit: but the poore that hath understanding, can trie e him.

12 * When righteous men rejoyce, there is great glory: but when the wicked come up, the man f is tried.

13 Hee that hideth his finnes, shall not prosper: but hee that confesseth, and forsaketh them, shall have mercie.

14 Blessed is the man that g feareth alway: but he that hardeneth his heart shall fall into evill.

15 As a roaring lion, and an hungry beare, so is h a wicked ruler over the poore people.

16 A peace, destitute of understanding, is also a great oppressour: but hee that hateth covetousnesse, shall prolong his dayes.

17 A man that doth violence against the blood of a person, shall flee unto the grave, and they shall not i stay him.

18 Hee that walketh uprightly shall be saved: but hee that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filleth with povertie.

20 A faithfull man shall abound in blessings, and * hee that maketh haste to be rich, shall not be innocent.

21 To have respect of persons is not good: for that man will transgresse for a piece of k bread.

22 A man with a wicked l eye hasteth to riches, and knoweth not that povertie shall come upon him.

23 Hee that rebuketh a man, shall finde more favour at the length, then hee that flattereth with his tongue.

24 Hee that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth up strife: but hee that trusteth in the Lord, shall be m fat.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shall be delivered.

27 Hee that giveth unto the poore, shall not lacke: but he that hideth his eyes, shall have many curses.

28 * When the wicked rise up, men hide themselves: but when they perish, the righteous increase.

C H A P. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * When the righteous n are in authority, the people rejoyce: but when the wicked beareth rule, the people sigh.

3 A man that loveth wisedome rejoyceth his father: but * hee that feedeth harlots wasteth his substance.

4 A king by judgement maintaineth the country: but a man receiving gifts, destroyeth it.

5 A man that flattereth his neighbour, a spreadeth a net for his steps.

6 In the transgression of an evill man o his b snare: but the righteous doth sing and rejoyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 If a wife man contend with c a foolish man, whether he be angry or laugh, there n no rest.

10 Bloody men hate him that is upright: but the just have care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his servants are wicked.

13 * The poore and the usurer meet together, and the Lord lightened both their eyes.

14 A * King that judgeth the poore in trueth, his throne shall be established for ever.

15 The rod and correction give wisedome, but

i None shall be able
to deliver him.

* Chap. 29, 27.
Declat. 29, 27.

* Chap. 19, 21.
20, 21.

k He will be de-
fied for seeking.
l Meaning, him
that is covetous.

m Shall have all
things in dis-
dauce.

* Chap. 19, 21.

* Chap. 21, 26.
Or, as in the
text.

* Luke 11, 13.

a Hee that giveth
care to the de-
vour, is in danger
as the bird is in
the snare.
b He is overruled
to fall into the
snare that he layeth
for others.

c Hee can have
no advantage in
what hee saith
is spoken.

* Chap. 29, 21.

* Chap. 29, 21.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but *ſ* righteous shall see their fall.

17 Correct thy sonne, and hee will give thee rest, and will give pleasures to thy soule.

18 *a* Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 *a* servant will not be chastised with words: though he understand, yet he will not answer.

20 Seest thou a man hasty in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth up his servant from youth, at length he will be even as his sonne.

22 *** An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 *** The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thiefe, hateth his own soule: he heareth cursing and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but every mans judgement cometh from the Lord.

27 A wicked man is abomination to the just, and he that is upright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selves in consideration of Gods works. 8 The word of God is perfect. 11 Of the wicked and hypocrites. 15 Of things that are never satiate. 18 Of others that are wonderfull.

THE WORDS OF AGUR THE SONNE OF JAKEH.

THe prophecie which the man spake unto Ithiel, even to *b* Ithiel, and *Ucal*.

2 Surely I am more *c* foolish then any man, and have not the understanding of a man in me.

3 For I have not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended up to heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 *** Every word of God is pure: he is a shield to those that trust in him.

6 Put nothing unto his wordes, least hee reprove thee, and thou be found a liar.

7 Two things have I required of thee: denie me them not before I die.

8 Remoove farre from mee vanitie and lyes: give me not povertie, nor riches: feede mee with foode convenient for me.

9 Least I be full, and denie thee, and say, *f* Who is the Lord? or least I be poore and steale, and take the Name of my God in vaine.

10 Accuse not a servant unto his master, least he curse thee, *g* when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are haury, and their eye lids are lifted up.

14 There is a generation, whose teeth are as swords, and their chawes as knives to eate up the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two *b* daughters which cry, Give, give. There be three things that will not be satisfied: yea, foure that say not, It is enough.

16 The grave, and the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh his father & despiseth the instruction of his mother, let the ravens of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee: yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpe upon a stone, the way of a shippe in the mids of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and *k* wipeth her mouth, and saith, I have not committed iniquity.

21 For three things the earth is mooved: yea, for foure it cannot suiteine it selfe.

22 For *l* a servant when hee reigneth, and a foole when he is filled with meate.

23 For the hatefull woman, when she is married, and for a handmaid that is *m* heire to her mistresse.

24 These be foure small things in the earth, yet they are *n* wise, and full of wisdom.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet go they forth all by bands:

28 The spider taketh hold *o* with her hands, and is in kings palaces.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising up.

32 If thou hast bene foolish in lifting thy selfe up, and if thou hast thought wickedly, lay thine hand upon thy mouth.

33 When one churneth milke, hee bringeth forth butter: and hee that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastite and justice. 10 and sheweth the conditions of a wise and worthy woman.

THE WORDS OF KING ALEMUEL: The *b* prophecie which his mother taught him.

WHat my sonne! and what the sonne of *c* my wombe! and what, O sonne of my desires!

3 Give not thy strength unto women, *d* nor thy wayes which is to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes *e* strong drinke.

5 Least he drinke and forget the decree, and change the judgement of all the children of affliction.

6 Give yee strong drinke unto him that is ready to perish, and wine unto them that have griefe of heart.

7 Let him drinke, that hee may forget *f* his povertie, and remember his miserie no more.

8 Open thy mouth for the *g* dumbe in the

neglect of his office, which is to execute judgement. *f* For wine doth comfort the heart, as Psal. 104, 15. *g* Defend their cause that are not able to helpe themselves.

cause

h The leach hath two forks in her tongue, which here be calleth her two daughters, whereby shee sucketh the blood, and is never satiate: even so are the covetous extortioners insatiable. *i* Which haunt in the valley for carions.

k Shee bath her desires, and after conterfeited as though she were an honest woman. *l* These commonly abuse the state whereunto they are called. *m* Which is married to her master after the death of her mistresse. *n* They containe great doctrine and wisdom.

o If man be not able to compass these common things by his wisdom, wee cannot attribute wisdom to man, but folly.

p Make a stay, and continue not in doing evill.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be king over Israel. *b* The doctrine which his mother Bath-sheba taught him.

c By this often repetition of one thing the declarerth her motherly affection.

d Meaning, that women are the destruction of kings, if they haunt them.

e That is, the King must not give himselfe to wantonnesse, and

cause

h Hee shall not
need to use any
unlawfull meanes
to gaine his living.

i Or, meate, as
Psal. lxxi. 15.
i She prepareth
their meat betime.
k She purchaseth
it with the gaine
of her travell.

cause of all the children of destruction.

9 Open thy mouth, judge righteously, and judge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall have no neede of spoyle.

12 Shee will doe him good, and not evill all the dayes of her life.

13 She seeketh wool and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of marchants: shee bringeth her foode from afarre.

15 And she ariseth, whiles it is yet night: and giveth * the portion to her household, and the ordinary to her maides.

16 She considereth a fiede, and k getteth it: and with the fruite of her hands shee planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 Shee feeleth that her marchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the snow for her familie: for all her familie is clothed with skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knownen in the gates, when he sitteth with the Elders of the land.

24 She maketh * sheetes, and selleth them, and giveth girdles unto marchant.

25 Strength and honour is her clothing, and in the latter day she shall rejoyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She overseeth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise up, and call her blessed: her husband also shall prayse her, saying,

29 Many daughters have done veruously: but thou surmountest them all.

30 Favour is deceitfull, and beaurie is vanitie: but a woman that feareth the Lord shee shall be praysed.

31 Give ¶ her of the fruite of her hands, and let her owne workes prayse her in the gates.

i Or, with dew
l In the assembly
and place of jud
gement.
m After that she
had spoken of the
apparel of the
dy, he now
reth the appa
of the sp
n Her tongue is
as a bundle
by on might
many good thing
for the delight
to witte of the
word of God.
o That is, she
reverence.
p Consider her
liger labour, and
commend her
therefore.
q Forasmuch
the most honou
rable are did in
the apparel of
the maid.

ECCLESIASTES, OR

THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of salvation, describeth the deceiveable vanities of this world: that man should not be addicted to any thing under the sun, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that, that he is united with God, and shall enjoy his presence: so that all other things must be rejected, save in as much as they further us to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other save in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of none indurace. 13 All mans wisdom is but folly and griefe.



THE wordes of the Preacher, the sonne of David king in Jerusalem.

2 ¶ Vanitie of vanities, sayth the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth unto man in all his travel, which he suffereth under the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for ever.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 ¶ All the rivers goe into the sea, yet the sea is not full: for the rivers goe unto the place whence they returne, and goe.

8 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the care filled with hearing.

9 ¶ What is it that hath bin? that that shalbe: and what is it that hath bin done? that which shall

be done: & there is no new thing under the sunne. 10 Is there any thing, whereof one may say, Behold this, it is new? it hath bin ready in the old time that was before us.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher have been king over Israel in Jerusalem:

13 And I have given mine heart to search and find out wisdom by all things that are done under the heaven: (this fore travell hath God given to the sonnes of men, to humble them thereby.)

14 I have considered all the workes that are done under the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: & that which faileth, cannot be numbred.

16 I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that have been before me in Jerusalem: and mine heart hath seene much wisdom and knowledge.

17 And I gave mine heart to know wisdom and knowledge, I madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much griefe, and he that increaseth knowledge, increaseth sorrow.

the faults that are committed, much lesse remedy them. I That is, vainnesse, which served unto pleasure wherein was no commoditie, but griefe and trouble of conscience. m Wisdom and knowledge cannot become by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde never fully content: therefore in this world is no true felicity.

CHAP.

a Salomon is here called a preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world. b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing under the heaven, nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth longest, even to the last day, which yet is subiect to corruption. e By the sunne, wind and rivers, he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicity in this world. * Eccles. 40. 11. f The sea which compasseth all the earth, letteth the vaines thereof, the which purre out springs and rivers into the sea againe.

g Hee speaketh of times and seasons and things done in them, which as they have bene in times past, so come they to passe againe.

h Hee proveth that if any would have attained to the felicitie in this world by labour, and to die, hee should have obtained it, because he had gifts and aydes of God thereunto above all other. i Man of sense hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of him, to humble man, and to teach him to depend only upon God. k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can hee number

C H A P. II.

Pleasures, sumptuous buildings, riches and possessions are but vanities. 24. *The wise and the foole have both one end touching the bodily death.*

I said in mine heart, Goe to now, I will proove thee with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of joy, What is this that thou doest?

3 I fought in mine heart to give my selfe to wine, and to leade mine heart in ^b wisdom, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they enjoy under the Sunne, the whole number of the dayes of their life.

4 I have made my great workes: I have built me houses: I have planted me vineyards.

5 I have made me gardens and * orchards, and planted in them trees of all fruit.

6 I have made me cisternes of water, to water therewith the woods that grow with trees.

7 I have gotten servants and maides, and had children borne in the ^c house: also I had great Possession of beeves and sheepe above all that were before me in Jerusaleme.

8 I have gathered unto mee also silver and gold, and the chiefe treasures of Kings and provinces: I have provided me men fingers, and women fingers, and the ^a delights of the fonnies of men, as a woman taken captive, and women taken captives.

9 And I was great, and increased above all that were before me in Jerusaleme: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any joy: for mine heart rejoiced in all my labour: and this was my ^g portion of all my travel.

11 Then I looked on all my works that mine hands had wrought, and on the travell that I had laboured to doe: and beholde, all is vanitie and vexation of the spirit: and there is no profit under the Sunne.

12 ¶ And I turned to behold ^b wisdom, and madnes, and folly: (for who is the man that will come after the King in things, which men now have done?)

13 Then I saw that there is profit in wisdom more then in folly: as the light is more excellent then darkenesse.

14 * For the wise mans eyes are in his head, but the foole walketh in darkenesse, yet I know also that the same ^k condition falleth to them all.

15 Then I thought in mine heart, It befalleth unto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole for ever: for that that now is, in the dayes to come, shall all be forgotten. And how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought under the Sunne is grievous unto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had travailed under the Sunne, which I shall leave to the man that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall he have rule over all my labour, wherein I have travailed, and wherein I have shewed my selfe wise under the Sunne. This

is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had travailed under the Sunne.

21 For there is a man whose travaile is in wisdom, and in knowledge, and in equitie: yet to a man that hath not travailed herein, shall he give his portion: this also is vanitie, and a great griefe.

22 For what hath man of all his travaile and griefe of his heart, wherein hee hath travailed under the Sunne?

23 For all his dayes are sorowes, and his travaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eat and drinke, and ^p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to outward things more then I?

26 Surely to a man that is good in his sight, God giveth wisdom, and knowledge, and joy: but to the sinner hee giveth paine to gather, and to heape to give to him that is good before God: this also is vanitie, and vexation of the spirit.

C H A P. III.

All things have their time. 24. *The workes of God are perfect, and cause us to feare him.* 27. *God shall judge both the just and unjust.*

To all things there is an appointed time, and a time to every purpose under the heaven.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke up that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dounce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to love, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh of the thing wherein he travaileth?

10 I have seene the travell that God hath given to the fonnies of men, to humble them thereby.

11 He hath made every thing beaurifull in his time: also hee hath set the ^c world in their heart, yet cannot man find out the worke that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to rejoyce, and to doe good in his life.

13 And also that every man eateth and drinketh, and seeth the commoditie of all his labour. This is the ^d gift of God.

14 I know that whatsoever God shall doe, it shall be for ever: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shall be, hath now bene: for God requireth that which is past.

16 And moreover, I have seene under the Sunne the place of judgement, where was wickednesse, and the place of justice, where was iniquity.

17 I thought in mine heart, God will judge the just

n That I might seeke the true felicity which is in God.

o Among other griefes that was not the least, to leave that which hee had gotten by great travell, to one that had taken no paine therefore, and whom hee knew not whether he were a wife man or a foole.

p When man hath all laboured, hee can get no more then foode and refreshing, yet hee confesseth also that this cometh of Gods blessings, as Chap. 3. 13.

q Meaning, to pleasures.

a Hee speaketh of this diversitie of time for two causes, first to declare that there is nothing in this world perpetuall: next to teach us not to be grieved, if wee have not all things at once according to our desires, neither enjoy them so long as wee would wish.

b Reade Chap.

1. 13.

c God hath given man a desire, and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24, and these places declare that we should doe all things with sobriety, and in the feare of God, forasmuch as he giveth not his gifts to the intent that they should be abused.

e That is, man shall never be able to let Gods worke, but he hath determined, so it shall come to passe.

f God only causeth that, which is past, to returne.

g Meaning, with God, howsoever man neglect his duties.

h And made them pure in their first creation.

i Man is not able by his reason and judgement to put difference between man and beast, as touching those things whereunto both are subject; for the eye cannot judge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith wee easily know the difference, as verse 21.

k Meaning, that reason cannot comprehend that which faith beleeveth herein. I By the often repetition of this sentence, as Chap. 2, 24. and Chap. 3, 12, 22. Chap. 5, 17. and Chap. 8, 15. he declarerth that man by reason can comprehend nothing better in this life, then to use the gifts of God soberly and comfortably: for to know further, is a special gift of God revealed by his Spirit.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subject to these oppressions.

c He speaketh according to the judgement of the flesh, which cannot abide to feele or see troubles.

d The more perfit that the worke is, the more it is envied of the wicked.

e For idleness hee is compelled to destroy himself.

f Forasmuch as when man is alone, he can neither help himself nor others, he sheweth that men ought to live in mutuall societie to the intent they may be profitable one to another, and that their things may increase.

d By this proverbe he declarerth how necessary it is, that men should live in societie.

h That is, from a poore and base estate, or out of trouble and prison, as Joseph did, Gen. 41, 14.

i Meaning, that is borne a King.

just and the wicked: for time is & there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had ^a purged them: yet to see too, they are in themselves ^a beasts.

19 For the condition of the children of men, and the condition of beasts are even as one i condition unto them. As the one dieth, so dieth the other: for they all have one breath, & there is no excellencie of man above the beast: for all ^a vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who ^a knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should i rejoyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

CHAP. IIII.

2 The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore and wise, is to be preferred to an old King that is a foole.

S O as I turned and considered all the oppressions that are wrought under the sunne, and behold, the teares of the oppressed, and none comforteth them, and loe, the strength is of the hand of them that oppress them, and none comforteth them.

2 Wherefore I prayd the ^b dead which now are dead, above the living, which are yet alive.

3 And I count him ^c better then them both, which hath not yet beene: for hee hath not seene the evill works which are wrought under the sun.

4 Also I beheld all travaile, and all ^d perfection of workes, that this is the envie of a man against his neighbour: this also ^a vanitie and vexation of spirit.

5 The foole foldeth his hands, and ^e eateth up his owne flesh.

6 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned, and sawe vanitie under the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet ^a there none end of all his travaile, neither can his eye be satisfied with riches: neither doeth he thinke, For whom doe I travaile and defraud my soule of pleasures? this also is vanitie, this is an evill travaile.

9 f Two are better then one: for they have better wages for their labour.

10 For if they fall, the one will lift up his fellow: but woe unto him that is alone: for he falleth, and there is not a second to lift him up.

11 Also if two sleepe together, then shall they have heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold ^g coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.

14 For out of the ^h prison he commeth forth to reigne: when as he that is ⁱ borne in his kingdom, is made poore.

15 I beheld all the living, which walke under the sunne ^k with the second childe, which shall stand up in his place.

16 There is none ^l end of all the people, nor of all that were before them, and they that come after, shall not rejoyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine ^m foote when thou entrest into the house of God, and be more neere to heare then to give the sacrifice of ⁿ foolles: for they know not that they doe evill.

think themselves abused, as others have beene in time past, and so care no more in their m That is, with what affection thou comest to heare the word of God. A Member of the wicked, which thinke to please God with ceremonies, and have neither faith nor repentance.

CHAP. V.

2 Not to speak lightly, chiefly in Gods matters. 9 The covetous can never have enough. 11 The labourers sleepe is sweete. 14 Man when he dieth, saith nothing with him. 18 To live joyfully, and with a conserved mind, is the gift of God.

B E not ^a rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God ^a is in the heavens, and thou art on the earth: therefore let thy words be ^b few.

2 For as a dreame cometh by the multitude of businesse: so the voyce of a foole ^a is in the multitude of words.

3 * When thou hast vowed a vow to God, defer not to pay it: for he delighteth not in foolles: pay therefore that thou hast ^c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy ^d flesh to sinne: neither say before the ^e Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of judgement and justice, be not astonished at the matter: for he that is ^f higher then the highest, regardeth, and there be higher then they.

8 And the ^g abundance of the earth is over all: the king ^h also consisteth by the field that is tilled.

9 He that loveth silver, shall not be satisfied with silver, and he that loveth riches, shall be without the fruit thereof: this is also vanitie.

10 When goods increase, they are increased that eate them: and what good cometh to the owners thereof, but the beholding thereof with their eyes.

11 The sleepe of him that travaileth, is sweete, whether hee eate little or much: but the ⁱ facietie of the rich will not suffer him to sleepe.

12 There is an evill sicknesse that I have seene under the sunne: to wit, riches ^k reserved to the owners thereof for their evill.

13 And these riches perish by evill travell, and he begetheth a sonne, and in his ^l hand is nothing.

14 * As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an evill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that he hath travailed for the ^m winde?

16 Also all his dayes he eateth in ⁿ darknesse with

k which follow and dance the Kings dance as him that shall succeede, so ever he credite with them in hope of gaine.

l They never come by all means to creepe into sinne, but when they observe not the greedy desires.

m That is, with what affection thou comest to heare the word of God. A Member of the wicked, which thinke to please God with ceremonies, and have neither faith nor repentance.

a Either in words or in praying, saying that we should use all reverence to God.

b Hee heareth not for they say we do this, or that, we repenit, we consider our faith and sinne.

c Deut. 23, 16. Hee speaketh of a vow, which is approved by God, word, and done.

d Caste not thy self to sinne by vowing rashly, as they doe which make a vow to be unmarried, and such like.

e That is, when Gods messengers, when he shall examine thy conscience, though thy ignorance should be just excuse.

f Meaning, that will receive things, and therefore we must depend upon him.

g The revenue of the earth is to be preferred above all things which pertaine to this world.

h Kings and Princes cannot maintain their state without culling, which thing commendeth the rule of culling.

i That is, his great abundance of riches, or the feasting, which cometh by his great feeding.

k When covetous men beget up riches, which come to the end of their lives.

l He doeth not joy his fathers riches.

m Job 1, 21. 42. 6. 1. Tim. 4, 7. Meaning, in vain, and without profit.

n In affliction and griefe of minde.

with much griefe, and in his sorow and anger.

17 Behold then, what I have seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he travaileth under the sunne, the whole number of the dayes of his life, which God giveth him: for this is his portion.

18 Also to every man to whom God hath given riches and treasures, and giveth him power to eate thereof, and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the joy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath given riches, and not the grace to use them.

Here is an evill, which I saw under the sunne, and it is much among men:

2 A man to whom God hath given riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but God giveth him not power to eate thereof, but a strange man shall eat it up: this is vanitie, and this is an evill sicknesse.

3 If a man beget an hundreth children and live many yeeres, and the dayes of his yeeres be multiplied: and his soule be not satisfied with good things, and he be not buried, I say that an untimely fruit is better then he.

4 For he commeth into vanitie, and goeth into darkenesse: and his name shall be covered with darkenesse.

5 Also he hath not seen the sunne, nor knownen it: therefore this hath more rest then the other.

6 And if he had lived a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wife man more then the foole? what hath the poore that knoweth how to walke before the living?

9 The sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knownen that it is man: and he cannot strive with him that is stronger then hee.

CHAP. VII.

Divers precepts to follow that which is good, and to avoid the contrary.

Surely there be many things that increase vanitie, and what availeth it a man?

2 For who knoweth what is a good for man in the life, and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadow? for who can shew unto man what shall be after him under the sunne?

3 A good name is better then a good oymment, and the day of death, then the day that one is borne,

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the living shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house

of mirth.

7 Better it is to heare the rebuke of a wife man, then that a man should heare the song of fooles.

8 For like the noise of the thornes under the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppreession maketh a wife man mad: and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Benot thou of an hasty spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisedome is good with an inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisdom, and in the shadow of silver: but the excellencie of the knowledge of wisdom giveth life to the possessor thereof.

15 Beholde the worke of God: for who can make straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him.

17 I have seene all things in the daies of my vanity: there is a just man that perisheth in his justice, & there is a wicked man that continueth long in his malice.

18 Be not thou just overmuch, neither make thy selfe overwise: wherefore shouldest thou be defolate?

19 Be not thou wicked overmuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on this: but yet withdraw not thine hand from that: for he that feareth God shall come forth of them all.

21 Wisdom shall strengthen the wife men more then ten mighty princes that are in the city.

22 Surely there is no man just in the earth that doeth good and sinneth not.

23 Give not thine heart also to all the words that men speake, least thou doe heare thy servant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this have I proved by wisdom: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepenesse, who can find it?

27 I have compassed about, both I and mine heart to know and to enquire and to search wisdom, and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be delivered from her, but the sinner shall be taken by her.

29 Behold, faith the Preacher, this have I found, seeking one by one to find the count:

30 And yet my soule seeketh, but I finde it not. I have found one man of a thousand: but a woman among them all have I not found.

31 Onely loe, this have I found, that God hath made man righteous: but they have sought many inventions.

CHAP.

d Which crackle for a while and profit nothing.

e A man that is esteemed wife, when hee falleth to oppreession, becommeth like a beast.

f He noteth their lightnesse which enterpris a thing and suddenly leave it off againe.

g Murmure not against God when hee sendeth adversities for mans sins.

h He answereth to them that esteeme not wisdom, except riches be joyed therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches.

* Chap. i. 15.

i Consider wherefore God doeth send it, and what may comfort thee.

k That man should be able to control nothing in his works.

l Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.

m Boast not too much of thine owne justice and wisdom.

n Tary not long when thou art admonished to come out of the way of wickednesse.

o To wit, on these admonitions that goe before.

p Consider what defolation and destruction shall come, if thou doe not obey them.

* 1. King. 8. 36.

2. Chron. 6. 38.

Prov. 30. 9.

1. John 1. 8.

q Credite them not, neither care for them.

r Or spoken evil of others.

s Meaning, wisdom.

f That is, to come to a conclusion.

t And so are cause of their owne destruction.

Dead flies cause to stinke, and putrifie the oymment of the apothecarie: *so doth a little folly him that is in estimation for wisdom, and for glory.*

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth unto all that he is a foole.

4 If the spirit of him that ruleth, rise up against thee, leave not thy place; for gentleness pacifieth great finnes.

5 There is an evil that I have seene under the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the rich set in the low place.

7 I have seene servants on horses, and princes walking as servants on the ground.

8 He that diggeth a pit shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 Hee that remooveth stones, shall hurt himselfe thereby, and he that curteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellency to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wise man have grace: but the lips of a foole devoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the citie.

16 Who to thee, O land, when thy king is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkenness.

18 By slothfulness the roofof the house goeth to decay, and by the idleness of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed-chamber: for the soule of the heaven shall carry the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 2 Not to doubt of Gods Providence. 3 All worldly prosperitie is but vanitie. 4 God will judge all.

Cast thy bread upon the waters: for after many dayes thou shalt finde it.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the cloudes be full, they will power forth raine upon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that observeth the wind shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the womb

there is no power. d He that feareth inconveniences, when he requireth, shall never doe his dutie.

of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether thou shalt prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man live many yeeres, and in them all he rejoyce, yet he shall remember the dayes of darkness, because they are many, all that cometh is vanitie.

9 Rejoyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the fight of thine eyes: but know that for all these things, God will bring thee to judgement.

10 Therefore take away griefe out of thine heart, and cause evil to depart from thy flesh: for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 2 The soule returneth to God. 3 Wisdom is the gift of God, and consisteth in fearing him and keeping his commandments.

Remember now thy Creator in the dayes of thy youth, whiles the evil dayes come not, nor the yeeres approach, wherein thou shalt say, I have no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the base found of the grinding, and he shall rise up at the voyce of the bird: and all the daughters of singing shall be abased:

5 Also they shall be afraid of the high thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driven away for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the silver cord is not lengthened, nor the golden p ewer broken, nor the pitcher broken at the well, nor the wheele broken at the cistern.

7 And dust returne to the earth as it was, and the spirit returne to God that gave it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to hear, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an upright writing, even the words of truth.

11 The words of the wise are like goads, and like nails fastened by the masters of the assemblies, which are given by one y pastour.

12 And of other things beside these, my sonne, take thou heede: for there is none end in making

e Be not wearie of well doing. f That is, which of thy workes are most agreeable to God.

g That is, of affliction and trouble. h Hee derideth them that set their desire in worldly pleasures, as though God would not call count.

i To wit, anger, and envie.

k Meaning, carnall lusts, wherunto youth is given.

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, mans griefe is increased.

b The handes, which keepe the body.

c The legs.

d The teeth.

e The eyes.

f The lips, or mouth.

g When the jawes, shall scarce open, and not be able to chew any more.

h He shall not be able to sleepe.

i That is, the windes pipes, or the eares shall be deaf and not able to heare singing.

k To climbe he because of their weakness, or they stoupe downe, as though they were afraid, least any thing should hit them.

l They shall tremble as they goe, as though they were afraid.

m Their head shall be as white as the blossomes of an almond-tree.

n They shall be able to beare nothing.

o Meaning, the marrow of the backbone and the sinewes.

p That is, the vaines.

r Meaning, the liver.

s Which is the head.

t That is, the heart.

u The soule incontinently goeth either to joy or torment, and sleepeth not as the wicked imagine.

x Which are well applied by the ministers, whom he calleth masters.

y That is, by God many

^c These things cannot be comprehended in books or learned by study, but God must instruct thine heart that thou mayest onely know that wisdom is the true felicity, and the way thereunto is to feare God.

^a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loveth.

^b The feeling of thy great benefits. ^c They that are pure in heart and conversation.

^d The faithfull confesse that they cannot come to Christ, except they be drawn.

^e Meaning, the secret joy that is not known to the world.

^f The Church confesseth her spots and sinne, but hath confidence in the favour of Christ.

^g Kedar was Ishmaels sonne, of whom came the Arabians that dwell in tents. ^h Which within were all set with precious stones and Jewels.

ⁱ Consider not the Church by the outward appearance.

^k The corruption of nature through sinne and afflictions.

^l Mine owne brethren, which should have most favoured me.

^m She confesseth her owne negligence. ⁿ The spouse feeling her fault fleeth to her husband only for succour.

^o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in stead of thy doctrine.

^p Christ speaketh to his Church, bidding them that are ignorant,

to goe to the pastours to learne. ^q For thy spirituall beauty and excellencie there was no worldly treasure to be compared unto thee. ^r The Church rejoiceth that she is admitted to the company of Christ. ^s Hee shall be most deare unto me.

^t Christ accepteth his Church, and commendeth her beauty. ^u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

many bookes, and much reading is a wearinesse of the flesh.

¹³ Let us heare the end of all: feare God and keepe his commandements: for this is the whole

duety of man.

¹⁴ For God will bring every worke unto judgement, with every secret thing, whether it be good or evill.

AN EXCELLENT SONG WHICH WAS SALOMONS.

THE ARGUMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfect love of Iesus Christ, the true Salomon and King of peace, and the faithfull soule on his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular love of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure bountie and grace without any of her deservings. Also the earnest affection of the Church which is inflamed with the love of Christ, desiring to be more and more joynted to him in love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

¹ The familiar talke and mysticall communication of the spirituall love betwene Iesus Christ and his Church. ⁵ The domestick enemies that persecute the Church.



Et a him kisse me with the kisses of his mouth: for thy love is better then wine.

² Because of the b favour of thy good oynments, thy name is as an oynment powred out: therefore the ^c virgins love thee.

³ ^d Draw me: wee will run after thee: the King hath brought me into his ^e chambers: wee will rejoyce and be glad in thee: we will remember thy love more then wine: the righteous doe love thee.

⁴ I am ^f blacke, O daughters of Ierusalem, but comely as the tents of ^g Kedar, and as the ^h curtaines of Salomon.

⁵ Regard yee mee not because I am ⁱ blacke: for the ^k sunne hath looked upo me. The ^l sonnes of my mother were angry against me: they made me the keeper of ^m vines: but I ⁿ kept not mine owne vine.

⁶ Shew me, ^o O thou whom my soule loveth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of ^p thy companions?

⁷ ^q If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

⁸ I have compared thee, O my love, to the troupe of horses in the ^r charets of Pharaoh.

⁹ Thy cheekes are comely with rowes of stones, and thy necke with chaines.

¹⁰ Wee will make thee borders of golde with floods of silver.

¹¹ ^s Whiles the King was at his repast, my spikenard gave the smell thereof.

¹² My wel-beloved is as a bundle of myrrhe unto me: hee shall lie betwene my ^t breasts.

¹³ My wel-beloved is as a cluster of camphire unto me in the vines of Engedy.

¹⁴ My love, behold, thou art ^u faire: beholde, thou art faire: thine eyes are like the doves.

¹⁵ My welbeloved, behold, thou art faire, and pleasant: also our ^v bed is greene.

¹⁶ The beames of our house are cedars, our rafters are of firre.

CHAP. II.

³ The Church desireth to rest under the shadow of Christ, ⁸ She heareth his voyce. ¹⁴ She is compared to the dove. ¹⁵ And the enemies to the foxes.

¹ Am the rose of the field, and the lillie of the valleys.

² Like a lillie among the thornes, so is my ^a love among the daughters.

³ ^b Like the apple tree among the trees of the forest, so is my welbeloved among the sons of men: under his shadowe had I delite, and fate downe: and his fruit was sweet unto my mouth.

⁴ Hee brought mee into the wine-cellar, and love was his banner over me.

⁵ Stay me with flagons, and comfort me with apples: for I am sicke of love.

⁶ His left hand is under mine head, and his right hand doeth embrace me.

⁷ ^c Charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stir not up, nor waken my love, untill the pleasure.

⁸ ^d It is the voyce of my welbeloved: behold, he commeth leaping by the mountains, and skipping by the hills.

⁹ My welbeloved is like a roe, or a yong hart: loe, he ^e standeth behind our wall, looking forth of the windowes, shewing himselfe through the ^f grates.

¹⁰ My welbeloved spake and sayd unto mee, Arise, my love, my faire one, and come thy way.

¹¹ For behold, ^g winter is past: the raine is changed, and is gone away.

¹² The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

¹³ The figtree hath brought forth her yong figs: and the vines with their small grapes have cast a favour: arise my love, my faire one, and come away.

¹⁴ My dove, that art in the ^h holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

¹⁵ Take us the foxes, the ⁱ little foxes, which destroy the vines: for our vines have small grapes.

¹⁶ My welbeloved is mine, and I am his: hee feedeth among the lillies.

¹⁷ Untill the daye breake, and the shadowes flee away: returne, my welbeloved, and be like a ^k roe, or a yong hart upon the mountaines of Bether.

CHAP.

CHAP. III.

1 The Church desireth to be joynted inseparably to Christ her husband. 6 Her deliverance out of the wilderness.

IN my bed by night I fought him that my soule loved: I fought him, but I found him not.

2 I will rise therefore now, and go about in the city, by the streets, and by the open places, and will seeke him that my soule loveth: I fought him, but I found him not.

3 The watchmen that went about the city, found mee: to whom I sayd, Have you seene him whom my soule loveth?

4 When I had past a little from them, then I found him whom my soule loved: I took hold on him, and left him not, till I had brought him unto my mothers house, into the chamber of her that conceived me.

5 I charge you, O daughters of Jerusalem, by the roes and by the bindes of the field, that ye stirre not up, nor waken my love untill she please.

6 Who is shee that commeth up out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

7 Behold his bed, which is Salomons: three-score strong men are found about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, every one hath his sword upon his thigh for the feare: by night.

9 King Salomon made himself a palace of the trees of Lebanon.

10 Hee made the pillars thereof of silver, and the pavement thereof of gold, the hangings thereof of purple, whose middes was paved with the love of the daughters of Jerusalem.

11 Come forth, ye daughters of Zion, and behold the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

CHAP. IV.

1 The praises of the Church. 7 Shee is without blemish in his sight. 9 The love of Christ towards her.

BEhold, thou art faire, my love: behold, thou art faire: thine eyes are like the doves: among thy lockes * thine haire is like the flock of goates, which looke down from the mountain of Gilead.

2 Thy teeth are like a flock of sheepe in good order, which go up from the washing: which every one bring our twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of David built for defence: a thousand shields hang therein, and all the targates of the strong men.

5 Thy two breasts are as two yong roes that are twinnes, feeding among the lillies.

6 Untill the day break, and the shadowes flie away, I will go into the mountaine of myrrhe, and to the mountaine of incense.

7 Thou art all faire my love, and there is no spot in thee.

8 Come with me from Lebanon, my spouse, even with me from Lebanon, and look from the top of Amanah, from the top of Shener, and Hermon, from the denes of the lions, and from the mountains of the leopards.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my Spouse, how faire is thy love? how much better is thy love then wine? and the favour of thine oynments then all spices?

11 Thy nipples, my Spouse, droppe as hony-combes: hony and milke are under thy tongue, and the favour of thy garment as the favour of Lebanon.

12 My sister, my spouse is as a garden inclosed, as a spring shut up, and a fountaine sealed up.

13 Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

14 Even spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chief spices.

15 O fountain of the gardens, O well of living waters, and the springs of Lebanon.

16 Arise, O North, and come, O South, and blow on my garden, that the spices thereof may flow out: let my welbeloved come to his garden, and eat his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She seeth her nakednesse. 10 She praiseth Christ her husband.

I Am come into my garden, my sister, my spouse, I gathered my myrrhe with my spice: I ate mine hony-combe with mine hony, I dranke my wine with my milke: eat, O friends, drink, and make you merry. O welbeloved.

2 I sleepe, but mine heart waketh, it is the voyce of my welbeloved that knocketh, saying, Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, and my locks with the drops of the night.

3 I have put off my coate, how shall I put it on? I have washed my feete, how shall I defile them?

4 My welbeloved put in his hand by the hole of the doore, and mine heart was affectioned towards him.

5 I rose up to open to my welbeloved, and mine hands did drop down myrrhe, and my fingers pure myrrhe upon the handles of the barre.

6 I opened to my welbeloved: but my welbeloved was gone and past: mine heart was gone when he did speak: I sought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that were about the city, found me: they smote me, and wounded mee: the watchmen of the walles took away my vaille from mee.

8 I charge you, O daughters of Jerusalem, if you find my welbeloved, that you tell him that I am sick of love.

9 O the fairest among women, what is thy welbeloved more then other welbeloved? what is thy welbeloved more then another lover, that thou dost so charge us?

10 My welbeloved is white and ruddy, the chiefeft of ten thousand.

11 His head as fine gold, his lockes curled, and blacke as a raven.

12 His eyes are like doves upon the rivers of waters, which are wast with milke, and remaine by the full vessels.

13 His cheekes are as a bedde of spices, and as sweet

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that hee made his Church fruitful and rich, he loved his gifts in her. g Because of thy confession and thanksgiving.

h The Church confesseth that all her glory and beauty cometh of Christ, who is the true fountaine of all grace. i She desireth Christ to comfort her, and to powere the graces of his Spirit upon her, which Spirit is meant by the North and South-wind.

j The garden signifies the kingdom of Christ, where he prepareth the banquet for his elect. k The spouse faith that she is troubled with the cares of worldly things, which is meant by sleeping. l Declaring the long patience of the Lord towards sinners. m The spouse confesseth her nakednes, and that of her self she hath nothing, or seeing that she is once made cleane, she promisseth not to defile her self againe. n Ebr. my bowels were moved towards him. o The spouse which should be anoynted of Christ, shall not find him if she think to anoynt him with her good works. p These are the false teachers, which wound the conscience with their traditions. q She asketh of them which are godly (forasmuch as the law and salvation shuld come out of Zion and Jerusalem) that they would direct her to Christ. r Thus say they of Jerusalem. s She describeth Christ to be of perfect beauty and comeliness.

† Ebr. Targum.

k Hearing of the excellency of Christ, the faithful desire to know how to find him.

a That is, is con-
servant here in
earth among men.
b Which was a
faire and strong
city, 1. King. 14. 17.
c This declareth
the excellent love
of Christ toward
his Church.
* Chap. 4. 1.
d Meaning, that
the gifts are infi-
nite which Christ
giveth to his
Church: or that
his faithful are
many in number.
e He sheweth that
the beginning of
the Church was
small, but that it
grew up to a great
multitude.
f He went down
into the Synagogue
to see what fruits
came of the Law,
and the Prophets.
g I found nothing
but rebellion.
h I ran as swift as
the nobles of my
people in their
chares.
i O ye people of
Jerusalem: for Je-
rusalem was called
Shalem, which
signifieth peace.

a He describeth
the comely beauty
of the Church in
every part, which
is to be understood
spiritually.

b Read Chap. 4. 5.

c He delighteth
to come neere
thee, and to be in
thy company.
d Or, galleries.

sweete flowers, and his lippes like lilies dropping
down pure myrrhe.

14 His hands as rings of gold set with the
† chrysolite, his belly like white yvory covered
with sapphires.

15 His legges as pillars of marble set upon
sockets of fine gold: his countenance as Leba-
non, excellent as the cedars.

16 His mouth is as sweet things, and he is
wholly delectable: this is my welbeloved, and
this is my lover, O daughters of Jerusalem.

17 k O the fairest among women, whither is
thy welbeloved gone? whither is thy welbeloved
turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church affirmeth her self of the love of Christ. 3 The
praises of the Church. 8 She is but one and undefiled.
M Y welbeloved is gone down into his a gar-
den to the beds of spices, to feede in the
gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved
is mine, who feedeth among the lilies.

3 Thou art beautiful, my love, as b Tirzah, come-
ly as Jerusalem, terrible as an army with banners.

4 c Turn away thine eyes from me: for they
overcome mee: * thine haire is like a flock of
goats, which looke down from Gilead.

5 Thy teeth are like a flock of sheep, which
goe up from the washing, which every one bring
out twinnes, and none is barren among them.

6 Thy temples are within thy locks as a piece
of a pomegranate.

7 There are d threescore Queenes, & fourescore
concubines, and of the damfels without number.

8 But my dove is alone, and my undefiled, she is
the onely daughter of her mother, and she is deare
to her that bare her: the daughters have seene her,
and counted her blessed: even the Queenes and
the concubines, and they have praised her.

9 e Who is shee that looketh forth as the
morning, faire as the moone, pure as the sunne,
terrible as an army with banners?

10 I went down to the f garden of nuts, to see
the fruits of the valley, to see if the vine budded,
and if the pomegranates flourished.

11 g I knew nothing, my soule set me h as
the chares of my noble people.

12 Returne, returne, O Shulamite, returne: re-
turne that we may behold thee. What shall you see
in the Shulamite, but as the company of an army?

CHAP. VII.

1 The beauty of the Church in all her members. 10 Shee is
affured of Christ's love towards her.

H Ow beautifull are thy a goings with shoes, O
princes daughter! the joynts of thy thighes
are like jewels: the worke of the hand of a
cunning workman.

2 Thy navell is as a round cup that wanteth
not liquor; thy belly is as an heap of wheat com-
passed about with lilies.

3 b Thy two breasts are as two yong roes that
are twinnes.

4 Thy neck is like a towre of yvory; thine
eyes are like the fish-pooles in Hethbon by the gate
of Bath-rabbim: thy nose is as the tower of Le-
banon that looketh toward Damascus.

5 Thine head upon thee is as scarlet, and the
bush of thine head like purple: the king is tied
c in the d rafters.

6 How faire art thou, and how pleasant
art thou, O my love, in pleasures!

7 This thy stature is like a palme-tree, and thy
breasts like clusters.

8 I said, I will go up into the palme-tree, I will
take hold of her boughes: thy breasts shall now
be like the clusters of the vine: and the favour of
thy nose like apples.

9 And the roose of thy mouth like good
wine, which goeth fireight to my welbeloved,
and cauferh the lips of the ancient to speake.

10 a I am my welbeloveds, and his desire
is toward me.

11 Come my welbeloved, let us go forth into
the field: let us remaine in the villages.

12 Let us get up early in the vines, let us see if
the e vine flourish, whether it hath budded the
small grape: or whether the pomegranates flou-
rith: there will I give thee my love.

13 The mandrakes have given a smell, and in
our gates are all sweet things, new and old: my
welbeloved, I have kept them for thee.

CHAP. VIII.

1 The Church's will be taught by Christ. 3 Shee is upholden
by him. 6 The sweetest love whereby Christ loveth
her. 11 Shee is the vine that bringeth forth fruit to
the spiritual Salomon, which is Jesus Christ.

O H a that thou werest as my brother that suc-
ked the breasts of my mother: I would finde
thee without, I would kille thee, then they should
not despise thee.

2 I will lead thee and bring thee into my mo-
thers house: there thou shalt teach me: and I will
cause thee to drinke spiced wine, and new wine of
the pomegranate.

3 b His left hand shall be under mine head,
and his right hand shall embrace me.

4 c I charge you, O daughters of Jerusalem,
that you stirre not up, nor waken my love untill
the please.

5 (Who is this that commeth up out of the
wildernes, leaning upon her welbeloved:) I rai-
sed thee up under an apple-tree: there thy mother
conceived thee: there she conceived y bare thee.

6 d Set me as a seale on thine heart, and as a
signet upon thine arme: for love is strong as
death: jealousie is cruell as the grave: the coales
thereof are fiery coales, and a vehement flame.

7 Much water cannot quench love, neither
can the floods drowne it: if a man should give
all the substance of his house for love, they would
greatly contemne it.

8 e Wee have a lirtie sifter, and shee hath no
breasts: what shall we doe for our sifter when she
shall be spoken for?

9 f If she be a wall, we will build upon her a
silver palace: and if she be a doore, we will keep
her in with boards of cedar.

10 g I am a wall, and my breasts are as towers:
then was I in his eyes as one that findeth peace.

11 h Salomon had a vine in Baal-hamon: he gave
the vineyard unto keepers: every one bringeth
for the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before
me: to thee, O Salomon, appertaineth a thousand
pieces of silver: and two hundred to them that keep
the fruit thereof.

13 O thou that dwellest in the i gardens, the
companions hearken unto thy voyce: cause me to
heare it.

14 O my welbeloved, * flee away and be like
unto the roe, or to the yong hart upon the
mountaines of spices.

d This the spouse
speaketh.

e If the people
that are called to
Christ, bring forth
any fruit.

a The Church cal-
led of the Gentiles,
speaketh thus
to the Church of
Jerusalem.
b Or, me.

b Read Chap. 4. 4.

c Read Chap. 4. 5.

d The spouse de-
scribeth Christ who
joynd in perpet-
uall love with
him.

e The Jewish
Church speaketh
thus to the Church
of the Gentiles,
f If she be free
and full, she is meet
for the husband to
dwell in.
g The Church
promiseth fidelity
and constancy.
h This is the vine-
yard of the Lord
hired out. Mat.
21. 33.
i Christ dwelleth
in his Church,
whose voyce the
faithfull heare.
k The Church de-
scribeth Christ that
if he depart from
them, yet that he
would bestir to
help them in
their troubles.

I S A I A H.

THE ARGUMENT.

GOD, according to his promise, *Deuteron. 18. 15.* that hee would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare unto the people the things to come, whereof they had a speciall revelation; but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the utility and profite of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two Tables: secondly, to the promises and threatnings of the Law: and thirdly, to the Covenant of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearly intreated it then Moses, and set forth more lively Iesus Christ, in whom this Covenant of reconciliation was made. In all these things *Isaiah* did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine, as hee saw that the disease of the people required. Hee declareth also many notable prophecies which hee had received of God, as touching the promise of the Messiah, his office, and kingdom. And of the favour of God toward his Church, the vocation of the Gentiles, and their union with the Jewes. Which are as most principall points contained in this book, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood upon the Temple-doores (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better mark it, as *Isa. 8. 1.* and *Haba. 2. 2.*) the Priests took it downe, and reserved it among their Registers: and so by Gods providence these bookes were preserved as a monument to the Church for ever. As touching his person and time, hee was of the kings Stock (for *Amoz* his father was brother to *Azariah* king of *Judah*, as the best writers doe agree) and prophesied more then 64 years, from the time of *Uzziah* unto the reigne of *Manasseth*, whose father in law he was (as the *Ebrewees* write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others is to be observed, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophets.

CHAP. I.

1 *Isaiah* reproveth the Jewes of their ingratitude and stubbornness, that neither for benefits nor punishments would amend. *11* He sheweth why their sacrifices are rejected: and where in Gods true service standeth. *24* He prophesieth of the destruction of *Jerusalem*. *25* and of the rest. smitten thereof.



A Vision of *Isaiah*, the sonne of *Amoz*, which he saw concerning *Judah* and *Jerusalem*, in the dayes of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah* Kings of *Judah*.

2 Heare, O *heavens*, and hearken, O *earth*: for the Lord hath said, I have nourished and brought up *children*, but they have rebelled against me.

3 The *oxe* knoweth his owner, and the asse his masters crib: but *Israel* hath not known; my people hath not understood.

4 Ah, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they have forsaken the Lord: they have provoked the *Holy One* of *Israel* to anger: they are gone backward.

5 Wherefore should ye be smitten any more?

6 Because men were obstinate and inflexible, as the dumb creatures, which were more prompt to obey Gods word, as *Deut. 10. 16.*

7 Hee declareth his great mercie toward the Jewes, forasmuch as hee chooseth them above all other nations to be his people and children, as *Deut. 10. 15.*

8 The most dull and brut beasts doe more acknowledge their duty toward their masters, then my people doe toward mee, of whom they have received benefits without comparison.

9 They were not onely wicked as were their fathers, but cruelly corrupt, and by their evil example infected others.

10 That is, him that justified *Israel*. *11* What availeth it to seek to amend you by punishment, seeing the more I correct you, the more ye rebel?

for ye fall away more and more: the whole head is sick, and the whole heart is heavie.

6 From the sole of the foote unto the head, there is nothing whole therein, but wounds and swelling, and foresfull of corruption: they have not bene wrapped, nor bound up, nor mollified with oyle;

7 Your land is waste: your cities are burnt with fire: strangers devour your land in your presence, and *is* desolate like the overthrow of *strangers*.

8 And the daughter of *Zion* shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had reserved unto us even a small remnant, wee should have bene *as* Sodom, and should have bene like unto Gomorah.

10 Heare the word of the Lord, O *princes* of Sodom: hearken unto the Law of our God, O people of Gomorah.

11 What have I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt-offerings of rams, and of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambes, nor of goats.

12 When ye come to appeare before mee, who

Name. *q* That is, all destroyed.

r Yee that for your vices reserved all to be destroyed, as they of Sodom, save that God of his mercie reserved a little number, *Lamentations 3. 11.* *f* Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had no faith nor repentance, God detesteth them. *Psalme 50. 13.* *Jeremiah. 6. 20.* *Amos 5. 21.* *Micha. 6. 7.*

k By naming the chief parts of the body, he signifieth that there was no part of the whole body of the Jewes free from his rods.

l Every part of the bodie as well the least as the chiefest, was plagued.

m Their plagues were so grievous, that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke for no advantage of that which remaineth destroy all before them.

o That is, *Jerusalem*.

p Because that hee will ever have a Church to call upon his

t Without faith and repentance.
u Your ſacrifices offered in the new moones and feaſts: hee condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelves are void of faith and mercy.

x He ſheweth that where men be given to avarice, deceit, crueltie and extortion, which is meant by blood, there God will ſhew his anger, and not accept them, though they ſeeme never ſo holy, as Chap. 59. 2.

y By this outward walking, he meaneth the ſpiritual: exhorteth the Jewes to repent and amend their lives.

z This kind of reaſoning by the ſecond Table, the Scriptures uſe in many places againſt the hypocrites, who pretend moſt holines and religion in word, but when the charitie and love toward their brethren ſhould appeare, they declare that they have neither faith nor religion.

a To know if I doe accuſe you without cauſe.

b Leaſt ſinners ſhould pretend any rigour on Gods part, hee onely willerh them to be pure in heart, and he will forgive all their finnes, were they never ſo many or great.

c He ſheweth that whatſoever adverſitie man endureth, it ought to be attributed to his owne incredulitie, and diſobedience.

d That is, Ierusalem, which had promiſed fidelity unto me, as a wife to her husband.

e Given to covetouſneſſe and extortion, which hee ſignified before by blood, verſ. 15.

f Whatſoever was pure in thee before, is now corrupt, though thou have an outward ſhew. g That is, they maintaine the wicked and the extortioners: and not onely doe not puniſh them, but are themſelves ſuch. h When God will ſhew himſelf mercifull to his Church, hee calleth himſelf, The Holy One of Iſrael: but when he hath to doe with his enemies, hee is called Mightie, as againſt whom no power is able to reſiſt. i I will take vengeance of mine adverſaries the Jewes, and ſo ſatiſfie my deſire by puniſhing them. Which thing yet hee doeth with a grief, becauſe of his Covenant. k Leaſt the faithfull among them ſhould be overcome by his threatening, hee addeth this conſolation. l It is onely the worke of God to puriſe the heart of man, which thing hee doeth becauſe of his promiſe, made concerning the ſalvation of his Church. m By juſtice is meant Gods faithfull promiſe, which is the cauſe of the deliverance of his Church. n The wicked ſhall not be partakers of Gods promiſe, Pſal. 92. 9. o That is, the trees and pleaſant places, where ye commit idolatry, which was forbidden, Deut. 16. 22.

required this of your hands to tread in my courts?

13 Bring no mo oblations, in vaine: incenſe is an abomination unto me: I cannot ſuffer your new moones, nor Sabbath, nor ſolemne dayes, (it is iniquitie) nor ſolemne aſſemblies.

14 My ſoule hateth your new moones and your appoynted feaſts: they are a burden unto me: I am wearie to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood.

16 Waſh you, make you cleane, take away the evil of your workes from before mine eyes: ceaſe to doe evil.

17 Learne to doe well: ſeek judgement, relieve the oppreſſed: judge the fatherleſſe, and defend the widow.

18 Come now, and let us reaſon together, ſaith the Lord: though your finnes were as crimenes, they ſhall be made white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.

19 If ye conſent and obey, ye ſhall eate the good things of the land.

20 But if ye reſuſe and be rebellious, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the faithfull citie become an harlot: it was full of judgement, and juſtice lodged therein, but now they are murderers.

22 Thy ſilver is become droſſe: thy wine is mixt with water.

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoaſtes, the Mightie one of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge mee of mine enemies.

25 Then I will turne mine hand upon thee, and burne out thy droſſe, till it be pure, and take away all thy tinne.

26 And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterwards ſhalt thou be called a citie of righteouſneſſe, and a faithfull citie.

27 Zion ſhall be redeemed in judgement, and they that returne in her, in juſtice.

28 And the deſtruction of the tranſgreſſours and of the ſinners ſhall be together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall be confounded for the oaks, which ye have deſired, and ye ſhall be aſhamed of the gardens that ye have choſen:

30 For ye ſhall be as an oak, whoſe leaſe fadeſh: and as a garden that hath no water.

31 And the ſtrong ſhall be as a towre, and the maker thereof as a ſparke: and they ſhall both burne together, and none ſhall quench them.

CHAP. II.

2 The Church ſhall be reſtored by Chriſt, and the Gentiles eſtimated. 6 The puniſhment of the rebellious and obſtinate.

The word that Iſaiah the ſonne of Amoz ſaw upon Judah and Ierusalem.

1 It ſhall be in the laſt dayes, that the mountaine of the Houſe of the Lord ſhall be prepared in the top of the mountaines, and ſhall be exalted above the hilles, and all nations ſhall flow unto it.

2 And many people ſhall goe, and ſay, Come, and let us goe up to the mountaine of the Lord, to the houſe of the God of Jaakob; and hee will teach us his wayes, and we will walke in his paths, for the Law ſhall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And hee ſhall judge among the nations, and rebuke many people: they ſhall breake their ſwords alſo into mattocks, and their ſpeares into ſierches: nation ſhall not lift up a ſword againſt nation, neither ſhall they learne to fight any more.

4 O houſe of Jaakob, come yea, and let us walke in the Law of the Lord.

5 Surely thou ſhalt forſake thy people, the houſe of Jaakob, becauſe they are a ſul of the Eaſt maners, and are ſorcerers as the Philiftims, and abound with ſtrange children.

6 Their land alſo are full of ſilver and gold, and there was none end of their treaſures: and their land was full of horſes, and their charets were infinite.

7 Their land was alſo full of idoles: they worſhipped the worke of their owne handes, which their owne fingers have made.

8 And a man bowed himſelf, and a man humbled himſelf: therefore ſpare them not.

9 Enter into the rocke, and hide thee in the duſt from before the feare of the Lord, and from the glory of his Majeltie.

10 The high looke of man ſhall be humbled, and the loftineſſe of men ſhall be abated, and the Lord onely ſhall be exalted in that day.

11 For the day of the Lord of hoaſtes is upon all the proud and haurie, and upon all that is exalted: and it ſhall be made low.

12 Even upon all the cedars of Lebanon, that are high and exalted, and upon all the oaks of Baſhan.

13 And upon all the high mountaines, and upon all the hills that are lifted up.

14 And upon every high tower, and upon every ſtrong wall.

15 And upon all the ſhips of Tarſhiſh, and

ther: Which peace and love doeth begin and grow in the ſee, but ſhall be perfected

when we are joyned with our Head Chriſt Jeſus. I Seeing the Gentiles will be ready, make you haſte, and ſhew them the way ſo worſhip God. m The Jewes ſeeing the ſmall hope that the Jewes would convert, complained to God, as though hee had utterly forſaken them for their ſins. n Full of the corruption of the world chiefly in the Eaſt parts. o They altogether gave themſelves to the ſervice of their covetouſneſſes, and ſhirdly their vaſe truſt in worldly meaſures.

q The Prophet ſiſt condemned their ſuperſtition and idolatry, and the nature of the idolaters, which are never ſatiſfied in their ſuperſtitions. r The Prophet ſpake, being inflamed with the zeale of Gods glory, and that hee feared them with Gods judgement. s Meaning, as ſoone as God ſhall judge, hee will cure his judgement. t By his trees and mountaines are meant them that are proud and loſtie, and thinke themſelves moſt ſtrong in this world.

u Hee condemneth their vaine confidence, which they had in ſtrong holdes, and in their rich maner diſe, which brought in vaine pleaſures, wherewith mens mindes become blinded.

upon

p The ſhipps, where ye put your confidence, ſhall be conſumed as eaſily as a piece of tow.

q Mich. 4. 2 The downeſt condition of God touching the nations of the Church, which is chiefly meant of the time of Chriſt, in an evange place to be ſeen and diſcerned.

c When the law dome of Chriſt ſhall be opened by the preaching of the doctrine, here ſhall be ſet forth the reſt of the children of God, when they are called.

d Alſo ſeeing the mount ſignifieth the viſible Church, then was.

e Meaning, the whole doctrine of Chriſt.

f This was the conſolation, when the Goſpel was firſt preached in Ierusalem, and from thence was throw all the world.

g The Lord, who is Chriſt, ſhall have all power given him.

h That they may acknowledge their ſinnes, and turne to him.

i He ſheweth the fruit of the ſpice, which the ſhipps ſhall bring in war, that men ſhould doe good, one to another, wherewith before they were content.

k He ſheweth how againſt theſe weapons, which full were, hee ſtrength his power, by the ſhipps which are ſet upon the ſea.

upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abated, and the Lord shall onely be exalted in that day.

18 And the idoles will be utterly destroy.

19 Then shall they goe * into the holes of the rocks, and into the caves of the earth from before the feare of the Lord, and from the glory of his majestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles and his golden idols (which they had made themselves to worship them) * to the mowles, and to the backs.

21 To goe into the holes of the rocks, and into the tops of the ragged rocks from before the feare of the Lord, and from the glory of his majestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose breath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

1 For the sinner of the people, God will take away the wise men, and give them foolish princes. 14 The covetousness of the governors. 15 The pride of the women.

For loe, the Lord God of hostes will take away from Jerusalem and from Judah the stay * and the strength: even all the stay of bread, and all the stay of water.

2 The strong man, and the man of warre, * the judge, and the Prophet, the prudent and the aged,

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and eloquent man.

4 And I will appoint a children to be their princes, and babes shall rule over them.

5 The people shall be * oppressed one of another, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast cloathing, thou shalt be our prince, and let this fall be under thine hand.

7 In that day he shall sweare, saying, I cannot be an helper: for there is no bread in mine house, nor cloathing: therefore make me no prince of the people.

8 Doublelesse Jerusalem is fallen, and Judah is fallen downe, because their tongue and workes are against the Lord, to provoke the eyes of his glory.

9 The * trial of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe be unto their souls: for they have rewarded evil unto themselves.

10 Say ye, Surely it shall be well with the just: for they shall eat the fruit of their works.

11 Woe be to the wicked, it shall be evil * with him: for the reward of his hands shall be given him.

12 * Children are extortioners of my people, and women have rule over them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth up to pleade, yea, hee standeth to judge the people.

14 The Lord shall enter into judgement with the Ancients of his people & the princes thereof:

for ye have eaten up the vineyard: the spoyle of the poore is in your houses.

15 What have ye to do that ye beate my people to pieces, * and grinde the faces of the poore, saith the Lord, even the Lord of hostes?

16 The Lord also saith, * Because the daughters of Zion are haughty, and walke with * stretched out neckes, and with * wandering eyes, walking and * mincing as they goe, and making a * tinkling with their feet.

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the kalles, and the round tyres.

19 The sweet balles, and the bracelets, and the bonners.

20 The tyres of the head, and the sloppes, and the headbands, and the tablets, and the eare-rings,

21 The rings and the mufflers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,

23 And the gables and the fine linnen, and the hoodes and the * launes.

24 And in stead of sweet savour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the * sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate, shall sit upon the ground.

CHAP. IV.

1 The small remnant of men after the destruction of Jerusalem. 2 The graces of God upon them that remaine.

And in that day shall * seven women take hold of one man, saying, Wee will eat our owne bread, and we will weare our own garments: openly * let us be called by thy name, and take away our * reproach.

2 In that day shall the * bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Jerusalem, shall be called holy, and every one shall be * written among the living in Jerusalem.

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the * blood of Jerusalem out of the mids thereof by the spirit of * judgement, and by the spirit of burning.

5 And the Lord shall create upon every place of mount Zion, and upon the assemblies thereof, * a cloude and smoake by day, and the shining of a flaming fire by night: for upon all the * glory shall be a defence.

6 And a covering shall be for a shadow in the day for the heate, and a place for refuge, and a covert for the storme * and for the raine.

the budde of the Lord meane Christ. e He alludeth to the booke of life, whereof read Exod. 32. 32. meaning, Gods secret counsell, wherein his elect are predestinate to life everlasting. f That is, the crueky, extortion, avarice, and all wickednesse. g When things shall be redressed that were amisse. h He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods favour and protection should appeare in every place. i The faithfull are called the glory of God, because his image and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

m That is, ye shew all cruelty against them. n He meaneth the people because of the arrogancy and pride of their women, which gave themselves to all wantonnes and dissolution, o Which declared their pride. p As a signe, that they were not chaste. q Which shewed their wantonnes. r They delighted them in slippers that did crouke, or had little plates sewed upon them, which stunk as they went. f In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree. t Meaning, that God will not onely punish the women, but their husbands which have suffered this dissolution, and also the common weale, which hath not remedied it.

a When God shall execute this vengeance: there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke unto men, and offer themselves to any condition. b Betrou our husband, and let us be called thy wives. c For so they thought it to be without an head and husband. d He comforteth the Church in this desolation, which shall spring up like a bud, signifying that Gods graces should be as plentiful toward the faithfull, as though they sprang out of the earth, as Chap. 45. 8. Some by the

3 And one cried to another, and said, a Holy, holy, holy is the Lord of hosts: the whole world is full of his glory.

4 And the lintels of the doore cheekes * mooved at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, I Woe is me: for I am undone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes have seene the King, and Lord of hosts.

6 Then flew one of the Seraphims unto mee with an hore cole in his hand, which he had taken from the altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for us? Then I said, Here am I, send me.

9 And he said, Goe, and say unto this people, o Yee shall heare indeed, but yet shall not understand: ye shall plainly see, and not perceive,

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, leaft they see with their eyes, and heare with their eares, and understand with their heart, and convert, and he heale them.

11 Then said I, Lord, p how long? And hee answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12 And the Lord have remooved men farre away, and there be a great desolation in the mids of the land.

13 But yet in it shall be q a tenth, and shall returne, and shall be eaten up as an elme r or an oke, which have a substance in them, when they cast their leaves: so the holy seed shall be the substance thereof.

a This declareth that man cannot render due obedience to God, till he have repented. o Whereby is declared that for the malice of man God will not immediatly send his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saved: hereby he exhorteth the hearers to doe their duty, and answereth to the wicked murmurers, that through their rebellion their heart is hardened, Mart. 13. 14. after 18. 26. rom. 11. 8. p As was moved with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

q Meaning, the tenth part. or as some write, he is moved to Ishaiah for the confirmation of his prophetic, that ten Kings should come to take captivite, as were from Uzziah to Zedekiah.

r For the fewnes they shall come to be eaten up: yet they shall after flourish as a tree, which in winter casteth leaves, and seemeth to be dead, yet in Summer is fresh and greene.

CHAP. VII.

1 Jerusalem is besieged.

14 Christ is promised.

4 Ishaiah comforteth the king.

And in the dayes of * Ahaz, the sonne of Jotham, the sonne of Uzziah king of Judah, Rezin the king of * Aram a came up, and Pekah the sonne of Remaliah king of Israel, to Jerusalem to fight aginst it, but he could not overcome it.

2 And it was tolde the house of b David, saying, Aram is joyned with c Ephraim; therefore his heart was d mooved, and the heart of his people, as the trees of the forest are mooved by the winde.

3 g Then saide the Lord unto Ishaiah, Goe forth now to meete Ahaz (thou and e Shear-jashub thy sonne) at the end of the conduit of the upper poole, in the path of the fullers field,

4 And say unto him, Take heed, and be still:

fear not, neither be faint hearted for the two tailles of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne.

5 Because Aaram hath taken wicked counsell aginst thee, and Ephraim and Remaliahs sonne, saying,

6 Let us goe up aginst Judah, and let us waken them up, and make a breach therein for us, and set a king in the mids thereof, even the sonne of s Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and a threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeye not, surely ye shall not be established.

10 g And the Lord spake againe unto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it either in the depth beneath, or in the height above.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then he said, Heare you now, O house of David, is it a small thing for you to grieve i men, that ye will also grieve my God?

14 Therefore the Lord m himselfe will give you a signe. Beholde, the virgine shall conceive and beare a sonne, and she shall call his name, Immanuel.

15 n Butter and hony shall he eate, till he have knowledge to refuse the evill, and to chuse the good.

16 For afore the o child shall have knowledge to eschew the evill, and to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lord shall bring upon thee, and upon thy people, and upon thy Fathers house (the dayes that are not come from the day that p Ephraim departed from Judah,) even the King of q As-sur.

18 And in that day shall the Lord bisse for the r lie that is at the uttermost parts of the floods of Egypt, and for the Becr which is in the land of As-sur.

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and upon all thornie places, and upon all bushie f places.

20 In that day shall the Lord shave with a rasor that is hired, even by them beyond the River, by the King of As-sur, the head and the haire of the t feet, and it shall confirme the beard.

21 And in the same day shall a man u nourish a yong kow, and two sheepe.

22 And for the v abundance of milke, that they shall give, hee shall eate butter: for butter and hony shall every one eate, which is left within the land.

discretion, the kings of Samaria and Syria shall be destroyed. q In whom thou hast put thy trust, the twelve Tribes rebelled under Roboam.

r Meaning, the Egyptians: for by reason the countrey is hote and moist, it is full of flies, as Assyria is full of bees.

f Signifying, that no place shall be free from them, t That is, that which is from the belly downward: meaning, that he would destroy both great and small.

u Hee that before had a great number of cattell, shall be content with one kow and two sheepe.

x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

f Which have but a little smoke and shall quickly be quenched.

g Which was an Israelite, and as former, enemy to the house of David.

h Counting from the five and twentieth yeere of the reign of Uzziah, at what time Amos prophesied this thing, and now Ishaiah confirmeth that the Israelites should be led into perpetual captivity, which thing came to passe within 12. yeere after that Ishaiah did this message.

i For the confirmation of this thing that thine enemies shall be destroyed and thou preserved.

k Not to beleve Gods word without a signe, is to tempt God, but to refuse a signe when God offereth it for the aid and helpe of our infirmities, is to rebell aginst him.

l You thinke you have to do with men, when ye com temne Gods messengers: but it is God aginst whom you bend your selves.

m Forasmuch as thou art unworthy, the Lord for his owne promise sake will give a signe, which shall be that Christ the Saviour of his Church, and the effect of all signes and miracles shall be revealed.

n Or, God with us which name can agree to none, but to him that is both God and man.

o Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men until the age of discretion.

p Not meaning Christ, but any child: for before a child can come to the yeeres of

discretion, the kings of Samaria and Syria shall be destroyed.

q In whom thou hast put thy trust, the twelve Tribes rebelled under Roboam.

r Meaning, the Egyptians: for by reason the countrey is hote and moist, it is full of flies, as Assyria is full of bees.

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u Hee that before had a great number of cattell, shall be content with one kow and two sheepe.

x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

y As they that go to seeke wilde beasts among the bushes.
z The mountains contrary to their wont, shall be filled by such as shall flee to them for succour.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand pieces of silver: for it shall be for the briars and for the thornes.

24 With arrowes and with y bow shall one come thither: because all the land shall be briars and thornes.

25 But on z all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briars and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

The captivité of Israel and Iudah by the Assyrians. 6 The infidelitie of the Levites. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be accomplished.

Moreover the Lord said unto me, Take thee a great roll, and write in it with a mans pen. Make speed to the spoyle: haste to the pray.

2 Then I tooke unto me c faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Jeberechiah.

3 After, I came unto the d Prophetesse, which conceived, and bare a sonne. Then said the Lord to me, Call his name, Maher-shalhash-baz.

4 For before the e childe shall have knowledge to cry, My father, and my mother, he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 And the Lord spake yet againe unto me, saying,

6 Because this people hath refused the waters of s Shiloah that runne softly, and rejoyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth up upon them the waters of h the River mightie and great, even the King of Asshur with all his glory, and hee shall come up upon all their rivers, and goe over all their bankes.

8 And shall breake into Judah, and shall overflow, and passe through, and shall come up to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanuel.

9 Gather together on heapes, O ye i people; and ye shall be broken in pieces, and hearken all ye of farré countreys: gird your selves, and you shall be broken in pieces: gird your selves, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with us.

11 For the Lord spake thus to me, in taking m of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A n confederacie, to all them to whom this people faith a confederacie, neither feare you o their feare, nor be afraid of them.

13 P Sanctifie the Lord of hostes, and let him be your feare, and let him be your dead,

14 And he shall be as a q Sanctuarie: but as a

stumbling stone, and as a rocke to fall upon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 r Bind up the testimonie: seale up the Law among my disciples.

17 Therefore I will waite upon the Lord that hath hid his face from the house of Jaakob, and I will looke for him.

18 Beholde, I and the the children whom the Lord hath given me, are as signes and as wonders in Israel, s by the Lord of hostes, which dwelleth in Mount Zion.

19 And when they shall say unto you, Enquire at them that have a spirit of divination, and at the soothsayers which whisper and murmure, u Should not a people enquire at their God? from the z living to the dead?

20 To the y Law, and to the testimonie, if they speake not according to this worde: it is because there is no v light in them.

21 Then he that is afflicted and famished, shall goe to and fro in i r: and when he shall be hungry, he shall even fret himselfe, and curse his king and his gods, and shall looke upward.

22 And when he shall looke to the earth, behold trouble, and o darkenesse, vexation, and anguish, and he is driven to darkenesse.

which is the illusion of Satan? y Seeke remedie in the word of God, which is declared: z They have no knowledge, but are blinde leaders, but are blinde themselves. a This is, in Judah, where they should have had rest, if they had not offended God. b In whom afore they put their trust. c They that shall that heaven and earth and all creatures are bent against them to trouble them.

CHAP. IX.

The restoration of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the new scribes for their pride and contempt of God.

Y Et a the darkenesse shall not be according to the affliction, b that is had when at the first hee touched lightly the land of Zebulun and the lande of Naphtali, nor afterward when hee was more grievous by the way of the sea beyond Jordan in Galilee of c the Gentiles.

2 The people that d walked in darkenes, have seene a great e light: they that dwelled in the land of the shadow of death, upon them hath the f light shined.

3 Thou hast g multiplied the nation, and not increased their joy: they have rejoyced before thee according to the joy in harvest, and as men rejoyce when they divide a spoyle.

4 For the h yoke of their burthen, and the staffe of their shoulder, and the rod of their oppression hast thou broken, as in the day of Midian.

5 Surely every battell of the warrior i with noise, &c with rumbling of garments in blood: but this shall be j with burning, and devouring of fire.

6 For unto us a childe is borne, and unto us a Sonne is given: and the government is upon

and the Prophet speaketh of that thing which should come to passe thereafter after, as though it were now done. e Meaning, the comfort of their deliverance. f This captivité and deliverance were figures of our captivité by sin, and of our deliverance by Christ through the preaching of the Gospel. g Their number was greater when they went into captivité, then when they returned: but their joy was greater at their returne. Hag. 2. 10. h These great perfect joy by delivering them, and by destroying the tyrants, that had brought in cruell bondage, as thou diddest deliver them by Gideon from the Midianites. i He speaketh of the deliverance of his Church, which he had miraculously from his enemies, but especially by the coming of Christ, of whom he prophesieth in the next verse.

his

a That thou mayest write in great letters, to the intent it may be more easily read.

b Meaning, after the common fashion, because all then might reade it.

c Because the thing was of great importance, he took these two witnesses, which were of credit with the people.

d When he for this up upon the doore of the Temple, albeit Uriah was a flattering hypocrite. 2 Kin. 16. 11.

e Meaning, to his wife, and this was done in a vision.

f Or, make speed to the spoile: haste to the pray.

g Before any child be able to speake.

h That is, the army of Assyria.

i Which was a fountaine as the foote of mount Zion, out of the which ran a small river through the city: meaning, that they of Judah, distrustful their owne power, which was small, desired such power and riches, as they saw in Syria and Israel.

k That is, the Assyrians which dwell beyond Euphrates.

l It shall be ready to drowne them.

m He speaketh this to Messiah, or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed utterly.

n To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

o To encourage me that I should not strike for the infidelitie of this people, and so neglect mine office.

p Consent not yet that are godly, to the league and friendship that this people seek with strangers and idolaters.

q Meaning, that they should not feare the thing that they feared, which have no hope in God.

r In putting your trust onely in him, in calling upon him in adversitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

s He will defend you which are his elect, and reject all the rest, which is meant of Christ, against whom the Jewes should stumble and fall, Luke 2. 34. rom. 9. 33. 1 pet. 2. 7. 8.

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his shoulder, and he shall call his name, Wonderful, Counseller, The mightie God, The everlasting * Father, The Prince of peace.

7 The encrease of *his* government and peace shall have none end: he shall sit upon the throne of David, and upon his kingdom, to order it, and to stablish it with judgement, and with justice, from henceforth, *even* for ever: I the zeale of the Lord of hostes will performe this.

8. ¶ The Lord hath sent a word into Jaakob,
and it lighted upon ⁱⁿ Israel.

9 And all the people shall know, *even* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of their heart,

10 The bricks are fallen, but we will build it with hewen-stones: the wild figge-trees are cut downe, but we will change them into cedars.

11 Nevertheless, the Lord will raise up the
adversaries of Rezin against him, and joyn his
enemies together.

12 Aram before and the Philistims behind, and they shall devour Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel
head and tail, branch and rush in one day.

15 The ancient and the honourable man, he is the head : and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are devoured.

17 Therefore shall the Lord have no pleasure in their young men, neither will he have compassion of their fatherlesse and of their widowes: for every one is an hypocrite and wicked, and every mouth speaketh follie: *ya* for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse þ burneth as a fire: it deuoureth the briars and the thornes, and will kinde in the thicke places of the forest; and they shall mount up *like* the lifting up of smoke.

19 By the wrath of the Lord of hosts shall the land be darkened, and the people shall be as the meat of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and
be hungry: and he shall eat on the left hand: and
shall not be satisfied: every one shall eat the flesh
of his owne arme.

21 Manasseh Ephraim : and Ephraim Manasseh, and they both shalbe against Judah : yet for all this his wrath is not turned away, but his hand is stretched out still.

С Н А Р. X.

Of the wicked law-makers. 5. God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shall be saved.

Woe unto them that decree wicked decrees, and write grievous things.

2 To keepe backe the poore from judgement,
and to takeaway the iudgement of the poore of
my people, that widowes may be their pray, and
that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from farre: to whom will yee flee for helpe: and where will ye leave your glory?

that they may be safe, and that ye may receive them againe.

4 ^d Without mee *every one* shall fall among
them that are bound, and they shall fall downe a-
mong the flaine : yet for all this his wrath is not
turned away, but his hand is stretched out still.

5 ¶ O *Ashtur*, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation,
and I will give him a charge against the people
of my wrath, to take the spoyle and to take the
pray, and to tread them under feet like the mire
in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as & Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idols, seeing their idoles were above Ierusalem, and above Samaria:

11 Shall not I, as I have done to Samaria, and to the idols thereof, so doe to Jerusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished
his worke upon mount Zion and Ierusalem,
I will visite the fruit of the proud heart: of the
king of Ashtur, and his glorious and proud looks,

13 Because hee sayd, By the power of mine owne hand have I done it, and by my wifedom, because I am wife; therefore I have removed the borders of the people, and have spoyled their treasures, and have pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one that gathereth eggs that are left, so have I gathered all the earth: and there was none to moove the wing or to open the mouth, or to whisper

17 Shall the **x**axe boast it self against him that
heweth therewith? or shall the saw exalt it self a-
gainst him that mooveth it? as if the rod should
lift up it self against him that raketh it up, or the
staffe should exalt it self *as it were* no wood.

16 Therefore shall the Lord God of hosts send among the fat men leanness, and under his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burne, and deuoure in his thorns & his briars in one day :

18 And shall consume the glory of his forest,
and of his fruitfull fieldes both soule and flesh;
& he shall be as the fainting of a standard-bearer

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Jacob, stay no more upon him that smote them, but shall stay upon the Lord, the Holy one of Israel in truth.

21 The remnant shall returne, *even* the remnant of Iacob unto the mighty God.

32 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption⁹ decreed shall overflow with righteousness.

23 For the Lord God of hosts shall make the consumption even^r determined, in the middes of all the land:

sufficient to fill all the world with righteousness. r God as he hath determined, and after save a small portion.

24. Therefore

d Because they have forsaken me some shall go into captivity, and the rest shall be slain. e God calleth for the Assyrians to be like executioners of his vengeance. f That is, the Assyrians against the Jews, which are but hypocrites: and in the six; and seventh verse is declared the difference of the work of God, and of the wicked in one very thing and act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods justice, it is Gods work; but in respect of their own malice, it is the work of the devil. g Seeing that I have overcome all one city as another: so that none could resist, shall Jerusalem be able to escape mine hands? h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods. i Meaning, of Sennacherib. k Here we see that no creature is able to do any thing, but as God appointed him, and that they are all but his instruments to doe his worke, though the intention be divers, as verse 6. l Meaning, that God is light to comfort his people, and a fire to burne his enemies. m That is, the Assyrians. n To wit, body and soule utterly. o When the battell is lost, and the standard taken. p This is the end of Gods plagues toward his, to bring them to him, and to forsake all trust in others. q This small number which seemed to be confuted, and yet according to Gods decree is saved, shall be

f As the Egyptians did punish thee, t Reade Chap. 9. 4. u When the Israellites passed through by the letting up of Moises rod, and the enemies were drowned. Exod. 14. 18.

x Because of the promise made to that kingdome, whereby Christes kingdome was perfigured.

y He describeth by what way the Assyrians should come against Jerusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be delivered.

z Feare and destruction shall come upon Judah for the Princes and the people shall be all led away captives.

a Because the captivity of Babylon was a figure of the spiritual captivity under sinne, hee sheweth that our true deliverance must come by Christ: for as David came out of Ishai a man without diginitie, so Christ should come of a poore carpenters house as out of a dead rocke, Chap. 53. 3.

b All these properties can agree to none, but onely unto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: and to the wicked he is the favour of death, and to them that shall perish: so that all the world shall be smitten with his rodde, which is his word. c Men because of their wicked affections are named beasts, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charitie, that they shall be like lambs, favouring and loving one another, and cast off all the cruell affections, Chap. 65. 25.

d It shall be in as great abundance as the waters in the sea.

24 I therefore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraid of Asshur: he shall smite thee with a rod, & shall lift up his staffe against thee after the manner of Egypt.

25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall raise up a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was upon the Sea, so hee will lift it up after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anoynting.

28 He is come to Aiath: he is passed into Migron: at Michmash shall he lay up his armour.

29 They have gone over the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift up the voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remooved: the inhabitants of Gebim have gathered themselves together.

32 Yet there is a time that he will stay at Nob: he shall lift up his hand toward the mount of the daughter Zion, the hill of Jerusalem.

33 Behold, the Lord God of hosts shall cut off the bough with feare, and they of high stature shall be cut off, and the high shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall have a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His overtures and kingdom. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

But there shall come a rodde forth of the stocke of Ishai, and a graffe shall grow out of his rootes.

2 And the Spirit of the Lord shall rest upon him: the Spirit of wisdom and understanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prudent in the feare of the Lord: for hee shall not judge after the sight of his eyes, neither reprove by the hearing of his eares.

4 But with righteousness shall hee judge the poore, and with equitie shall he reprove for the meeke of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And justice shall be the girdle of his loynes, and faithfulness the girdle of his reines.

6 The wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a little childe shall leade them.

7 And the kow and the beare shall feede: their yong ones shall lye together: and the lyon shall eate straw like the bullocke.

8 And the sucking childe shall play upon the hole of the aspe, and the weaned childe shall put his hand upon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holiness: for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea.

10 And in that day shall the roote of Ishai, which shall stand up for a signe unto the people, the nations shall seeke unto it, and his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Parthos, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set up a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Judah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envie Judah, neither shall Judah vex Ephraim:

14 But they shall flee upon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the tongue of the Egyptians sea, and with his mightie wind shall lift up his hand over the river, and shall smite him in his seven streames, and cause men to walke therein with shooes.

16 And there shall be a path to the remnant of his people which are left of Asshur, like as it was unto Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

And thou shalt say in that day, O Lord, I will prayse thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God my salvation: I will trust, & will not feare: for the Lord God my strength and song: he is also become my salvation.

3 Therefore with joy shall yee draw waters out of the wells of salvation.

4 And yee shall say in that day, Praise the Lord: call upon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing unto the Lord, for he hath done excellent things: this is known in all the world.

6 Cry out, and shout, O inhabitant of Zion: for great is the Holy one of Israel in the mids of thee.

CHAP. XIII.

The Moles and Persians shall destroy Babylon.

He a burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift up a standard upon the high mountaine: lift up the voice unto them: wagge the hand, that they may goe into the gates of the nobles.

3 I have commandeth them, that I have sanctified: and I have called the mighty to my wrath, and them that rejoyce in my glory.

4 Which willingly goe about to the worke whereunto I appointe them, but how the wicked doe this, reade Chap. 10. 6.

e He prophesied of the calling of the Gentiles. f That in the Church, which he also calleth his rest, Psal. 95. 10. g For God hath delivered his people out of Egypt, and now promise to deliver them out of their enemies hands as from the Parthians, Persians, Caldeans, and these of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who shall his people being dispersed through all the world, he himselfe shall be the Church, and shall be the victory against their enemies. i Meaning, the user of the Lord, and enuouch into the land, and hath the forme of a temple. k To wit, that the great river of Egypt, which enuoucheth into the sea with seven streames.

a Hee sheweth how the Church shall prayse God, when they are delivered from their captivity. b Our salvation standeth only in God, who giueth us an assured confidence, comfort, and occasion to prayse him for his name. c Exod. 15. 1. Psal. 117. 1. d The graces of God shall be abundant, that ye may create them in as great plenty, as water out of a fountaine that is full. e 1. Chron. 16. 1. f Yee that are of the Church.

a That is, the great calamitie, which was prophesied to come on Babel, as a most grievous burden, which they were not able to beare. b In these twelve chapters following, he speaketh of the plagues wherewith God would smite the strange nations (whom they have) to declare that God chastised the Israelites as his children, and these others as his servants, and also if that God spare not these that are ignorant, that they must not think themselves safe, if he punish them which have knowledge of his Law, and keepe it not.

c That is, prepared and appointed to execute his judgements. d Which willingly goe about to the worke whereunto I appointe them, but how the wicked doe this, reade Chap. 10. 6.

4 The noise of a multitude in the mountains like a great people: a tumultuous voyce of the kingdoms of the nations gathered together: the Lord of hosts numbred the hosts of the battell.

5 They come from a farre country, from the end of the heaven: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take them, and they shall have paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the stars of heaven and the planets thereof shall not give their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse upon the world, and their iniquity upon the wicked, and I will cause the arrogancie of the proud to cease, and will cast down the pride of tyrants.

12 I will make a man more precious then fine gold, even a man above the wedge of gold of Ophir.

13 Therefore I will shake the heaven, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be as a chafed Doe, and as a sheepe that no man taketh up; every man shall turne to his own people, and flee each one to his owne land.

15 Every one that is found, shall be stricken through: and whosoever joyneth himself, shall fall by the sword.

16 Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wives ravished.

17 Behold, I will stirre up the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall have no compassion upon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdoms, the beauty and pride of the Caldeans, shall be the destruction of God in Sodom and Gomorah.

20 It shall not be inhabited for ever, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepherds make their folds there.

21 But Zijm shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyrs shall dance there.

22 And Iim shall cry in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captivity.

4 The desolation

2 The death of the King.

29 The destruction of the Philistines.

For the Lord will have compassion of Jaakob, and will yet chuse Israel, and cause them to rest in their own land: and the stranger shall joyne himself unto them, and they shall cleave to the house of Jaakob.

2 And the people shall receive them and bring them to their own place, and the house of Israel shall possesse them in the land of the Lord, for servants and handmaydes: and they shall take them prisoners, whose captives they were, and have rule over their oppressours.

3 And in that day when the Lord shall give thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou diddest serve.

4 Then shalt thou take up this proverbe against the King of Babel, and say, How hath the oppressour ceased? and the gold-thirstie Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did not let.

7 The whole world is at rest and is quiet: they sing for joy.

8 Also the firre-trees rejoyced of thee, and the cedars of Lebanon, saying, Since thou art layd down, no hewer came up against us.

9 Hell beneath is mooved for thee to meete thee at thy coming, rayfing up the dead for thee, even all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say unto thee, Art thou become weake also as we? art thou become like unto us?

11 Thy pompe is brought downe to the grave, and the found of the viols: the worme is spread under thee, and the wormes cover thee.

12 How art thou fallen from heaven, O Lucifer, sonne of the morning, and cut down to the ground, which diddest cast lottes upon the nations?

13 Yet thou saydest in thine heart, I will ascend into heaven, and exalt my throne above beside the starres of God: I will sit also upon the mount of the congregation in the sides of the North.

14 I will ascend above the height of the clouds, and I will be like the most High.

15 But thou shalt be brought down to the grave, to the side of the pit.

16 They that see thee, shall look upon thee and confider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdoms?

17 He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 And the kings of the nations, even they all sleepe in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch: like the rayment of those that are slain, and thrust thorow with a sword, which goe down to the stones of the pit, as a carkele troden under feete.

20 Thou shalt not be joyned with them in the grave.

a He sheweth why God will have to destroy his enemies, to wit, because he will deliver his Church.

b Meaning, that the Gentiles shall be joynd with the Church, and worship God.

c Signifying, that the Jewes should be superiours to the Gentiles, and that they should be brought under the service of Christ by the preaching of the Apostles, whereby all are brought to the subjection of Christ, 2. Cor. 10. 5.

d That is, hee suffered all violence and injuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures have occasion to rejoyce at their destruction.

f As though they feared, least thou shouldst trouble the dead, as thou diddest the living: and here be denoted the proud tyrannie of the wicked, which know not that all creatures with their destruction, that they may rejoyce.

g In stead of thy costly carpets and coverings.

h Thou that thoughtest thy self most glorious, and as it were placed in the heaven: for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning, Jerusalem, whereof the Temple was of the North-side, Psal. 48. 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselves in his place.

k In marvelling at thee.

l To set them at liberty, noting his crueltye.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He called to the Medes and Persians, and all those that should execute Gods vengeance.

o Or, tortois.

o As I have begun to destroy the Assyrians in Samaria: so will I continue, and destroy them wholly, when I shall deliver you from Babylon.

p From the Jewes.

q Read Chap. 13, 1.

r Hee willsh the Philistines not to

joyce, because the Jewes are diminished in their

power, for their strength shall be

greater then ever it was.

s The Israelites, which were brought to most extreme miserie.

t To wit, my people.

v That is, from the Jewes, or Assyrians: for they were brought to most extreme miserie.

x But they shall be all ready, and joyne together,

y Which shall come to enquire of the state of the Church.

z They shall answer that the Lord doth defend his Church, and them that joyne themselves thereunto.

a Read Chap. 13, 1.

b The chief city, whereby the whole countrey was meant.

c The Moabites, shall see to their idols for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the west-part the people used to let their haire grow long, when they mourned, so in the East-part they cut it off.

f The Prophet speaketh this in the person of the Moabites: or as one that felt the great judgement of God that God should come upon them.

g Meaning, that it was a cite that ever lived in pleasure, and never felt sorrow.

grave, because thou hast destroyed thine owne land, and slain thy people: the seed of the wicked shall not be renowned for ever.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise up nor possesse the land, nor fill the face of the world with enemies.

22 For I will rise up against them (saith the Lord of hosts) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweep it with the besome of destruction, sayth the Lord of hosts.

24 The Lord of hosts hath sworne, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 That I will breake to pieces Asshur in my land, and upon my mountains will I tread him under foot, so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted upon the whole world, and this is the hand stretched out over all the nations,

27 Because the Lord of hosts hath determined, and who shall dissannull it? and his hand is stretched out, and who shall turne it away?

28 In the year that king Ahaz died, was this burden.

29 Rejoyce not, (thou whole Palestina) because the rod of him that did beate thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the first-borne of the poore shall be fed, and the needy shall lie down in safety: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, crie, O cite: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.

A prophete against Moab.

The burden of Moab. Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall goe up to the Temple, and to Dibon to the high places to weep: for Nebo and for Medeba shall Moab howle: upon all their heads shall be baldnesse, and every beard shaven.

3 In their streetes shall they be girded with sackcloth: on the toppes of their houses, and in their streets every one shall howle, and come down with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard unto Jahaz: therefore the warriors of Moab shall shoute: the soule of every one shall lament in himself.

5 Mine heart shall crie for Moab: his fugitives shall flee unto Zoar, an heifer of three yeare old: for they shall go up with weeping by the

mounting up of Luhith: and by the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be dried up: therefore the grassie is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what every man hath left, and their substance shall they beare to the brooke of the willowes.

8 For the cry went round about the borders of Moab, and the howling thereof unto Eglaim, and the skriking thereof unto Beer-Elaim.

9 Because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even lions: upon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

Send a yee a lambe to the ruler of the world from the rock of the wilderness, unto the mountain of the daughter Zion.

2 For it shall be as a bird that flieth, and a nest forsaken: the daughters of Moab shall be at the foordes of Amon.

3 Gather a counsel, execute judgement, make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

5 Let my banished dwell with thee: Moab, be thou their covert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit upon it in steadfastnesse, in the tabernacle of David, judging, and seeking judgement, and hastening justice.

6 Wee have heard of the pride of Moab (hee is very proud) even his pride, and his arrogancie, and his indignation, but his lies shall not be so. 7 Therefore shall Moab howle unto Moab, every one shall howle: for the foundations of Kir-hareseth shall yee mourne, yet they shall be g striken.

8 For the vineyards of Heshbon are cut down, and the vine of Sibmah: the lords of the heathen have broken the principall vines thereof: they are come unto Jaazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went over the sea.

9 Therefore will I weepe with the weeping of Jaazar, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunk with my teares, because upon thy summer-fruits, and upon thy harvest a shouting is fallen.

10 And gladnes is taken away, and joy out of the plentiful field: and in the vineyards shall be no singing nor shouting for joy: the treader shall not tread wine in the wine-presses: I have caused the rejoycing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not prevaille.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

m For very sorrow and compassion.

n They shall use all meanes to seek help of their idols, and all in vaine: for Chemosh their great god shall not be able to help them.

sea and Nilus their
be able to defend
them, that should
even fireames, as

g The Ebrew word is mouth, whereby they meane the spring out of the which the water gusheth as out of a mouth. **h** The Scriptures use to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, figs, fish, and such other things, whereby countreys are enriched.

i Called also Tanes, a famous city upon Nilus.

k He noteth the flatters of Pharaoh: who persuaded the king that he was wise and noble, and that his house was most ancient, and so he flattered himself, saying, I am wise.

l Or, Memphis, others Alexandria, and now called the great Cair.

m The principall upholders thereof are the chiefest cause of their destruction.

n For the spirit of wisdom he hath made them drunken and giddy with the spirit of error.

o Neither the great nor the small, the strong nor the weak.

p Considering that through their occasion the Jewes made not God their defence: but put their trust in them, and were therefore now punished, they shall see: least the like light upon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language wherein God was then served.

r Shall renounce their superstitions and protest to serve God aright.

s Meaning, of five cities, five should serve God, and the five remaine in their wickedness: and so of the six part there should be but one left.

t There shall be evident signs and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes, and ancient times, when God hath not as yet appointed the place, and full manner how he would be worshipped.

u This declarer that this prophetic should be accomplished in the time of Christ.

x By these ceremonies hee comprehendeth the spirituall service under Christ.

y By these ceremonies, which were then chief enemies of the Church, he sheweth that the Gentiles and the Jewes should be joyed together in one faith and religion, and should be all one fold under Christ their shepherd.

7 The graffe in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be driven away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be weakened.

9 Moreover, they that worke in flax of divers sorts, shall be confounded, and they y weavers.

10 For their nets shall be broken, and all they that make ponds shall be heavie in heart.

11 Surely the Princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh, is become foolish: how say ye unto Pharaoh, I am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now the wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceived, they have deceived Egypt, even the corners of the tribes thereof.

14 The Lord hath mingled among them the spirits of errors: and they have caused Egypt to erre in every worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the tayle, the branch nor the rath.

16 In that day shall Egypt be like unto women: for it shall be afraide and feare because of the moving of the hand of the Lord of hostes, which he shaketh over it.

17 And the land of Judah shall be a feare unto Egypt: every one that maketh mention of it, shall be afraid thereof, because of the counsell of the Lord of hostes, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof unto the Lord.

20 And it shall be for a signe and for a witnesse unto the Lord of hostes in the land of Egypt: for they shall cry unto the Lord, because of the oppressours, and he shall send them a Saviour, and a great man, and shall deliver them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice and oblation, and shall vow vowes unto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall return unto the Lord, and he shall be intreated of them and shall heale them.

23 In that day shall there be a path from Egypt to Ashtur, and Ashtur shall come into Egypt, and Egypt into Ashtur: so the Egyptians shall worship with Ashtur.

24 In that day shall Israel be the third with Egypt and Ashtur: even a blessing in the mids of the land.

25 For the Lord of hostes shall blesse it, saying,

Blessed be my people Egypt and Ashtur, the work of mine hands, and Israel mine inheritance.

CHAP. XX.

2 The three yeeres captivity of Egypt and Ashtur described by three yeeres going naked of Isaiah.

IN the yeere that Tartan came to Ashdod, (when Sargon king of Ashtur sent him) and had fought against Ashdod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the sackcloth from thy loynes, and put off thy shooe from thy foot. And he did so, walking naked and barefoot.

3 And the Lord sayd, Like as my servant Isaiah hath walked naked and barefoot three yeeres as a signe and wonder upon Egypt, and Ethiopia,

4 So shall the king of Ashtur take away the captivity of Egypt, and the captivity of Ethiopia, both young men and old men, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glory.

6 Then shall the inhabitants of this yle say in that day, Behold, such is our expectation, whether wee neede for helpe to be delivered from the king of Ashtur, and how shall we be delivered?

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes.

11 The ruine of Idumea. 13 and of Arabia.

THE burden of the desert sea. As the whirlwinds in the South use to passe from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed unto mee, The Transgression against a transgression, and the destroyer against a destroyer. Go up to Elam, besiege Media: I have caused all the mourning thereof to cease.

3 Therefore are my loynes filled with sorrow: sorowes have taken me as the sorowes of a woman that travaileth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearefulness troubled me: the night of my pleasures hath been turned into feare unto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: arise, ye princes, annoynt the shield:

6 For thus hath the Lord said unto me, Go, set a watchman, to tell what he seeth.

7 And hee saw a chariot with two horsemen: a chariot of an asse, and a chariot of a camell: and he hearkened and tooke diligent heede.

8 And hee cried, A lion: my Lord, I stand continually upon the watch-tower in the day-time, and I am set in my watch every night.

9 And behold, this mans chariot commeth with two horsemen. And he answered and sayd, Babel is fallen: it is fallen, and all the images of her gods hath he broken unto the ground.

10 O my threshing, and the corn of my floore. That which I have heard of the Lord of hostes the God of Israel, have I shewed unto you.

11 The burden of Dumah, he calleth unto their weapons. I to wit, in a vision by the spirit of prophetic.

12 I to wit, in a vision by the spirit of prophetic. I Meaning, Darius, who came Babylon. The watchman whom Isaiah set up, told him who came against Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. Jer. 51. 3. Revel. 14. 8. Meaning, Babylon. Ebr. sonne, which was a chile of the Ismaelites, and was so named of Dumah, he calleth unto mee

a Who was king of Babylon.

b King of the Philistines.

c The three yeeres that the rib was in Egypt.

d Which signified that the king of Ashtur should take away the captivity of Egypt.

e The three yeeres that the rib was in Egypt.

f To which they were to be delivered.

g Off whom they were to be delivered.

h Meaning, I have been afflicted with their enemies, as ye will see.

i On the fifth day between Judah and Caldea.

j A wilderness, whereby he was to go.

k That is, the king of Babylon.

l The king of Persia.

m The king of Caldea.

n The king of Persia.

o The king of Persia.

p The king of Persia.

q The king of Persia.

r The king of Persia.

s The king of Persia.

t The king of Persia.

u The king of Persia.

v The king of Persia.

w The king of Persia.

x The king of Persia.

me out of p. Seir. Watchman, what was in the night? Watchman, what was in the night?

12 The watchman sayd, The morning cometh, and also the night. If ye will aske, inquire: returne and come.

13 The burden against Arabia. In the forest of Arabia shall yee tary all night, even in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meet the thirsty, and prevent him that thirst with his bread.

15 For they flee from the drawn swords, even from the drawn sword, and from the bent bow, and from the grievousnes of warre.

16 For thus hath the Lord sayd unto me, Yet a yeere according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Kedar shall be few: for the Lord God of Israel hath spoken it.

18 Which was the name of a people of Arabia: and by the destruction of all these nations, he teacheth the Jewes that there is no place of escape from Gods wrath, but only to remaine in his Church, and to live in his

CHAP. XXII.

1 The propheteth of the destruction of Jerusalem by Nebuchad-nezzar. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What baileth thee now that thou art wholly gone up unto the house tops?

2 Thou that art full of noise, a citie full of bruit, a joyous citie, thy slain men shall not be slain with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be bound: all that shall be found in thee, shall be bound together, which have fled from fire.

4 Therefore sayd I, Turne away from me, I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying unto the mountaines.

6 And Elam bare the quiver in a mans chariot with horsemen, and Kir uncovered the shield.

7 And thy chiefe valleyes were full of chariots, and the horsemen set themselves in aray against the gate.

8 And he discovered the covering of Judah: and thou diddest looke in that day to the armour of the house of the forest.

9 And yee have seene the breaches of the citie of David: for they were many, and yee gathered the waters of the lower pool.

10 And yee numbred the houses of Jerusalem, and the houses have yee broken downe to fortifie the wall.

11 And have also made a ditch betweene the two walles, for the waters of the old pool, and have not looked unto the maker thereof, neither had respect unto him that formed it of old.

12 that they might by returning to God avoyde that great plague which

13 The secret place where the

14 Ye fortified

15 Either

16 To God that made Jerusalem:

17 they trusted more in these worldly meanes, then in God.

12 And in that day did the Lord God of hostes call unto weeping and mourning, and to baldnes and girding with sackcloth.

13 And behold, joy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, eating and drinking, for to morow we shall die.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquity shall not be purged from you, till ye die, sayth the Lord God of hostes.

15 Thus sayth the Lord God of hostes, Goe, get thee to that treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to doe here? and whom hast thou here? that thou shouldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in his place, or that graveth an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captivity, and will surely cover thee.

18 Hee will surely rolle and turne thee like a ball in a large cuntry: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lords house.

19 And I will drive thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I call my servant Eliakim the sonne of Hilkiah,

21 And with thy garments will I cloathe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Jerusalem, and of the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a naile in a sure place, and he shall be for the throne of glory to his fathers house.

24 And they shall hang upon him all the glory of his fathers house, even of the nephewes and posterity: all small vessels, from the vessels of the cups, even to all the instruments of musick.

25 In that day saith the Lord of hostes, shall the naile that is fastened in the sure place, depart and shall be broken and fall, and the burden that was upon it, shall be cut off: for the Lord hath spoken it.

26 which office hee had bene pur, by the craft of Shebna. x I will commit unto him the full charge and government of the kings house. y I will establish him, and confirme him in his office: of this phrase, see Ezra. 9. 9. z Meaning, that both small and great that shall come of Eliakim, shall have prayse and glory by his faithfull officers. a Hee meaneth Shebna, who in mans judgement should never have fallen.

CHAP. XXIII.

1 A prophete against Tyrus. 17 A promise that it shall be restored.

The burden of Tyrus. Howle yee shippes of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is revealed unto them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe over the sea, have replenished thee.

3 The seede of Nilus growing by the abundance of waters, and the harvest of the river was her revenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the sea hath spoken, even the strength of the sea, saying, I have not travailed, nor brought forth children, neither

5 Meaning, the corne of Egypt, which was fedde by the

6 That is, Tyrus, which was the chiefe port of the sea,

7 left in me, and am as a barren woman that never had child,

nourished

p In stead of repentance ye were joyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let us eat and drink for our Prophets say, that we shall die to morow.

q Because the B. brew word doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians and Egyptians to betray the Church, and to provide for himselfe against all dangers: in the meane season he packt craftily, and gat of the best offices into his hand under Hezekiah, ever aspiring to the highest.

r Meaning, that hee was a stranger, and came up of nothing. s Whereas hee thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying, that whatsoever dignitie the wicked attain unto, at length it will turne to the shame of those princes, by whom they are preferred.

u To be steward againe, out of the

v I will commit unto him the full charge and government of the kings house.

y I will establish him, and confirme him in his office: of this phrase, see Ezra. 9. 9.

z Meaning, that both small and great that shall come of Eliakim, shall have prayse and glory by his faithfull officers.

a Hee meaneth Shebna, who in mans judgement should never have fallen.

b That is, Tyrus, which was the chiefe port of the sea,

c I have not travailed, nor brought forth children, neither

d Meaning, the corne of Egypt, which was fedde by the

e That is, Tyrus, which was the chiefe port of the sea,

f I have not travailed, nor brought forth children, neither

g Meaning, the corne of Egypt, which was fedde by the

h That is, Tyrus, which was the chiefe port of the sea,

i I have not travailed, nor brought forth children, neither

j Meaning, the corne of Egypt, which was fedde by the

k Because these two countreyes were joyned in league together, her. l Tyrus will let other marchants to goe to Cilicia, and to come no more there. m Who maketh her marchants like princes. n Thy strength will no more serve thee: therefore see to other countreyes for succour. o For Tyrus was never touched nor afflicted before. p Because Tyrus was build by them of Zidon. q The Chaldeans which dwelt in tents in the wilderness, were gathered by the Assyrians into cities. r The people of the Chaldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Chaldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea, and Assyria be able to overthrow Tyrus. s That is, Tyrus by whom ye are enriched. t Tyrus shall lie destroyed sevenie yeeres, which hee calleth the reigne of one King, or a mans age. u Shall use all craft and subtiltie to entise men againe unto her. x She shall labour by all meanes to recover her first credit: as an harlot when she is long forgotten, seeketh by all meanes to entertaine her lovers. y Though shee have bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall give her selfe to all mean lulls like an harlot. z Hee sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from avarice and filthy gaine, unto the true worshipping of God, and libertie toward his Saints.

nourished yong men, nor brought up virgins.

5 When the fame commeth to the Egyptians, they shall be ^k fory, concerning the rumour of Tyrus.

6 Goe you over to ^l Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitie is of ancient dayes: her owne feete shall leade her afarre off to be a sojourner.

8 Who hath decreed this against Tyrus (that ^m crowneth ^{men}) whose marchants are princes: whose chapmen are the nobles of the world?

9 The Lord of hostshath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood: the ⁿ daughter of Tarshish: there is no more strength.

12 He stretched out his hand upon the sea: he shooke the kingdomes: the Lord hath given a commaundement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more rejoyce when thou art oppressed. ^o O virgin daughter of Zidon: rise up, goe out unto Chittim: yet there thou shalt have no rest.

13 Behold the land of the Chaldeans: this was no people: ^q Ashtur founded it by the inhabitants of the wilderness: they set up the towers thereof: they raised the palaces thereof, and hee brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten sevenie yeeres (according to the yeeres of one King) at the ende of ^t sevenie yeeres shall Tyrus be as an harlot.

16 Take an harpe and go about the city (thou harlot that hast bene forgotten) ^x make sweete melody, sing moe songs that thou mayest be remembered.

17 And at the ende of seventy yeeres shall the Lord visit Tyrus, and she shall returne to her ^y wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be ^z holy unto the Lord: it shall not be layd up nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to have durable cloathing.

19 Though shee have bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall give her selfe to all mean lulls like an harlot. ^z Hee sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from avarice and filthy gaine, unto the true worshipping of God, and libertie toward his Saints.

CHAP. XXIII.

A prophete of the curse of God for the sinnes of the people.
13 A remnant reserved shall praise the Lord.

Behold, the Lord maketh the ^a earth empty, and hee maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ^b Priest, and like servant, like master, like mayde, like mistress, like buyer, like seller, like lender, like borrower, like giver, like taker to usury.

b Because this was a name of dignitie, it was also applied to them, which were not of Aarons family, and so signifieth also a man of dignitie, as 2 Sam. 8. 18. and 20. 25. 1 Chron. 18. 27. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policy, Hosea 4. 9.

3 The earth shall be cleane emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fiderth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth ^c also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the everlasting Covenant.

6 Therefore hath the ^d curse devoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^e burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that rejoyce, endeth: the joy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The cite of ^f vanitie is broken downe: every house is shut up, that no man may come in.

11 There is a crying for wine in the streetes: all joy is darkened: the ^g mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, ^h as the shaking of an olive-tree, and as the grapes when the vintage is ended.

14 They shall lift up their voyce: they shall shout for the magnificence of the Lord: they shall rejoyce from ⁱ the sea.

15 Wherefore prayse yee the Lord in the valleyes, ^j even the Name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth wee have heard prayses, ^k even glory to the just, and I sayd, ^l My leanness, my leanness, woe is me: the transgressours have offended: yea the transgressours have grievously offended.

17 Feare, and the pit, and the snare are upon thee, O inhabitant of the earth.

18 And hee that steeth from the noyse of the feare, shall fall into the pit: and he that commeth up out of the pit, shall be taken in the snare: for the ^m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is utterly broken downe: the earth is cleane dissolved: the earth is mooved exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe remooved like a tent, and the iniquity thereof shall be heave upon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord ⁿ visit the hoast above that is on high, even the kings of the world that are upon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shalbe shut up in the prison, and after many dayes shall they be ^o visited.

23 Then the moone shall be abashed, and the sunne ashamed, when the Lord of hostsh shall reigne in mount Zion and in Jerusalem: and glory shall be before his ancient men.

n There is no power so high or mightie, but God will visit him with his rod. o Not with his rods, as verse 21. but shall be comforted. shall restore his Church, the glory thereof shall so shine, and his members (which are called his ancient men) that the sunne and the moone shall be darker in comparison thereof.

CHAP.

CHAP. XXV.

A challenge to God to show that he strength himself judge of the world, by punishing the wicked, and maintaining the good.

O Lord, thou art my God: I will exalt thee, I will praise thy Name; for thou hast done wonderful things, according to the counsels of old, with a stable truth.

For thou hast made of a city an heape, of a strong city, a ruine: even the palace of strangers of a city, it shall never be built.

Therefore shall the mighty people give glory unto thee: the city of the strong nations shall feare thee.

For thou hast bin a strength unto the poore, a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast of the mighty is like a storme against the wall.

Thou shalt bring downe the noyse of the strangers, as the heate in a drie place; hee will bring downe the song of the mighty, as the heate in the shadow of a cloud.

And in this mountaine shall the Lord of hostes make unto all people a feast of fat things, even a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

And he will destroy in this mountaine the covering that covereth all people, and the vaile that is spread upon all nations.

He will destroy death for ever: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

And in that day shall men say, Lo, this is our God: we have wayted for him, and hee will save us. This is the Lord, we have wayted for him, we will rejoyce and be joyfull in saluation.

For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed under him, even as straw is threshed in Madmenah.

And he shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

The defence also of the height of thy walles shall he bring downe and lay low, and cast them to the ground, even unto the dust.

Meaning, that ignorance and blindness, whereby we are taken away from Christ. He will take away all occasions of sorrow, and kill his enemies. By Moab are meant all the enemies of his Church. There were two cities of this name: one in Iudah, 1. Chro. 2. 49. and one in the land of Moab, Iero. 48. 2. which seemeth to have bin a plentifull place of inhabitants.

CHAP. XXVI.

A song of the faithfull, wherein is declared, to what conflicteth the saluation of the Church, and whereto they ought to trust.

In that day shall this song be sung in the land of Iudah: Wee have a strong citie: saluation shall God set for walles and bulwarks.

Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

By an assured purpose wilt thou preserve perfect peace, because they trusted in thee.

Trust in the Lord for ever: for in the Lord God is strength for evermore.

For he will bring downe them that dwell on hie: the hie city hee will abase: even unto the ground will he cast it down, and bring it unto dust.

The foot shall tread it downe, even the feet of the poore, and the steps of the needy.

There is no power to hie that can let God, when hee will: for the poore afflicted under the power of the wicked.

The way of the just is righteousness: thou wilt make equal the righteous path of the just.

Also wee: O Lord, have wayted for thee in the way of thy judgements: the desire of our soule is to thy Name, and to the remembrance of thee.

With my soule have I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy judgements are in the earth, the inhabitants of the world shall learne righteousness.

Let mercy be shewed to the wicked, yet he will not learne righteousness: in the land of uprightness will he do wickedly, and will not behold the majesty of the Lord.

O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with the zeale of the people, and the fire of thine enemies shall devour them.

Lord unto us thou wilt ordaine peace: for thou also hast wrought all our works for us.

O Lord our God, other lords beside thee, have ruled us, but wee will remember thee onely, and thy Name.

The dead shall not live, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

Lord, in trouble have they visited thee: they powred out a prayer when thy chastening was upon them.

Like as a woman with child, that draweth neere to the travaile, is in sorrow, and crieth in her paines, so have we bene in thy sight, O Lord.

Wee have conceived, wee have borne in paine, as though we should have brought forth a wind: there was no help in the earth, neither did the inhabitants of the world fall.

Thy dead men shall live: even with my body shall they rise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, until the indignation passe over.

For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth upon them: and the earth shall disclose her blood, and shall no more hide her slaine.

in winter flourish againe by the raine in the spring time: so they that lie in the dust, shall rise up to joy, when they see the dew of Gods grace. Hee exhorteth the faithfull to be patient in their afflictions, and to wait upon Gods worke. The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may give for vengeance against the wicked.

CHAP. XXVII.

A propheticke against the kingdomes of Satan. And of the joy of the Church for their deliverance.

In that day the Lord with his sore and great and mighty sword shall visite Livian, that piercing serpent, even Livian, that crooked serpent, and he shall slay the dragon that is in the sea.

In that day sing of the vineyard of sedde wine.

I the Lord doe keepe it: I will water it every moment: least any assaile it, I will keepe it night and day.

Meaning, of the best wine, which this vineyard, that is, the Church should bring forth, as most agreeable to the Lord.

Wee have constantly abode in the adversities wherewith thou hast afflicted us.

Meaning, that by afflictious men shall learne to feare God.

The wicked though God shew them evident signes of his grace, shall be never the better.

Through envy and indignation against thy people.

The fire and vengeance, wherewith thou dost destroy thine enemies.

The Babylonians, which have not governed according to thy word.

Meaning, that the reprobate, even in this life shall have the beginning of everlasting death.

To wit, the company of the faithfull by the calling of the Gentiles.

That is, the faithfull by the tods were moved to pray unto thee for deliverance.

To wit, in extreme sorrow.

Our sorowes had none end, neither did we enjoy the comfort that we looked for.

The wicked and men without religion were not destroyed.

Hee comforteth the faithfull in their afflictions, shewing them that even in death they shall have life: and that they should most certainly rise to glory, the contrary should come to the wicked, as ver. 14.

As heards dead pointed.

That is, by his mighty power, and by his word. Hee prophesieth here of the destruction of Satan and his kingdom under the name of Livian, Asahur, and

Arthe time appointed.

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That is, by his mighty power, and by his word. Hee prophesieth here of the destruction of Satan and his kingdom under the name of Livian, Asahur, and

d Therefore he will destroy the kingdom of Satan, because he loveth his Church for his owne mercies sake, and cannot be angry with it, but witheth that he may powre his anger upon the wicked infidels, whom he meaneth by briars and thornes.

e He marvelleth that Israel will not come by gentleness, except God make them to feele his rods, and so bring them unto him.

f Though I afflict and diminish my people for a time, yet shall the root spring againe and bring forth in great abundance.

g He sheweth that God punisheth his iniquity, and his enemies in justice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharp wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation unto God, till the heart be purged from all idolatry, and the monuments thereof be destroyed.

k Notwithstanding his favour that he will shew them after, yet Jerusalem shall be destroyed, and graffe for cattell shall grow in it.

4 Anger is not in mee: who would set the briars and the thorns against me in battell? I would go thorow them, I would burne them together.

5 Or will hee feeble my strength, that he may make peace with me, and be as one with me?

6 Hereafter Jaakob shall take roote: Israel shall flourish and grow: and the world shall be filled with fruit.

7 Hath hee smitten him, as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In a measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough wind in the day of the East-winde.

9 By this therefore shall the iniquity of Jaakob be purged, and this is all the fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groves and images may not stand up.

10 Yet the defended city shall be desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feed, and there shall he lie and consume the branches thereof.

11 When the boughs of it are dry, they shall be broken: the women come and set them on fire: for it is a people of none understanding: therefore he that made them shall not have compassion of them, and he that formed them, shall have no mercy on them.

12 And in that day shall the Lord thresh from the channell of the river unto the river of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Ashtur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

14 And in that day shall the Lord thresh from all idolatry, and the monuments thereof be destroyed, and graffe for cattell shall grow in it.

15 God shall not have need of mighty enemies: for the very women shall do it to their great shame.

16 He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to have escaped.

17 In the time of Cyrus, by whom they should be delivered but this was chiefly accomplished under Christ.

CHAP. XXVIII.

Against the pride and drunkenness of Israel.

1 O to the crowne of pride, the drunkards of Ephraim: for his glorious beauty shall be a fading floure, which is upon the head of the valley of them that be fatte, and are overcome with wine.

2 Beholde, the Lord hath a mightie and strong hoste like a tempest of haile, and a whirlewind that overthroweth, like a tempest of mightie waters that overflowe, which throw to the ground mightily.

3 They shall be troden under foot, even the crown and the pride of the drunkards of Ephraim.

4 For his glorious beauty shall be a fading floure, which is upon the head of the valley of them that be fatte, and as the hasty fruite afore Summer, which when hee hath looketh upon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beauty unto the residue of his people.

6 And for a spirit of judgement to him that

sitteth in judgement, and for strength unto them that turne away the battell to the gate.

7 But they have erred because of wine, and are out of the way by strong drinke: the Priest and the prophet have erred by strong drinke: they are swallowed up with wine: they have gone astray through strong drinke: they faile in vision: they stumble in judgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 Whom shall hee teach knowledge? and whom shall hee make to understand the things that he heareth? them that are weaned from the milke, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept, line unto line, line unto line, there a little, and there a little.

11 For with a flaminge tongue, and with a strange language shall he speake unto this people.

12 Unto whom hee sayd, This is the rest: give rest unto him that is weary, and this is the refreshing, but they would not heare.

13 Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept, line unto line, line unto line, there a little and there a little: that they may go and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the word of the Lord, ye scornfull men, that rule this people, which is at Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement: though a scourge runne over, and passe thorow, it shall not come at us: for we have made falsehood our refuge, and under vanitie are we hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. He that beleeveth, shall not make haste.

17 Judgement also will I lay to the rule, and righteousness to the balance, and the haile shall sweepe away the vaine confidence, and the waters shall overflow the secret place.

18 And your covenant with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne over and passe thorow, then shall ye be troden downe by it.

19 When it passeth over, it shall take you away: for it shall passe thorow every morning in the day, and in the night, and there shall be onely feare, to make you to understand the hearing.

20 For the bed is streight, that it cannot suffice, and the covering narrow, that one cannot wrappe himselfe.

21 For the Lord shall stand as in mount Perazim: he shall be wroth as in the valley of Gibson, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bonds increase: for I have heard of the Lord of hostes a consumption, even determined upon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

24 Be content with Christ. In the restitution of his Church, judgement and justice shall reigne.

25 Gods corrections and afflictions, shall discover their vaine confidence, which they kept secret to themselves, and destruction shall make you to learne that, which exhortations and precepts could not bring you unto.

26 Your affliction shall be so fore, that you are not able to endure it. When David overcame the Philistims, 2. Sam. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24. Doeth the plow-man plow all the day, to fow? doeth he open, and break the clots of his ground?

25. When he hath made it plaine, will he not then fow the fitches, and fow cummin, and cast in wheate by measure, and the appoynted barley and rye in their place?

26. For his God doth instruct him to have discretion, and doeth teach him.

27. For fitches shall not be threshed with a threshing-instrument, neither shall a cart-wheele be turned about upon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28. Bread-come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart make a noyse, neither will he breake it with the teeth thereof.

29. This also cometh from the Lord of hosts, which is wonderfull in counsell, and excellent in workes.

CHAP. XXIX.

1. A prophesie against Ierusalem. 19. The vengeance of God on them that follow the traditions of men.

A H = altar, altar of the citie that David dwelt in: adde yeare unto yeare: b let them kill lambes.

2. But I will bring the altar into distresse, and there shall be heaviness and sorow, and it shall be unto me like an altar.

3. And I will besiege thee as a circle, and fight against thee on a mount, and will cast up ramparts against thee.

4. So shalt thou be humbled, and shalt speake out of the dust ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of divination, and thy talking shall whisper out of the dust.

5. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, even suddenly.

6. Thou shalt be visited of the Lord of hosts with thunder, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a devouring fire.

7. And the multitude of all the nations that fight against the altar, shall be as a dreame or vision by night: even all they that make the warre against it, and strong holds against it, and lay siege unto it.

8. And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his soule is empty: or like as a thiristie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9. Stay yourselves and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes: the Prophet, and your chief Seers hath hee covered.

11. And the vision of them all is become unto you, as the words of a book that is sealed up, which they deliver to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can; not; for it is sealed.

Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to understand.

12. And the book is given unto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13. Therefore the Lord said, Because this people come neere unto me with their mouth, and honour me with their lips, but have removed their heart farre from me, and their feare toward mee was taught by the precept of men.

14. Therefore behold, I will againe doe a marvelous worke in this people, even a marvelous worke, and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15. Wee unto them that seeke deepe to hide their counsell from the Lord: for their works are in darknesse, and they say, Who seeth us? and who knoweth us?

16. Your turning of devises shall it not be esteemed, as the potters clay? for shall the work say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none understanding?

17. Is it not yet but a litle while, and Lebanon shall be turned into Carmel? and Carmel shall be counted as a forest?

18. And in that day shall the deaf heare the words of the book, and the eyes of the blind shall see out of obscuritie, and out of darknesse.

19. The meeke in the Lord shall receive joy again, and the poore men shall rejoyce in the Holy One of Israel.

20. For the cruell man shall cease, and the scornfull shall be consumed: and all that hastened to iniquitie, shall be cut off.

21. Which made a man to sinne in the word, and tooke him in a snare: which reprooved them in the gate, and made the just to fall without cause.

22. Therefore thus sayth the Lord unto the house of Jaakob, even hee that redeemed Abraham: Jaakob shall not now be confounded, neither now shall his face be pale.

23. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctifie my Name, and sanctifie the Holy One of Jaakob, and shall feare the God of Israel.

24. Then they that erred in spirit, shall have understanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1. Hee reprooveth the Iewes, which in their adversity used their owne counsils. 2. and sought helpe of the Egyptians. 10. despising the Prophets. 15. Therefore hee sheweth what destruction shall come upon them. 18. but offereth merke to the repentant.

W Oe to the rebellious children, sayth the Lord, that take counsell, but not of mee, and cover with a covering, but not by my spirit, that they may lay sinne upon sinne:

2. Which walke forth to goe down into Egypt (and have not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3. But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4. For his princes were at Zoan, and his ambassadors came unto Hanes.

5. They shall be all ashamed of the people that cannot profit them, nor help, nor do them good, but shall be a shame and also a reproach.

k Because they are hypocrites and not sincere in heart, as Matt. 23. 8.

l That is, their religion was learned by mans doctrine, & not by my word. m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without understanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, saith the Lord, you cannot be able to escape mine hands no more than the clay, that is in the potters hands, hath power to deliver it self.

p Shall there not be a change of all things? and Carmel that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 28. 15. and thus hee speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would intingle them and bring them into danger.

r Signifying, That except God give understanding, and knowledge, man cannot but still erre and erre more against him.

a Who contrary to their promise take not me for their protectour, and contrary to my commandement seek helpe at strangers.

b They seek shifts to elude their doing, and not godly means.

c The chief of Israel went into Egypt in ambassage to seek helpe, and abode at these cities.

d That is, a heavy sentence of prophesie against the beasts that carried their treasures into Egypt, by the wilderness, which was South from Judah, signifying that if the beasts should not be spared, the men should be punished much more grievously.

e To wit, to Jerusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witness against them for all posteritie.

i Hee sheweth what was the cause of their destruction, and bringeth also all miserie to min: to wit, because they would not heare the word of God, but delighted to be flattered, and led in error.

k Thirteen us not by the word of God, neither be so rigorous, nor talke unto us in the Name of the Lord, as Jere. ix. 21.

l Meaning, in their disobedience against God and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shalbe without recovery.

n Of times, by his Prophets he put you in remembrance of this, that you should only depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe save two or three to make mastes.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in using moderation in the same, as Jere. 20. 24. and 30. 21.

s Or, instructor. God shall direct all thy wayes, and appoint thee how to goe either hither or thither.

t Ye shal cast away your idols, which you have made of gold, and silver, with all that belongeth unto them, as a most filthy thing, and polluted.

v Shewing, that there can be no true repentance, except both in heart and deed we shew our selves enemies to idolatry.

6. ¶ The burdens of the beasts of the South, in a land of trouble and anguish, from whence shall come the yong and old lyon, the viper and fiery flying serpent against them that shall beare their riches upon the shoulders of the colts, and their treasures upon the bounces of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall help in vain: Therefore have I cryed unto her, Their strength is to sit still.

8 Now go, and write it before them in a table, and note it in a book, that it may be for the last day for ever and ever:

9 That it is a rebellious people, lying children, and children that would not heare the Law of the Lord.

10 Which say unto the Seers, See not: and to the Prophets, Prophecie not unto us right things: but speak flattering things unto us: prophecie k errours.

11 Depart out of the way: go aside out of the path: cause the Holy One of Israel to cease from us.

12 Therefore thus saith the Holy One of Israel, Because you have cast off this word, and trust in violence, and wickednesse, and stay thereupon.

13 Therefore this iniquitie shalbe unto you as a breach that falleth, or a swelling in an he wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pray, and in the breaking thereof is not found a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus said the Lord God, the Holy One of Israel, In rest and quietnesse shall ye be saved: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye have said, No, but wee will flee away upon horses. Therefore shall ye flee. We will ride upon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a ship mast upon the top of a mountain, and as a beaken upon an hill.

18 Yet therefore will the Lord wait, that hee may have mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord is the God of judgement. Blessed are all they that wait for him.

19 Surely a people shall dwell in Zion, and in Jerusalem: thou shalt weepe no more, he will certainly have mercie upon thee at the voyce of thy cry: when hee heareth thee, he will answer thee.

20 And when the Lord hath given you the bread of adversity, and the water of affliction, thy raine shall be no more kept back, but thine eyes shall see thy raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, walk ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloath, and thou shalt say unto it, Get thee hence.

23 Then shall hee give raine unto thy seed, when thou shalt sowe the ground, and bread of the increase of the earth, and it shalbe fat and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the young asses, that till the ground, shall eat cleane provender, which is winnowed with the shovell and with the fanne.

25 And upon every hill & mountain, and upon every hill shall there be rivers, and fountains of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be seven fold, and like the light of seven dayes in the day that the Lord shall binde up the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heavie: his lips are full of indignation, and his tongue is as a devouring fire.

28 And his spirit is as a river that overfloweth up to the neck: it divideth asunder, to fann the nations with the fanne of a vanitie, and there shall be a bridle to cause them to erre in the jaws of the people.

29 But there shall be a song unto you as in the night, which a solemne feast is kept; and gladnesse of heart, as he that cometh with a pipe to goe unto the mount of the Lord, to the Mightie One of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a devouring fire, with scattering and tempest, and haile-stones.

31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the rod.

32 And in every place that the staffe shall passe, it shall cleave fast, which the Lord shall lay upon him with tabrets and heards and with battels, and lifting up of hands shall he fight against it.

33 For Tophet is prepared of old: it is even prepared for the King; he hath made it deepe and large: the burning thereof is fire and much wood; the breath of the Lord, like a rivet, of brimstone, doeth kindle it.

g Here it is taken for hell, where the wicked are tormented. h So that their estate or degree cannot exempt the wicked. i Speakes he declareth the condition of the wicked after this life.

CHAP. XXXI.

¶ Hee comforteth them that forsake Gods and seek for the helpe of man.

W Oe unto them that goe down into Egypt for helpe; and stay upon horses, and trust in charers, because they are many, and in horsemen, because they be very strong; but they look not unto the Holy One of Israel, nor seek unto the Lord.

2 But heyer is wisest; therefore he will bring evil, and not turne back his word: but hee will arise against the house of the wicked, and against the helpe of them that work vanitie.

3 Now the Egyptians are men and not God; and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper

ted with the superstition and idolatry of the Egyptians, and so forsake God, and trust in man. b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both. c And knoweth their craftie enterprises, and will bring them to nought. d Meaning, both the Egyptians and the Israelites.

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken unto me, As the lion or lions whelpes roareth upon his pray, against whom if a multitude of shepherds be called, he will not be afraid at their voyce, neither will humble himself at their noyse: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds that lie, so shall the Lord of hosts defend Jerusalem by defending and delivering, by passing through and perfecting it.

6 O ye children of Israel, turn again, in as much as ye are f sicken deepe in rebellion.

7 For in that day every man shall cast out his idoles of silver, and his idoles of gold, which your hands have made you, even a sinne.

8 Then shall Ashtur fall by the sword, not of man, neither shall the sword of man devour him, and hee shall free from the sword, and his young men shall faile.

9 And he shall goe for feare to his towre, and his princes shall be afraid of the standard, faith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

CHAP. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

Behold, a King shall reigne in justice, and the princes shall rule in judgement.

2 And that man shall be as an hiding place from the wind, and as a refuge for the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A miggard shall no more be called liberrall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will work iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirlye to faile.

7 For the weapons of the churle are wicked: he deviseth wicked counsels to undoe the poore with lying words, and to speake against the poore in judgement.

8 But the liberrall man will devise of liberrall things, and he will continue his liberrallitie.

9 Rise up ye women that are at ease: heare my voice, ye careles daughters, hearken to my words.

10 Ye women that are carelesse, shall be in feare above a yeare in dayes, for the vintage shall faile, and the gatherings shall come no more.

11 Yee women that are at ease, be astonied: feare, O ye carelesse women: put of the cloathes: make bare, and gird sackcloth upon the loynes.

12 Men shall lament for the teares, even for the pleasant fields, and for the fruitfull vine.

13 Upon the land of my people shall growe thornes and briars: yea, upon all the houses of

joy in the city of rejoycing.

14 Because the palace shall be forsaken, and the noyse of the city shall be left: the towre and fortress shall be denues for ever, and the delight of wilde asses, and a pasture for flocks.

15 Untill the Spirit be powred upon us from above, and the wilderness become a fruitfull field, and the plenteous field be counted as a forest.

16 And judgement shall dwell in the desert, and justice shall remaine in the fruitfull field.

17 And the work of justice shall be peace, even the work of justice and quietnesse, and assurance for ever.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting-places.

19 When it haileth, it shall fall on the forest, and the cities shall be in the low place.

20 Blessed are ye that lowe upon all waters, and drive thither the feet of the oxe and the asse.

Some beginning of godliness, shall bring forth fruits in such abundance, that their former life shall seeme but as a wilderness, where no fruits were. m They shall not need to build it in high places for feare of the onemie: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, upon far ground and well watered, which bringeth forth in abundance, or in places which before were covered with waters, and now made dry for your use. o The fields shall be so rankie, that they shall send out their cattell to eat up the first croppe, which abundance shall be signes of Gods love and favour toward them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

Woe to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.

2 O Lord, have mercy upon us, wee have waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your spoyle shall be gathered like the gathering of caterpillers: and he shall goe against them like the leaping of grasshoppers.

5 The Lord is exalted: for hee dwelleth on high: he hath filled Zion with judgement & justice.

6 And there shall be stabilitie of the times, strength, salvation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, their messengers shall cry without, & the ambassadours of peace shall weep bitterly.

8 The paths are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen down: Sharon is like a wilderness, and Basban is shaken and Carmel.

10 Now will I rise, faith the Lord: now will I be exalted, now will I lift up my self.

11 Ye shall conceive chaffe, and bring forth stubble: the fire of your breath shall devour you.

12 And the people shall be as the burning of

of the Medes and Persians. g When thou, O Lord, diddest lift up thine arme to punish thine enemies. h Yee that as caterpillars destroyed with your number the whole world, shall have no strength to resist your enemies the Caldeans: but shall be gathered on an heape and destroyed. i Meaning, the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib, whom they of Jerusalem sent in intreat of peace. m These are the words of the ambassadours, when they returned from Saneherib. n Which was a plentifull country, meaning, that Saneherib would destroy all. o To helpe and deliver my Church. q This is spoken against the enemies, who thought all was their own: but he sheweth that their enterprise shall be vaine, and that the fire which they had kindled for others, should consume them.

1 Of multitude. k That is, when the Church shall be restored: thus the Prophets, after they have denounced Gods judgements against the wicked, use to comfort the godly, least they should faint. l The field which is now fruitfull, shall be but as a barren forest in comparison of that it shall be then, as Chap. 29. 17, which shall be fulfilled in Christs time, for then they that were before as the barren wilderness, being regenerate shall be fruitful, and they that had

some beginning of godliness, shall bring forth fruits in such abundance, that their former life shall seeme but as a wilderness, where no fruits were. m They shall not need to build it in high places for feare of the onemie: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, upon far ground and well watered, which bringeth forth in abundance, or in places which before were covered with waters, and now made dry for your use. o The fields shall be so rankie, that they shall send out their cattell to eat up the first croppe, which abundance shall be signes of Gods love and favour toward them.

a Meaning, the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Saneherib, but not onely. b When thine appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shall be given to others, as Amos 5. 12.

c The Caldeans shall do like to the Assyrians, as were the Assyrians did to Israel, and the Medes and Persians shall do the same to the Caldeans.

d He declareth hereby what is the chief refuge of the faithfull, when troubles come, to pray, and seeke help of God.

e Which helped our fathers so soone as they called upon thee. f That is, the Assyrians fled before the arme of the Caldeans, or the Caldeans for feare

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r His vengeance shall be so great, that all the world shall talke thereof. f Which doe not beleve the words of the Prophet, and the assurance of their deliverance. t Meaning, that God will be a sure defence to all them that live according to his word. u They shall see. Hezekiah delivered from his enemies, and rebored to honour & glory. x They shall be no more shut in as they were of Saneherib, but go where is please them. y Before that this liberty commeth thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, that one shall crye, where is the clerke that writeth the names of them that are taxed? another, Where is the receiver? or other shall cry for him that valueth the rich houses, but God will deliver you from this feare. z Let us be content with this small river of Shiloah, and not desire the great streames and rivers. Whereby the enemies may bring in ships and destroy us.

a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall be enriched with all benefits both of body and soule.

C H A P. XXXIV.

1 Hee sheweth that God punisheth the wicked for the love that he beareth towards his Church.

Come neere, ye nations & heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is upon all nations, and his wrath upon all their armies: he hath destroyed them and delivered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come up out of their bodies, and the mountaines shall be melted with their blood.

4 And all the hoaste of heaven shall be dissolved, and the heavens shall be folded like a booke: and all their hoastes shall fall as the leafe falleth from the vine, and as it falleth from the fig-tree.

5 For my sword shall be drunken in the heaven: behold, it shall come downe upon Edom, even upon the people of my curse to judgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with the blood of the

lambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the unicorn shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with farnesse.

8 For it is the day of the Lords vengeance, and the yeere of recompense for the judgement of Zion.

9 And the rivers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoake thereof shall go up evermore: it shall be desolate from generation to generation, none shall passe through it for ever.

11 But the pellicane and the hedgehog shall possesse it, and the great owle, and the raven shall dwell in it, and he shall stretch out upon it the line of vanitie, and the stones of empriness.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles, and thistles in the strong holds thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meet also Zim and Iim, and the Sayre shall crye to his fellow, and the scritch-owle shall rest there, and shall finde for herselfe a quiet dwelling.

15 There shall the owle make her nest, and lay and hatch, and gather them under her shadow: there shall the vultures also be gathered, every one with her make.

16 Seeke in the booke of the Lord, and read: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided unto them by line: they shall possesse it for ever: from generation to generation shall they dwell in it.

C H A P. XXXV.

1 The great joy of them that beleve in Christ. 2 Their office which preach the Gospel. 3 The fruits that follow thereof.

He desert and the wilderness shall rejoyce, and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly rejoyce also and joy: the glory of Lebanon shall be given unto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weak hands, and comfort the feeble knees.

4 Say unto them that are fearefull, Be you strong, feare not: behold, your God cometh with vengeance: even God with a recompence, he will come and save you.

5 Then shall the eyes of the blind be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and rivers in the desert.

7 He willett all to encourage one another, and specially the ministers to minister to the weak, that they may patiently abide the coming of God, which is at hand.

8 To destroy your enemies. 9 When the knowledge of Christ is revealed. 10 They that were barren and destitute of the graces of God, shall have them given by Christ.

f That is, both of young and old, poore and rich of his enemies. g That sinners shall be consumed as a sacrifice burnt to ashes. h The mighty and rich shall be destroyed of the infernals.

i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19. 10.

k Reade Chap. 11. 21. and Zeph. 1. 4.

l In verse 13. it may be signified, that the Idumeans shall be an horrible desolation and become wilderness. m Meaning, that shall be neither order nor policy, nor time of commonwealth.

n Reade Chap. 13. 21.

o Signifying, that Idumeans shall be an horrible desolation and become wilderness.

p That as in the Law where first curses are charged against the wicked.

q To wit, bodies and soules.

r That is, the month of the Lord.

f He hath given the people and foules Idume as an inheritance.

a He prophesieth of the full restoration of the Church both of the Jewes and Gentiles under Christ which shall be fully accomplished in the day of Christ.

b It is compared to a desert and wilderness.

c The Church which was before converted by Christ he maketh most pleasant and beautiful.

d He sheweth that the presence of God is the comfort that the Church doth bring forth fruit and flourish.

e He willett all to encourage one another, and specially the ministers to minister to the weak, that they may patiently abide the coming of God, which is at hand.

f To destroy your enemies.

g When the knowledge of Christ is revealed.

h They that were barren and destitute of the graces of God, shall have them given by Christ.

7 And the drie ground shall be as a poole, and the thirftie as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall be a path and a way, and the way shall be called a holy: the polluted shall not passe by it: for i he shall be with them, and walk in the way, and the fooles shall not erre.

9 There shall be ^k no lyon, nor noyforme beaſts ſhall aſcend by it, neither ſhall they be found there, that the redeemed may walke.

10 Therefore the ^l redeemed of the Lord ſhall return and come to Zion with praife: and everlaſting joy ſhall be upon their heads: they ſhall obtaine joy and gladneſſe, and ſorow and mourning ſhall flee away.

CHAP. XXXVI.

¹ Saneherib ſendeth Rabſhakeh to beſiege Ieruſalem. ¹⁵ His blaſphemies againſt God.

NOW ^a in the ^b fourteenth year of King Hezekiah, Saneherib King of Aſhur came up againſt all the ſtrong cities of Judah, and took them.

2 And the King of Aſhur ſent Rabſhakeh from Lachiſh toward Jeruſalem unto king Hezekiah, with a great hoſt, &c he ſtood by the conduit of the upper-pooles in the path of the fullers field.

3 Then came fourth unto him Eliakim the ſonne of Hilkiah the ^c ſteward of the houſe, and Shebna ^d the chancellour, and Joah the ſonne of Aſaph the recorder.

4 And ^e Rabſhakeh ſaid unto them, Tell you Hezekiah, I pray you, Thus ſaith the great king, the King of Aſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, ^f Surely, I gave eloquence, but counſell and ſtrength are for the warre: on whom ſhen doeſt thou truſt, that thou rebelleſt againſt me?

6 Loe, thou truſteſt in this broken ſtaffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: ſo is ^g Pharaoh King of Egypt unto all that truſt in him.

7 But if thou ſay unto me, We truſt in the Lord our God, is not that hee, whoſe hie places and whoſe altars Hezekiah took down, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give hoſtages to my Lord the king of Aſhur, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 For how canſt thou ^h deſpiſe any captaine of the ⁱ leaſt of my lords ſervants? and put the truſt on Egypt for charers and for horſemen?

10 And am I now come up without the Lord to this land to deſtroy it? The Lord ſayd unto me, ^j Go up againſt this land and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna and Joah unto Rabſhakeh, ^k Speak, I pray thee, to thy ſervants in the Aramites language (for we underſtand it) and talke not with us in the Jewes tongue, in the audience of the people that are on the wall.

12 Then ſaid Rabſhakeh, Hath my maſter ſent mee to thy maſter, and to thee, to ſpeake theſe

words, and not to the men that ſit on the wall? that they may eat their own dung, and drinke their own [†] piſſe with you?

13 So Rabſhakeh ſtood, and cried with a loud voyce in the Jewes language, and ſaid, Heare the words of the great King, of the King of Aſhur.

14 Thus ſaith the King, Let not Hezekiah deceive you: for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliver us: this citie ſhall not be given over into the hand of the king of Aſhur.

16 Hearken not to Hezekiah: for thus ſayth the king of Aſhur, Make ^l appointment with me, and come out to me, that every man may eat of his own vine, and every man of his owne fig-tree, and drinke every man the water of his own well,

17 Till I come and bring you to a land like your own land, even a land of wheate and wine, a land of bread and vineyards.

18 Leaſt Hezekiah deceive you, ſaying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſhur?

19 Where is the god of ^m Hamath, and of Arpad? where is the god of Sepharvaim? or how have they delivered Samaria out of my hand?

20 Who is hee among all the gods of theſe lands, that hath delivered their cuntry out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand?

21 Then they ⁿ kept ſilence, and answered him not a word: for the kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſonne of Hilkiah the ſteward of the houſe, and Shebna the chancellour, and Joah the ſonne of Aſaph the recorder, unto Hezekiah with rent clothes, and told him the words of Rabſhakeh.

CHAP. XXXVII.

² Hezekiah asketh counſell of Iſaiah, who promiſeth him the reſtore. ¹⁰ The blaſphemie of Saneherib. ¹⁶ Hezekiahs prayer. ³⁶ The armie of Saneherib is ſlaine of the Angel. ³⁸ And he himſelf of his owne ſonnes.

AND ^a when the King Hezekiah heard it, hee ^a rent his cloathes, and put on ſackcloath and came into the houſe of the Lord.

2 And hee ſent Eliakim the ſteward of the houſe, and Shebna the chancellour, with the Elders of the Priests, cloathed in ſackcloath unto ^b Iſaiah the Prophet the ſonne of Amoz.

3 And hee ſaid unto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the ^c birth, and there is no ſtrength to bring fourth.

4 If ſo be the Lord thy God hath ^d heard the words of Rabſhakeh, whom the King of Aſhur his maſter hath ſent to raile on the living God, and to reproach him with words, which the Lord thy God hath heard, then ^e liſt thou up thy prayer for the remnant that are left.

5 So the ſervants of the King Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, Thus ſay unto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the King of Aſhur have blaſphemed me,

ſinne, or heareſt not the cauſe. ^f Declaring that the miniſters office doeth not onely ſtand in comforting by the word, but alſo in praying for the people.

† Ebr. the water of their feet.

1 The Ebrew word ſignifieth bleſſing, whereby this wicked captaine would have perſwaded the people, that their condition ſhould be better under Saneherib then under Hezekiah. ^m That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how every town had his peculiar idole, and how the wicked make God an idole, becauſe they did not underſtand that God maketh them his ſcourage, and puniſheth cities for ſinne. ⁿ Not that they did not ſee by evident ſignes that they did detest his blaſphemie: for they had now rent their clothes, but they knew it was in vaine to uſe long reaſoning with this inſidel, whoſe rage they ſhould have ſo much more provoked.

* 2. Kings 19.1. ^a In ſigne of grief and repentance. ^b To have comfort of him by the word of God, that the faith might be confirmed and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeek unto God and his miniſters. ^c We are in as great ſorow as a woman that travaileth of child, and cannot be delivered. ^d That is, will declare by effect that he hath heard it: for when God deſereth to puniſh, it ſeemeth to the ſenſe, that hee knoweth not the

f Of the Egyptians and Ethiopians, that shall come and fight against him. g Which was a citie toward Egypt, thinking thereby to have stayed the force of his enemies.

h Thus God would have him to utter a most horrible blasphemie before his destruction: as to call the author of all truth, a deceiver: some gather hereby that Shebna had disclosed unto Saneherib the answer that Isaiah sent to the king. i Which was a citie of the Medes. k Called also Chara a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims. m Meaning, the ten tribes.

n He declareth for what cause he prayed, that they might be delivered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himself as a chaste virgin, and over whom he had care to preserve her from the lusts of the tyrant, as a father would have over his daughter.

p Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarrell his Church onely maintaineth.

q He boasteth of his policies, in that that he can finde means to nourish his army: and of his power in that that his army is so great, that it is able to drie up whole rivers, and to destroy the waters which the Jewes had closed in.

7 Behold, I will send a blast upon him, and he shall heare a noise, and returne to his own land, and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, *Belod*, he is come out to fight against thee: and when hee heard it, hee sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Judah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Jerusalem shall not be given into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur have done to all landes in destroying them, and shalt thou be delivered?

12 Have the gods of the nations delivered them, which my fathers have destroyed? as i Gozan, and k Haran, and Receph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharvaim, Hena, and Iuah?

14 So Hezekiah received the letter of the hand of the messengers, and read it, and hee went up into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hosts, God of Israel, which I dwellst between the Cherubims, thou art very God alone over all the kingdomes of the earth: thou hast made the heaven and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blaspheme the living God.

18 Truth it is, O Lord, that the Kings of Asshur have destroyed all lands and m their country.

19 And have cast their gods in the fire: for they were no gods, but the worke of mens hands, even wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, save thou us out of his hand, that all the kingdomes of the earth may know, that thou onely art the Lord.

21 Then Isaiah the sonne of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed unto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him. The o virgin, the daughter of Zion, hath despised thee, and laughed thee to scorne: the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou railled on and blasphemed? and against whom hast thou exalted thy voyce, and lifted up thine eyes on him? even against the p holy One of Israel.

24 By thy servants hast thou railled on the Lord, and said, By the multitude of my charrets I am come up to the top of the mountaines to the sides of Lebanon, and will cut down the hie cedars thereof, and the faire fire-trees thereof, and I will goe up to the heights of his top, and to the forest of his fruitfull places.

25 I have digged, and drunk the waters, and with the plant of my feet have I dried all the rivers closed in.

26 Hast thou not heard how I have of old time made it, and have formed it long agoe? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

27 Whose inhabitants have t small power, and are afraid and confounded: they are like the grasle of the field and greene herbe, or grasle on the house-tops, or corne blasted afore it be grown.

28 But I know thy dwelling, and thy going out, and thy coming in, and thy furie against mee.

29 Because thou ragest against me, and thy tumult is come up unto mine eares, therefore will I put mine v hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shall be a y signe unto thee, O Hezekiah, Thou shalt eat this yeare such as groweth of it self: and the z second yeare such things as grow without sowing: and in the third yeare, sow ye and reape, and plant vineyards, and eat the fruit thereof.

31 And a the remnant that is escaped of the house of Judah, shall again take root downward and beare fruit upward.

32 For out of Jerusalem shall go a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus saith the Lord concerning the King of Asshur. He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to save it, for mine owne sake, and for my servant b Davids sake.

36 * Then the Angel of the Lord went out, and smote in the camp of Asshur, an hundred fourescore, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at c Nineveh.

38 And as he was in the Temple worshipping of Nisroch his god, Adrametech and Sharezer his sonnes * slewe him with the sword, and they escaped into the land of d Ararat: and d Esarhaddon his sonne reigned in his stead.

self should feede them. a They whom God hath delivered out of the hands of the Assyrians, should prosper: and this properly belonged to the Church. b For my promise sake made to David. * Kings 19:35. c Which was the chief citie of the Assyrians. * Tob. 1:11. d Or, Armenia. e Who was also called Sardanapalus, in whose dayes tenne yeares after Saneherib death the Chaldeans overcame the Assyrians by Merodach their king.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liveth fifteen yeares after. 10 He giveth thanks for his benefites.

A BOUT * that a time was Hezekiah sick unto the death; and the Prophet Isaiah son of Amoz came unto him, and said unto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not live.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

learned onely to depend upon God and aspire to the heavens. was touched with feare of Gods judgement, seeing hee had appointed him to die so quickly after his deliverance from so great calamitie, as one unworthy to stand in that estate, and also foreseeing the greatchange that should come in the world, forasmuch as he left no sonne to reigne after him: for as yet Manasse was not born, and when he reigned, we see what a tyrant he was.

3 And sayd, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept fore.

4 Then came the word of the Lord to Isaiah, saying,

5 Goe, and say unto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and seene thy reares: behold, I will adde unto thy dayes fifteen yeeres.

6 And I will deliver thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And this signe shalt thou have of the Lord, that the Lord will doe this thing, that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Judah, when he had been sicke, and was recovered of his sickness.

10 I sayd in the cutting off of my dayes, I shall goe to the gates of the grave: I am deprived of the residue of my yeeres.

11 I said, I shall not see the Lord, even the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooved from me, like a shepherds tent: I have cut off like a weaver my life: he will cut me off from the height: from day to night, thou wilt make an end of me.

13 I reckoned unto the morning: but he brake all my bones like a lion, from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourne as a dove: mine eyes were lift up on high: O Lord, it hath oppressed mee, comfort me.

15 What shall I say, for he hath said it to me, and he hath done it: I shall walke weakely all my yeeres in the bitterness of my soule.

16 O Lord, to them that overlive them, and to all that are in them, the life of my spirit shall be known, that thou causedst me to sleepe and hast given life to me.

17 Behold, for felicitie I had bitter grief, but it was thy pleasure to deliver my soule from the pit of corruption: for thou hast cast all my sinnes behind thy backe.

18 For the grave cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy truth.

19 But the living, the living, he shall confesse thee, as I doe this day: the father to the children shall declare thy truth.

20 The Lord was ready to save mee: therefore

wee will sing my song, all the dayes of our life in the house of the Lord.

21 Then said Isaiah, Take a lump of dry figs and lay it upon the boile, and he shall recover.

22 Also Hezekiah said sayd, What is the signe, that I shall goe up into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reprooved because hee had hid his treasures unto the ambassadors of Babylon.

At the same time, Merodach Baladan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had been sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver, and the golde, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet unto King Hezekiah, and said unto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They are come from a farre country unto me, from Babel.

4 Then sayd hee, What have they seene in thine house? And Hezekiah answered, All that is in mine house have they seene; there is nothing among my treasures, that I have not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers have laid up in store untill this day, shall be carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the King of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he sayd, Yet let there be peace, and truth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. The coming of John Baptist. The Prophet reprooveth the idolaters, and them that trust not in the Lord.

Comfort a yee, comfort ye my people, will your God say.

2 Speake comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for shee hath received of the Lords hand double for all her sinnes.

3 A voice cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path of our God.

4 Every valley shall be exalted, and every mountaine and hill shall be made low; and the crooked shall be straight, and the rough places plaine.

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 Meaning, sufficient, as chap. 61. 7. and full correction; or double grace, whereas the deserved double punishment. d To wit, of the Prophets. e That is, in Babylon and other places, where they were kept in captivity, and misery. f Meaning, Cyrus and Darius which should deliver Gods people out of captivity, and make them a ready way to Jerusalem: and this was fully accomplished, when John the Baptist brought tidings of Jesus Christs coming, who was the true deliverer of his Church from sinne and Satan, Math. 3. 3. g Whatsoever may let or hinder this deliverance, shall be removed. h This miracle shall be so great, that it shall be known through all the world.

y He sheweth what is the use of the Congregation and Church, to wit, to give the Lord thanks for his benefits. 2 Read 1. King. 10. 7. a As verse 7.

* 2. King. 10. 12. a This was the first king of Babylon, which overcame the Assyrians in the tenth yeere of his reigne. b Partly moved with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly because he would joyne with them whom God favoured, and have their helpe, if occasion served.

c Read 1. King. 10. 13. and 2. Chron. 32. 31. d He asketh him of the particulars to make him understand the craft of the wicked, which he before being overcome with the flattery and blinded with ambition, could not see.

e By the grievousness of the punishment is declared how greatly God detested ambition & vainglory. f That is, officers and servants. g Read 1. King. 20. 19.

a This is a consolation for the Church, assuring them, that they shall never desisture of Prophets, whereby he exhorteth the true ministers of God that they were, & those also that should come after him, to comfort the poore afflicted, and to assure them of their deliverance both of body and soule. b The time of her affliction.

c Meaning, sufficient, as chap. 61. 7. and full correction; or double grace, whereas the deserved double punishment. d To wit, of the Prophets. e That is, in Babylon and other places, where they were kept in captivity, and misery. f Meaning, Cyrus and Darius which should deliver Gods people out of captivity, and make them a ready way to Jerusalem: and this was fully accomplished, when John the Baptist brought tidings of Jesus Christs coming, who was the true deliverer of his Church from sinne and Satan, Math. 3. 3. g Whatsoever may let or hinder this deliverance, shall be removed. h This miracle shall be so great, that it shall be known through all the world.

i The voyce of God which spake to the Prophet Isaiah.

k Meaning, all mans wisdom and naturall powers, James 1.10.

l Per. 1.24. i The spirit of God shall discover the vanity in all that seeme to have any excellencie of themselves.

m Though considering the frailtie of mans nature many of the Jewes should perish, and so not be partakers of this deliverance, yet Gods promise should be fulfilled, and they that remained, should see the fruit thereof.

n To publish this benefite through all the world.

o He sheweth at one word the perfection of all mans felicitie, which is to have Gods presence.

p His power shall be sufficient without help of any other, and shall have all meanes in himself to bring his will to passe.

q He shall shew his care and favour over them that are weak and tender.

r Declaring that as God onely hath all power, so doeth he use the same for the defence and maintenance of his Church.

s He sheweth Gods infinite wisdom for the same.

t He speaketh all this to the intent that they should neither feare man nor put their trust in any, save onely in God.

u Hereby he armeth them against the idolatrie.

v wherewith they should be tempted in Babylon.

x He sheweth the rage of the idolaters, seeing that the poore that have not to suffice their owne necessities, will defraude themselves to serve their idoles.

y Have ye not the word of God, which plainly condemneth idolatry?

z Can you not learne by the visible creatures whom God hath made to observe your use, that you should not serve them nor worship them? a So that his power appeareth in every place wherefoever we turne our eyes.

b Who hath set in order the infinite number of the starres.

6 A i voyce sayd, Crie. And he sayd, What shall I cry? All flesh is grasse, and all the k grace thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, because the i Spirit of the Lord bloweth upon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high n mountaine: O Jerusalem, that bringest good tidings, lift up thy voyce with strength: lift it up, be not afraid: say unto the cities of Judah, Behold o your God.

10 Behold, the Lord God will come with power, and p his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambs with his arme, and cary them in his bosome, and shall guide them with q young.

12 Who hath measured the waters in his r fist: and counted heaven with the span, and comprehended the dust of the earth in a measure: and weighed the mountaines in a weight, and the hills in a balance?

13 Who hath instructed the spirit of the Lord? or was his counsellor, or taught him?

14 Of whom tooke the counsell, and who instructed him and taught him in the way of judgement: or taught him knowledge, and shewed unto him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are covered as the dust of the balance: behold, he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him are as r nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then v will yee liken God? or what similitude will ye set up unto him?

19 The workeman melteth an image, or the goldsmith beareth it out in golde, or the goldsmith maketh silver plates.

20 Doth not x the poore chuse out a tree that will not rot for an oblation? hee seeketh also unto him a cunning workeman, to prepare an image that shall not be mooved.

21 Know ye nothing? have ye not heard yit? hath it not bene told you from the beginning? have ye not understood it by the z foundation of the earth?

22 He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, hee stretcheth out the heavens as a curtain, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the Princes to nothing, and maketh the judges of the earth, as vanitie.

24 As though they were not planted, as though they were not sown, as though their flocke rooke no roote in the earth: for hee did even a blow upon them, and they withered, and the whirlwinde will take them away as stubble.

25 To whom now will yee liken mee, that I should be like him, saith the Holy one?

26 Lift up your eyes on high, and behold who hath created these things, and bringeth b out their

armies by number, and calleth them all by names: by the greatnesse of his power and mighty strength nothing faileth.

27 Why sayest thou, O Jaakob, and speakest O Israel, c My way is hid from the Lord, and my judgement is passed over of my God.

28 Knowest thou not? or hast thou not heard, that the everlasting God, the Lord hath created the d ends of the earth: he neither fainteth, nor is weary: there is no searching of his e understanding.

29 But he giveth strength unto him that fainteth, and unto him that hath no strength, he encreaseth power.

30 f Even the young men shall faint, and be weary, and the young men shall stumble and fall.

31 But they that waite upon the Lord, shall renew their strength: they shall lift up the wings as the eagles: they shall runne, and nor be weary, and they shall walke and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie.

27 Deliverance promised to Zion.

Keepe a silence before me, O ylands, and let the people b renew their strength: let them come neere, and let them speake: let us come together into judgement.

2 Who raised up e justice from the East, and called him to his foot? and gave the nations before him, and subdued the kings? he gave them as dust to his sword, and as scattered stubble unto his bow.

3 Hee pursued them, and passed safely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the d generations from the beginning. I the Lord am the e first, and with the last I am the same.

5 The yles saw it, and did f feare, and the ends of the earth were abashed, drew neere, and came.

6 Every man helped his neighbour, and sayd to his brother, b Be strong.

7 So the workeman comforted the founder, and hee that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes that it should not be mooved.

8 g But thou, Israel, art my i servant, and thou Jaakob, whom I have chosen, the seede of Abraham my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chief thereof, and sayd unto thee, Thou art my servant: I have chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the k right hand of my justice.

11 Behold, all they that provoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that strive with thee shall perish.

12 Thou shalt seeke them and shalt not l finde them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying unto thee, Feare not, I will help thee.

14 Feare not thou m worne, Jaakob, and ye

n That is, by the force of promise, in the performance whereof I will shew my faithfull and just, l Because they shall be destroyed, m Thus becauſe they were contemned of all the world, and that they considering their owne poverty, should seeke unto him for helpe.

e He rebuketh the Jewes, because they did not rest on the providence of God, but thought that he had forsaken them in their troubles. d And therefore all power is in his hand to deliver when his time cometh. e Shewing that men must abide, and not continually feare out the calls of Gods delay in our afflictions. f They that are in their own righteousness, and do not know knowledge through the counsell of God.

a God although he pleased himselfe with all nations requiring silence: that he may be heard in his right. b That is, gather all their power and supports.

c Who called Abraham (who was the pattern of justice in deliverance his Church) from the idolatry of Caldeas in to and five miles commutation, placed him in the land of Canaan. d Who built an altar man and maintained his succession.

e Though the world set up so many gods, yet they diminish the thing of my power for I am all one, unchangeable, which have ever been, and shall be ever.

f Considering mine excellent workes among my people.

g They themselves and conspired against me to maintain their idolatrie.

h He noteth the obliuion of the idolaters to maintain their superstitions.

i And therefore ought not to pollute his self with the supposition of the Gentiles.

men of Israel, I will helpe thee, saith the Lord, and thy redeemer the holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument having teeth: thou shalt thresh the ^a mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewind shall scatter them: and thou shalt rejoyce in the Lord, and shalt glory in the holy One of Israel.

17 ^a When the poore and the needy seeke water, and there is none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open rivers in the tops of the hilles, and fountains in the mids of the valleyes: I will make the wilderness as a poole of water, and the waste land as springs of water.

19 I will set in the wilderness the cedar, the Shittah, and the myrrhe-tree, and the pine-tree, and I will set in the wilderness the firre-tree, the elme and the boxe-tree together.

20 Therefore let them see and know, and let them consider and understand together that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons saith ^a King of Jaakob.

22 Let them bring them forth, and let them tell us what shall come, let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do evil, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath ^a chosen an abomination by them.

25 ^a I have raised up from the North, and he shall come: from the East sunne shall he ^a call upon my name, and shall come upon ^a princes as upon clay, & as the potter treadeth mire under the foot.

26 Who hath declared from the beginning, that we may know for before time, that we may say, Hee is righteous: Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth ^a your words.

27 I am the first, that saith to Zion. Behold, behold ^a them: and I will give to Jerusalem ^a one that shall bring good tidings.

28 But when ^a I beheld, there was none: and when I enquired of them, there was no counsellor, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

30 To wit, a continuall succession of people which returne from the captivitie.

31 When I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore I said, they are all wicked, that trust in such vanities.

CHAP. XLII.

1 The obedience and humilitie of Christ. 2 Why hee was sent into the world. 3 The vocation of the Gentiles.

4 He holde, a my servant: b I will stay upon him: mine elect, in whom my soule is delighted: I have

put my Spirit upon him: hee shall bring forth judgement to the Gentiles.

2 He shall not ^a cry, nor lift up, nor cause his voyce to be heard in the streete.

3 A ^a bruised reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth judgement in ^a truth.

4 Hee shall not faile nor be discouraged till he have ^a set judgement in the earth: and the ^a yles shall wait for his law.

5 Thus saith God the Lord (he that created the heavens and spread them abroad: hee that stretched forth the earth, and the buds thereof: hee that giveth breath unto the people upon it, and spirit to them that walke therein)

6 I the Lord have called thee in ^a righteousness, and will hold ^a thine hand, and I will keepe thee, and give thee for a ^a covenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my ^a glory will I not give to another, neither my praise to graven images.

9 Beholde, the former things are ^a come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing unto the Lord a new song, and his praise: from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voyce, the townes that ^a Kedar doeth inhabit: let the inhabitants of the rockes sing: let them shout from the top of the mountaines.

12 Let them give glory unto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a ^a gyant: hee shall stirre up his courage like a man of warre: he shall shout and cry, and shall prevaile against his enemies.

14 I have a long time holden me peace: I have bene still and refrained my selfe: now will I cry like a ^a travailing woman: I will destroy and devoure at once.

15 I will make waste mountaines, and hils, and drie up all their hearbs, and I will make the floods ylands, and I will drie up the pooles.

16 ^a And I will bring the ^a blind by a way, that they knew not, and lead them by pathes that they have not known: I will make darkenesse light before them, and crooked things straight. These things will I doe unto them, and nor forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in graven images, and say to the molten images, Yee are our gods.

18 ^a Heare, yee deafe: and ye blind, regarde, that ye may see.

19 Who is blind but my ^a servant: or deafe as my ^a messenger, that I sent: who is blinde as the ^a perite, and blind as the Lords servant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not:

people which are in perplexitie and case.

To wit, Israel, which should have most light because of my Law.

The Priest to whom my word is committed, which should not onely beare it himselfe, but cause others to beare it.

As the Priests and Prophets that should be lights to others?

d He shall declare himselfe governour over the Gentiles, and call them by his worde, and rule them by his Spirit.

e His coming shall not be with pompe and noyse, as earthly princes.

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although hee favour the weake, yet will hee not spare the wicked, but will judge them according to truth and equitie.

i Till he have set all things in good order.

k The Gentiles shall be desirous to receive his doctrine.

l Meaning, unto a lawfull and just vocation.

m To assist and guide thee.

n As him, by whom the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles above me.

p As in time past I have bene true in my promises: so will I be in time to come.

q Meaning, the Arabians, under whom hee comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, and his power in the conservation of his Church.

s I will haile to execute my vengeance, which I have so long deferred as a woman that desireth to be delivered, when shee is in travail.

t That is, my poore people which are in perplexitie and case.

u To wit, Israel, which should have most light because of my Law.

x The Priest to whom my word is committed, which should not onely beare it himselfe, but cause others to beare it.

y As the Priests and Prophets that should be lights to others?

z Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie. a There shall be none to succour them, or to will the enemies to restore that which hee hath spoyled. b Meaning, Gods wrath.

a After these threapings he promitteth deliverance to his Church, because hee hath regenerate them, adopted them, and called them. b When thou seest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee. c By water and fire he meaneth all kind of troubles and perils. d I turned Saneberis power against these countries, and made them to suffer that affliction which thou shouldst have done, and so were as the payment of thy ransom, chap. 37. 9. e I will not spare any man, rather than thou shouldst perish, for God more esteemeth one of his faithful then all the wicked in the world. f He prophesieth of the deliverance from the captivity of Babylon, and so of the calling of the universall Church, alluding to that which is written, Deut. 30. 3. g Meaning, that he could not be unmindfull of them, except he would neglect his owne Name and glory. h Signifying, that no power can resist him in doing his miraculous worke, nor all their idols are able to doe the like, as Chap. 41. 22. i To prove that the things which are spoken of them, are true. k Shewing, that the malice of the wicked hindreth them in the knowledge of the truth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I have given my Law. m Meaning specially, Christ, and by him all the faithful.

21 The Lord is willing for his righteousness sake, that he may magnifie the Law and exalt it. 22 But this people is ^a robbed and spoyled, and shall be all snared in dungeons, and they shall be hid in prison houses; they shall be for a pray, and none shall deliver: a spoyle, and none shall say, a Restore: 23 Who among you shall hearken to this, and take heede, and heare for ^b afterwards? 24 Who gave Jaakob for a spoyle, and Israel to the robbers? Did not the Lord, because we have sinned against him? for they would not walke in his wayes, neither be obedient unto his Law. 25 Therefore he hath powred upon him his fierce wrath, and the strength of battell, and it set him on fire round about, and hee knew not, and it burned him up, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promitteth deliverance to the Ierups. 11 There is no God but one alone. **B**Ut now thus saith the Lord, ^a that created thee, O Jaakob: and he that formed thee, O Israel, ^b Feare not: for I have redeemed thee: I have called thee by thy name, thou art mine. 2 When thou passest through the ^c waters, I will be with thee, & through the floods, that they doe not overflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee. 3 For I am the Lord thy God, the holy one of Israel, thy Saviour: I gave ^d Egypt for thy ransom, Ethiopia, and Seba for thee. 4 Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I give ^e man for thee, and people for thy sake. 5 Feare not, for I am with thee: I will bring thy seed from the ^f East, and gather thee from the West. 6 I will say to the North, Give: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth. 7 Every one shall be called by my ^g Name: for I created him for my glory, formed him and made him. 8 I will bring forth the blinde people, and they shall have eyes, and the deafe, and they shall have eares. 9 Let all the nations be gathered ^h together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their ⁱ witnesses, that they may be justified: but let them ^k heare, and say, It is truth.

10 You ^l are my witnesses, sayth the Lord, and my ^m servant, whom I have chosen: therefore yee shall know and beleeve men, and yee shall understand that I am: before mee there was no God formed, neither shall there be after me. 11 I, even I am the Lord, and beside me there is no Saviour. 12 I have declared, and I have saved, and I have shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God. 13 Yea, before the day ⁿ was, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I have sent to Babel, and ^a brought it downe: they are all fugitives, and the Caldeans cry in ^b the ships. 15 I am the Lord your holy one, the creator of Israel, your King. 16 Thus saith the Lord which maketh a way in ^c the Sea, and a path in the mighty ^d waters. 17 When he ^e bringeth out the ^f chariot and horse, the armie and the power lie together, and shall nor rise, they are extinct, and quenched as towne. 18 Remember ye not the former things, neither regard the things of old. 19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will even make a way: it the ^g desert, and floods in the wilderness. 20 The wilde ^h beasts shall honour mee, the dragons and the ostriches, because I gave water in the desert, and floods in the wilderness to give drinke to my people, even to mine elect. 21 This people have I formed for my selfe: they shall shew forth my prayse. 22 And thou hast not ⁱ called upon mee, O Jaakob, but thou hast wearied me, O Israel. 23 Thou ^j hast not brought mee the sheepe of thy burnt-offerings, neither hast thou honored me with thy sacrifices, I have not caused thee to serve with an offering, nor wearied thee with incense. 24 Thou broughdest me no sweet ^k savour with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me to ^l serve with thy finnes, and wearied me with thine iniquities. 25 I, even I am hee that putter away thine iniquities for mine owne sake, and will not remember thy finnes. 26 Put me in ^m remembrance: let us be judged together: count thou that thou mayst be justified. 27 Thy ⁿ first father hath sinned, and thy ^o teachers have transgressed against me. 28 Therefore I have ^p prophaned the rulers of the Sanctuary, and have made Jaakob a curse, and Israel a reproach.

Whereby hee sheweth that his mercies were the onely cause of their deliverance, and much as they had deserved the contrary. 2 Meaning, I have forgiven their iniquities. a Either for the composition of the sweet covenant, or for the sweet incense. Exod. 30. 7. b Thou hast made mee to be weary with thy finnes. c If I forget any thing that may make for the deliverance, put me in remembrance and speake for thy selfe. d Thine iniquities. e That is, rejected, abhorred, and destroyed. f The wilderness and at other times.

CHAP. XLIII.

1 The Lord promitteth comfort, and that he will assemble his Church of divers nations. 9 The want of idols. 17 The benefit of idols. **Y**Et now heare, O Jaakob my servant, and Israel whom I have chosen. 2 Thus saith the Lord, that made thee, and formed ^a thee from the wombe: hee will helpe thee. Feare not, O Jaakob, my servant, and thou righteous ^b whom I have chosen. 3 For I will powre water upon the ^c thirstie, and floods upon the dry ground: I will powre my spirit upon thy seed, and my blessing upon thy buds. 4 And they ^d shall grow as among the grasse, and as the willowes by the rivers of waters. 5 One shall say, I am the Lords: another

Law, and of thine holy vocation. c Because many of himselfe is as the barren land, he promitteth to moisten him with the waters of his holy Spirit, John 7. 38. d That is, thy children and posteritie shall wonderfully after their deliverance from Babylon. e Shall be

a By Daniel and Cyrus. b They shall be as the willowes by the rivers of waters, because they shall be watered by the Spirit of God. c Meaning, that they shall be as the willowes by the rivers of waters, because they shall be watered by the Spirit of God. d Meaning, that they shall be as the willowes by the rivers of waters, because they shall be watered by the Spirit of God. e Meaning, that they shall be as the willowes by the rivers of waters, because they shall be watered by the Spirit of God.

shall be called by the name of Jaakob: and another shall subscribe with his hand unto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, and without mee there is no God.

7 And who is like me, that shall call and shall declare it, and set it in order before me, since I appointed the ancient people: and what is at hand, and what things are to come: let them shew unto them.

8 Feare yee not, neither be afraid: have not I told thee of olde, and have declared it: you are even my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and their delectable things shall nothing profit: and they are their owne witnesses, that they see not nor know: therefore they shall be confounded.

10 Who hath made a god, or molten an image: that is profitable for nothing?

11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together, and stand up, yet they shall feare, and be confounded together.

12 The smith taketh an instrument: and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes, yea, he is anhungred, and his strength failed, he drinketh no water, and is faint.

13 The carpenter stretched forth a line, he fashioneth it with a red threed, he plaineth it, and he putteth it with the compasse, and maketh it after the figure of a man, and according to the beaute of a man, that it may remaine in an house.

14 He will hew him downe cedars, and take the pine-tree and the oke, and taketh courage among the trees of the forest: hee planteth a fir-tree, and the raine doeth nourish it.

15 And man burneth thereof: for hee will take thereof, and warme himselfe: he also kindleth it, and baketh bread, yet hee maketh a god, and worshippeth it: hee maketh it an idole, and boweth unto it.

16 Hee burneth the halfe thereof in the fire, and upon the halfe thereof hee eateth flesh: hee roasteth the roste, and is satisfied: also he warmeth himselfe and saith, Ah, I am warme, I have bene at the fire.

17 And the residue thereof hee maketh a god, even his idole: he boweth unto it, and worshippeth, and prayeth unto it: and saith, Deliver mee: for thou art my god.

18 They have not knownen, nor understood: for God hath shut their eyes that they cannot see, and their heart: that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt halfe of it, even in the fire, and

have baked bread also upon the coales thereof: I have roasted flesh, and eaten it, and shall I make the residue thereof an abomination: shall I bow to the stocke of a tree?

20 He feedeth of ashes: a seduced heart hath deceived him, that hee cannot deliver his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Jaakob and Israel) for thou art my servant: I have formed thee: thou art my servant: O Israel forget me not.

22 I have put away thy transgressions like a cloud, and thy finnes as a mist: turne unto mee, for I have redeemed thee.

23 Rejoyce yee heavens: for the Lord hath done it: shew, ye lower parts of the earth: brast forth into prayles, yee mountaines, O forest and every tree therein: for the Lord hath redeemed Jaakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heavens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that conjecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 He confirmeth the word of his servant, and performeth the counsell of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Judah, Yee shall be built up, and I will repaire the decayed places thereof.

27 He saith to the deepe, Be drie, and I will drie up thy floods.

28 He saith to Cyrus, Thou art my shepherd, and he shall performe all my desire: saying also to Jerusalem, Thou shalt be built, and to the Temple: Thy foundation shall be surely layd,

and deliverance. Hee sheweth that Gods worke should be no lesse notable in this their deliverance, then when hee brought them out of Egypt, thorow the sea: To assure them of their deliverance, hee nameth the person by whom it should be done, more then an hundred yeeres before he was borne.

CHAP. XLV.

1 The deliverance of the people by Cyrus. 2 Gifts just to all his people. 3 The calling of the Gentiles.

Thus saith the Lord unto Cyrus his anointed, whose right hand I have holden to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will give thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, even the God of Israel.

4 For Jaakob my servant, sake, and Israel mine elect, I will even call thee by thy name, and name thee, though thou hast not knownen me.

5 I am the Lord, and there is none other: there is no God besides mee: I guide thee, though thou hast not knownen me.

6 That they may know from the rising of the sunne, and from the West, that there is none besides me: I am the Lord, and there is none other.

7 I forme the light, and create darkness: I have certaine particular knowledge as prophane men may have of his power, and so was compelled to deliver Gods people. Not for any thing that is in thee, or for thy worthineesse. I have given thee strength, power and authoritie, and warre, prosperitie, and adversitie. as Amos 3.6.

2 He is abused as one that would ease others, thinking to satiate his hunger.

3 Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples: that they should not cleave to any but to the living God, when they should be among the idolaters.

4 He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shall be moved therewith.

5 He armed them against the soothsayers of Babylon, which would have bosc them in hand, that they knew by the stars, that God would not deliver them, and that Babylon should stand.

6 Of Isaiah and the rest of his Prophets, which did assure the Church of Gods favour and

deliverance. Hee sheweth that Gods worke should be no lesse notable in this their deliverance, then when hee brought them out of Egypt, thorow the sea: To assure them of their deliverance, hee nameth the person by whom it should be done, more then an hundred yeeres before he was borne.

2 To assure the joyes of their deliverance against the great temptation that they should abide, he nameth the person and the manner.

3 Because Cyrus should execute the office of a deliverer, God called him his anointed for a time, but after another sort then he called David.

4 To guide him in the deliverance of my people.

5 I will take away all impediments and lets.

6 Not that Cyrus did know God to worship him a right, but he had a

make

1 He comforteth the Jewes, as if he would say, Though when ye looke to the heavens and earth for succour, yee see nothing now but signes of Gods wrath, yet will I cause them to bring forth most certaine tokens of your deliv-
 2 rence, and of the performance of my promise: which is, meant by righteousness. k I have appointed Cyrus to this use and purpose. l Hereby hee brideth their impatience, which in adversity and trouble murmure against God, and will not tary his pleasure: willing that man should match with his like, and not contend against God. m That is, it is not perfectly made. n Instead of murmuring, humble your selves, and aske what yee will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandment. Some read it without interrogation, and make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may shew by him the faithfulness of my promise in delivering my people. q Meaning, freely and without ransom, or any grievous condition. r These people were tributaries to the Persians, and so king Artaxerxes gave this money toward the building of the Temple. Ezra. 7. 27. s Whereas to fore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby hee exhorteth the Jewes to patience, although their deliverance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed. u To wit, of men, but chiefly of his Church. x As doe the false gods, which give uncertaine answers. y All yee idolaters which though you seeme to have never so much worldly dignitie, yet in Gods fight you are vile and abject.

make peace, and create evil: I the Lord doe all these things.

8 Ye heavens, send the dew from above, and let the clouds drop downe: righteousness; let the earth open, and let salvation and justice growe forth: let it bring them forth together: I the Lord have created him.

9 Woe be unto him that striveth with his maker, the potsherd with the potshards of the earth: shall the clay say to him that fashioneth it, What makest thou for thy worke, it hath none hands.

10 Woe unto him that sayeth to his father, What hast thou begotten or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the onely one of Israel, and his maker, Aske me of things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I have made the earth, and created man upon it: I, whose hands have spread out the heavens, I have even commanded all their armie.

13 I have raised him up in righteousness, and I will direct all his wayes: hee shall build my citie, and he shall let go my captives, not for a price nor reward, saith the Lord of hostes.

14 Thus sayeth the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shall come unto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplication unto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely, thou, O God, hidest thy self, O God, the Saviour of Israel.

16 All they shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 Israel shall be saved in the Lord, with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heaven, God himself that formed the earth, & made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

19 I have not spoken in secret, neither in a place of darkenes in the earth: I said not in vaine unto the seede of Jakob: Seeke you mee: I the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selves, and come: drawe neere together, ye abject of the Gentiles: they have no knowledge, that set up the wood of their idole, and pray unto a god, that cannot save them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning, or hath told it of old? Have not I the Lord? and there is none other God beside mee, a just God, and a Saviour: there is none beside me.

22 Looko unto me, and yee shall be saved: all

the endes of the earth shall be saved: for I am God, and there is none other.

23 I have sworne by my self: the word is gone out of my mouth in righteousness, and shall not returne. That every knee shall bowe unto mee, and every tongue shall sweare by me.

24 Surely hee shall say, In the Lord have I righteousness and strength: he shall come unto him, and all that provoke him shall be ashamed.

25 The whole seede of Israel shall be justified, and glory in the Lord.

be thorow all the world. Rom. 1. 11. Phil. 1. 20. whereby the signification is, that we should not daily serve God in heart, but declare the same also by outward living, the faithfull shall feele and confesse this. d All the contrivances of man.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 Hee calleth the Jewes to the consideration of his wordes.

Babylon is bowed downe: Nebo is fallen: their idoles were upon the beasts, and upon the cattell: they which did beare you, were laden with a wearie burden.

2 They are bowed downe, and fallen together, for they could not rid them of the burden, and their soule is gone into captivity.

3 Heare yeme, O house of Jakob, and all that remaine of the house of Israel, which are borne of mee from the wombe, and brought up of mee from the birth.

4 Therefore unto olde age, I the same, even I will beare you until the hoare haire: I have made you: I will also beare you, and I will carie you, and I will deliver you.

5 To whom will ye make me like, or make me equal, or compare me that I should be like him?

6 They draw gold out of the bag, and weigh silver in the balance, and hire a goldsmith to make a god of it, and they bowe downe and worship it.

7 They beare it upon the shoulders: they carie him and set him in his place: so doth he stand, and cannot remooove from his place. Though one cry unto him, yet can he not answere, nor deliver him out of his tribulations.

8 Remember this, and be ashamed: bring it againe to minde, O your transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me.

10 Which declare the last thing from the beginning, and from of olde: the things that were not done, saying, My counsell shall stand, and I will doe whatsoever I will.

11 I call a bird from the East, and the man of my counsell from farre: as I have spoken, so will I bring it to passe: I have purposed it, and I will doe it.

12 Heare mee ye stubburne-hearted, that are farre from justice.

13 I bring neere my justice: it shall not be farre off, and my salvation shall not tary: for I will give salvation in Zion, and my glory unto Israel.

CHAP. XLVII.

The destruction of Babylon, and the cause wherefore.

Come downe and sit in the dust: O a virgine, daughter Babel, sit on the ground: there is no

not yet bene overcome by any enemies,

b throne,

throne; O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.
2 Take the mill-stones, and grinde meale; loose thy lockes; make bare the feet: uncover the leg, and passe thorow the floods.

3 Thy filthines shall be discovered, and thy shame shall be seene: I will take vengeance, and I will not meet thee as a man.

4 Our redeemer, the Lord of hostes, his Name, the holy One of Israel.

5 Sit still; and get thee into darkenesse, O daughter of the Caldeans; for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I have polluted mine inheritance, and given them into thine hand, thou didst shew them no mercy, but thou didst lay thy very heavy yoke upon the ancient.

7 And thou saidest, I shall be a lady for ever, so that thou didst not let thy minde to these things, neither didst thou remember thy latter end thereof.

8 Therefore now heare, thou that art given to pleasures, and dwellest carelesse, She faith in her heart, I am and none els: I shall not sit as a widow, neither shall I know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy divinations, and for the great abundance of thine incantations.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy wisdom and thy knowledge, they have caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shall evil come upon thee, and thou shalt not know the morning thereof; destruction shall fall upon thee, which thou shalt not be able to put away: destruction shall come upon thee suddenly, or thou beware.

12 Stand now among thine incantations, and in the multitude of thy soothsayers (with whom thou hast wearied thy self from thy youth,) if so be thou mayest have profit, or if so be thou mayest have strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, and prognosticators stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burne them; they shall not deliver their owne lives from the power of the flame: there shall be no coales to warme at, nor light to sit by.

15 Thus shall they serve thee, with whom thou hast wearied thee, even thy merchants from thy youth; every one shall wander to his owne quarter: none shall save thee.

CHAP. XLVIII.

1 The hypocrite of the former is reproved. 2 The Lord alone will be worshipped. 3 Of their deliverance out of Babylon.

Heare yee this, O house of Jaakob, which are called by the name of Israel, and are come out of the waters of Judah: which sweare by the name of the Lord, and makemention of the God of Israel, but not in trueth nor in righteousness.

2 For they are called of the holy citie, and stay themselves upon the God of Israel, whose Name is the Lord of hostes.

3 I have declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 The Lord God exhorteth all nations to beleve his promises.

4 Because I knew that thou art obstinate, and thy necke as an yron sinew, and thy brow brafe.

5 Therefore I have declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idol hath done them, and my carved image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee declare it: I have shewed thee now things, even now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and even before this thou heardest them not, lest thou shouldest say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grievously transgresse: therefore have I called thee a transgressor from the wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refraine it from thee, that I cut thee not off.

10 Behold, I have fined thee, but not as silver, I have chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I do it, for how should my Name be polluted? surely I will not give my glory unto another.

12 Heare me, O Jaakob and Israel, my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand up together.

14 All you, assemble your selves, and heare: which among them hath declared these things? The Lord hath loved him, he will do his will in Babel, and his arme shall be against the Caldeans.

15 I, even I have spoken it, and I have called him, I have brought him, and his way shall prosper.

16 Come neere unto me: heare ye this: I have not spoken in the secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to professe, and leade thy by the way that thou shouldest goe.

18 Oh, that thou hadst hearkened to my commandements! then had thy prosperitie bin as the flood, & thy righteousness as the waves of the sea.

19 Thy seed also had been as the sand, and the fruit of thy body like the gravell thereof: his name should not have been cut off nor destroyed before me.

20 Goe yee out of Babel: see yee from the Chaldeans with a voyce of joy: rell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his servant Jaakob.

21 And they were not thirstie: he led them thorow the wilderness: hee caused the waters to flow out of the rocke for them: for he clave the rocke and the water gussed out.

22 There is no peace, saith the Lord, unto the wicked.

u What things shall doe thee good. y After that he hath forewarned them of their captivitie, and of the cause thereof, he sheweth them the great joy that shall come of their deliverance.

z Hee sheweth that it shall be as easie to deliver them, as hee did their fathers out of Egypt. a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

x The Lord God exhorteth all nations to beleve his promises. 6 Christ.

e I have done for thee more then I promised, that thy stubbnesse and impudencie might have been overcome.

f How thou shouldest be delivered out of Babylon.

g Will ye not acknowledge this my benefit, and declare it unto others?

h Showing that mans arrogancie is the cause why God doth not declare all things as ones, least they should attribute this knowledge to their owne wisdom.

i From the time that I brought thee out of Egypt for that deliverance was as the birth of the Church.

k As it was my free mercy that I did chose thee: so is it my free mercy that must save thee.

l For I had respect to thy weakness and infirmity: for in silver there is some purenesse, but in us there is nothing but dross. m I took thee out of the furnace where thou shouldest have been consumed.

n God joyneeth the salvation of his with his owne honour: so that they cannot perill, but his glory should be diminished, as Deut. 32. 27.

o Reade Chap. 43. 5.

p Reade Chap. 41. 4.

q To obey me, and to doe whatsoever I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my self to your fathers.

t Thus the Prophet speaketh for himself, and to assure them of these things.

a This is spoken in the person of Christ, to assure the faithful that these promises should come to pass: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 1. 7.

c By the sword and shaft, he signifieth the virtuous and efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ, and all the body of the faithful, as the members, and their head.

f Thus Christ in his members compasseth that his labour and preaching take some effect, yet he is contented that his doing are approved of God.

g Though the Jewes refuse my doctrine, yet God will approve my ministry.

h To declare my Gospel, to the Gentiles, Chap. 48. 10. Acts 13. 47.

i Meaning, the Jewes, whom tyrants kept in bondage.

k The benefit of their deliverance shall be so great, that great and small shall acknowledge it, and reverence God for it.

l Thus he speaketh of his Church when he would then his mercy toward it.

m Meaning, Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sin and death.

p Christ is the salvation of all these sinners, and with delight bringeth them from the tyranny of their enemies.

q Here ye me, O yles, and hearken, ye people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

r And he hath made my mouth like a sharpe sword: under the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver.

s And sayd unto me, Thou art my servant: Israel, for I will be glorious in thee.

t And I sayd, I have laboured in vaine: I have spent my strength in vaine and for nothing: but my judgement is with the Lord, and my worke with my God.

u And now sayeth the Lord, that formed me from the wombe to be his servant, that I may bring Jaakob againe to him. (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.)

v And hee sayd, It is a small thing that thou shouldst be my servant to raise up the tribes of Jaakob, and to restore the desolations of Israel: I will also give thee for a light of the Gentiles, that thou mayest be my salvation unto the end of the world.

w Thus saith the Lord the redeemer of Israel, and his holy One, to him that is despised in soule, to a nation that is abhorred, to a servant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithful, and the holy One of Israel, which hath chosen thee.

x Thus saith the Lord, I in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and will give thee for a covenant of the people, that thou mayest raise up the earth, and obtain the inheritance of the desolate heritages.

y That thou mayest say to the prisoners, Goe forth: and to them that are in darkenesse, Shew your selves: they shall feede in the wayes, and their pastures shall be in all the tops of the hills.

z They shall not be hungry, neither shall they be thirsty, neither shall the heate smite them, nor the sunne, for he that hath compassion on them, shall lead them; even to the springs of water shall he drive them.

aa And I will make all my mountaines, as a way, and my paths shall be exalted.

ab Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

ac Rejoyce, O heavens, and be joyfull, O earth; brast forth into prayse, O mountaines; for God hath comforted his people, and will have mercy upon his afflicted.

ad But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

ae Can a woman forget her child, and not have compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

af Behold, I have graven thee upon the palme

of mine hands: my walls are ever in my sight.

ag Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.

ah Lift up thine eyes round about and behold: all these gather themselves together and come to thee: as I live, sayth the Lord, thou shalt surely put them all upon thee as a garment, and gird thy self with them like a bride.

ai For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did devour thee, shall be farre away.

aj The children of thy barrennesse shall say againe in thine eares, The place is strait for mee: give place to me that I may dwell.

ak Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captive and a wanderer to and fro: and who hath nourished them? behold, I was left alone: whence are these?

al Thus sayth the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy carnes in their armes: and thy daughters shall be carried upon their shoulders.

am And Kings shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

an Shall the pray be taken from the mighty? or the just captivitie delivered?

ao But thus saith the Lord, Even the captivitie of the mighty shall be taken away: and the pray of the tyrant shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

ap And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jaakob.

CHAPTER L.

1 The Jewes forsaken for a time. 2 For the profit of God is not diminished. 3 Christs obedience and victory.

Thus sayth the Lord, Where is that a bill of your mothers divorcement, b whom I have cast off? or who is the creditour c to whom I fold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

d Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot helpe? or have I no power to deliver? Behold, as my rebuke I dry up the sea: I make the floods desert: their fish roteth for want of water, and dieth for thirst.

e I cloathe the heavens with darkenesse, and make a facke their covering.

f The Lord God hath given me a tongue of the learned, that I should know to minister a word in time to him that is weary: he will raise

would not believe their doctrine and convert.

g Am I not able to dry up the red Sea, and I have holpen your fathers of old, when I dried up the red Sea, and also afterward in Iordan?

h As I did in Egypt, in the displeasure, Exod. 10. 21.

i The Prophet doth represent charge of them that are justly called to the ministry of Gods word, that is oppressed by affliction and misery.

me up in the morning, in the morning he will wa-
ken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare, and
I was not rebellious, neither turned I backe.

6 I gave my backe unto the smiters, and my
cheekes to the nippers: I hidde not my face from
shame and spitting.

7 For the Lord God will helpe me, therefore
shall I not be confounded: therefore have I set
my face like a flint, and I know that I shall not
be ashamed.

8 He is neere that justifieth me: who will con-
tend with me? Let us stand together: who is mine
adversary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is
he that can condemne me? lo they shall waxe
old as a garment: the moth shall eate them up.

10 Who is among you that feareth the
Lord? let him heare the voyce of his servant: he
that walketh in darkenesse and hath no light, let
him trust in the Name of the Lord, and stay upon
his God.

11 Behold, all you kinde a fire, and are com-
passed about with sparkes: walke in the light of
your fire, and in the sparkes that ye have kindled.
This shall ye have of mine hand: ye shall lie
downe in sorow

CHAP. LI.

1 To trust in God alone by Abrahams example. 9 Not to
fear men. 17 The great affliction of Ierusalem, 22 and
her deliverance.

HEARE me: yee that follow after righteounes,
and yee that seeke the Lord: looke unto the
rocke, whence you are hewen, and to the hole of
the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah
that bare you: for I called him alone, and blessed
him, and increased him.

3 Surely the Lord shall comfort Zion: he shall
comfort all her desolations, and he shall make her
desert like Eden, and her wilderness like the gar-
den of the Lord: joy and gladnesse shall be found
therein: praise, and the voyce of singing.

4 Harken yee unto me my people, and give
eare unto me, O my people: for a Law shall pro-
ceed from me, and I will bring forth my judge-
ment for the light of the people.

5 My righteounes is neere: my salvation go-
eth forth, and mine arme shall judge the people:
the yles shall wait for me, and shall trust unto
mine arme.

6 Lift up your eyes to the heavens, and looke
upon the earth beneath: for the heavens shall
vanish away like smoke, and the earth shall waxe
old like a garment, and they that dwell therein,
shall perish in like manner: but my salvation shall
be for ever, and my righteounes shall not be abo-
lished.

7 Harken unto me ye that know righteoun-
nesse, the people in whose heart is my Law. Feare
ye not the reproach of men, neither be ye afraid of
their rebukes.

8 For the moth shall eate them up like a gar-
ment, and the worme shall eate them like wood:
but my righteounes shall be for ever, and my sal-
vation from generation to generation.

9 Rise up, Rise up, and put on strength, O
arme of the Lord: rise up as in the old time in
the generations of the world. Art not thou the
same, that hath cut Rahab, and wounded the
dragon?

10 Art not thou the same, which hath dried
the Sea, even the waters of the great deepe, ma-
king the depth of the sea a way for the redeemed
to passe over?

11 Therefore the redeemed of the Lord shall
returne, and come with joy unto Zion, and ever-
lasting joy shall be upon their head: they shall ob-
taine joy and gladnes: and sorow and mourning
shall flee away.

12 I, even I am hee that comfort you. Who art
thou that thou shouldest feare a mortall man, and
the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that
hath spread out the heavens, and laid the founda-
tions of the earth: and hast feared continually
all the day, because of the rage of the oppressour;
which is ready to destroy? Where is now the rage
of the oppressour?

14 The captive^m hasteneth to be loosed, and
that hee should not die in the pit, nor that his
bread should faile.

15 And I am the Lord thy God that divided
the sea, when his waves roared: the Lord of hosts
is his Name.

16 And I have put my words in thy^m mouth,
and have defended thee in the shadowe of mine
hand, that I may plant the heavens, and lay the
foundation of the earth, and say unto Zion, Thou
art my people.

17 Awake, awake, and stand up. O Jerusa-
lem, which hast drunke at the hand of the Lord
the cup of his wrath: thou hast drunken the
dreg^s of the cup of trembling, and wrung them
out.

18 There is none to guide her among all her
sonnes, whom she hath brought forth: there is
none that taketh her by the hand of all the sonnes
that she hath brought up.

19 These two things are come unto thee:
who will lament thee? desolation and destructi-
on and famine, and the sword: by whom shall I
comfort thee?

20 Thy sonnes have fainted, and lie at the head
of all the streetes as a wilde bull in a net, and are
full of the wrath of the Lord, and rebuke of thy
God.

21 Therefore heare now this, thou miserable
and drunken, but not with wine.

22 Thus saith thy Lord God, even God that
pleadeth the cause of his people, Behold, I have ra-
ken out of thine hand the cup of trembling, even
the dregges of the cup of my wrath: thou shalt
drinke it no more.

23 But I will put it into their hand that spoyle
thee, which have sayd to thy soule, Bow downe
that we may goe over, and thou hast laid thy bo-
dy as the ground, and as the streetes to them that
went over.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers
thereof.

ARise, arise: put on thy strength, O Zion: put
on the garments of thy beauty, O Ierusalem,
the holy Citie: for henceforth there shall no
more come into thee the uncircumcised and the
uncleane.

2 Shake thy selfe from the dust; arise, and sit
downe, O Ierusalem: loose the bands of thy neck.
O thou captive daughter Zion.

3 For thus sayeth the Lord, Yee were solde
for

1 From Babylon.

^m He comforteth
them by the short
time of their ba-
nishment: for in
seventy yeeres they
were restored, and
the greatest em-
pire of the world
destroyed.

ⁿ Meaning, of Isa-
iah, and of all true
ministers, who are
defended by his
protection.

^o That all things
may be restored in
heaven and earth,
Ephe. 1. 10.

^p Thou hast been
justly punished and
sufficiently as Chap.
40. 2. & this punish-
ment in the elect
is by measure, and
according as God
giveth grace to
beare it: but in the
reprobate it is the
just vengeance of
God to drive them
to unfeelingness
and madness, as
Jere. 25. 15, 16.

^q Whereof the
one is outward, as
of the things that
come to the body,
as war, and famine,
and the other is
inward, and apper-
taineth to the
minde: that is, to be
without comfort:
therefore he saith,
How shalt thou be
comforted?
^r But with trouble
and feare.

^a No wicked ty-
rant, which shall
subvert Gods true
religion, and op-
press the confi-
dence.

^b Put off the gar-
ments of sorow &
heaviness, & put on
the apparell of joy
and gladnesse.

c The Babylonians paid nothing to me for you: therefore I will take you againe without ranfome.
d When Jaakob went thither in time of famine.
e The Egyptians might pretende some cause to oppresse my people because they went thither, and remained among them, but the Assyrians have no title to excuse their tyranny by, and therefore will I punish them more then I did the Egyptians.
f To wit, by y wicked, which thinke that I have no power to deliver them.
g Signifying, that the joy and good tidings of their deliverance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall joy, as Nahum. i. 11. Rom. 10. 15.
h The Prophets which are thy watchmen, shall publish this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accomplished under Christ.
i As ready to smite his enemies, and to deliver his people.
k He warneth the faithfull not to pollute themselves with the superstitions of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17.

l For the time is at hand that the Priests and Levites chiefe (and so by them all the people, which shalbe as the Levites in this office), shall carry home vessels of the Temple which Nebuchad-nezzar had taken away. m As your fathers did out of Egypt. n Meaning, Christ, by whom our spirituall deliverance shalbe wrought, whereof this was a figure. o In the corrupt judgement of man, Christ in his person was not esteemed. p He shall spread his word through many nations. q In signe of reverence, and as being acknowledged at his excellency. r By the preaching of the Gospel.

a The Prophet sheweth that very few shall receive this their preaching of Christ, and of their deliverance by him, Iohn 42. 38. Rom. 10. 16.
b Meaning, that none can believe, but whose hearts God toucheth with the vertue of his holy Spirit, remarkable in the sight of man, but shall growe wonderfully, and flourish before God. c Asade Chap. 11. 5. d Which was by Gods singular providence for the comfort of sinners. Hebr. 4. 15.

for nought; therefore shall ye be redeemed without money.

4 For thus sayth the Lord God, My people went downe aforetime into Egypt to sojourne there, and Asshur oppressed them without cause.

5 Now therefore what have I heere, saith the Lord, that my people is taken away for nought, and they that rule over them, make them to howle, sayth the Lord: and my Name all the day continually is blasphemed?

6 Therefore my people shall know my name: therefore they shall know in that day, that I am he that doe speake: behold, it is I.

7 How beautiful upon the mountaines are the feete of him, that declareth and publisheth peace! that declareth good tidings, and publisheth salvation, saying unto Zion, Thy God reigneth!

8 The voice of thy watchmen shall be heard: they shall lift up their voyce, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O yee desolate places of Jerusalem, be glad and rejoyce together, for the Lord hath comforted his people: hee hath redeemed Jerusalem.

10 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God.

11 Depart, depart ye: goe ye out from thence, and touch no unclean thing, go out of the mids of her, be ye cleane, that beare the vessels of the Lord.

12 For ye shall not go out with haste, nor depart by fleeing away: but the Lord will go before you, & the God of Israel will gather you together.

13 Behold, my servant shall prosper: he shall be exalted and extolled, and be very hie.

14 As many were astonished at thee (his visage was so deformed of men, and his forme of the formes of men) so shall he sprinkle many nations: the Kings shall shut their mouthes at him: for that which had not bin told them, shall they see, and that which they had not heard, shall they understand.

CHAP. LIV.

1 Of Christ and his kingdom, whose word few will believe.
6 All men are sinners. 11 Christ is our righteousness.
12 and is dead for our finnes.

W Ho will believe our report? and to whom is the blame of the Lord revealed?

2 But hee shall growe up before him as a branch, and as a roote out of a dry ground; he hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and rejected of men: he is a man full of sorrowes, and hath experience of infirmities: we hid as it were our faces from him: he was despised, and we esteemed him not.

c The beginning of Christs kingdom shall be small and contemptible in the sight of man, but shall growe wonderfully, and flourish before God. d Asade Chap. 11. 5. e Which was by Gods singular providence for the comfort of sinners. Hebr. 4. 15.

4 Surely, hee hath borne our infirmities, and carried our sorowes, yet wee did judge him as plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes are we healed.

6 All we like sheepe have gone astray: we have turned every one to his owne way: and the Lord hath laid upon him the iniquity of us all.

7 Hee was oppressed, and hee was afflicted, yet did he not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so he opened not his mouth.

8 Hee was taken out from prison, and from judgement: and who shall declare his age? for he was cut out of the land of the living: for the transgression of my people was he plagued.

9 And he made his grave with the wicked, and with the rich in his death, though hee had done no wickednes, neither was any deceit in his mouth.

10 Yet the Lord would breake him and make him subject to infirmities: when he shall make his soule an offering for sinne, he shall see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the travell of his soule, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall beare their iniquities.

12 Therefore will I give him a portion with the great, and hee shall divide the spoyle with the strong, because he hath powred out his soule unto death, and he was counted with the transgressors, and he bare the sinne of many, and prayed for the trespassers.

up himselfe shall give life to his Church, and so cause them to live with him. p That is, the fruit and effect of this labour, which is the salvation of his Church. q Christ shall justify by faith through his word, whereas Moyses could only justify by the law. r Because he humbled himself, therefore hee shall be exalted. Phil. 2. 7, &c. to vers. 12. s That is, of all that believe in him.

CHAP. LIV.

1 Moes of the Gentiles shall receive the Gospel then of the Jewes.
7 God leaveth his servants to whom afterward hee sheweth mercy.

R ejoyce, O barren that diddest not beare: breake forth into joy and rejoyce, thou that diddest not travaile with child: for the desolate hath moe children then the married wife, sayth the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtains of thine habitations: spare not: stretch out thy conls, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt not be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For hee that made thee, is thine husband, (whose name is the Lord of hostes) and thy redeemer the holy One of Israel, shall be called the come of her. Her deliverance under Cyrus was as her childhood was accomplished, when she came to her age, which was under the Gospel, signifying, that for the great number of children that God should give her, shee seemed to lack room to lodge them. d The afflictions which thou hast borne at the beginning. e When as thou wast refused for thy finnes, Chap. 50. did regenerate thee by his holy Spirit.

God.

God of the whole & world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with everlasting mercie have I had compassion on thee, saith the Lord thy redeemer.

9 For this is unto me as the waters of Noah; for as I have sworn that the waters of Noah should no more goe over the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoove, and the hills shall fall down; but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires,

12 And I will make thy windowes of emeralds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord, and much peace shall be to thy children.

14 In righteousness shalt thou be established, and be farre from oppression; for thou shalt not feare it: and from feare; for it shall not come neere thee.

15 Behold, the enemy shall gather himself, but without mee; whosoever shall gather himself in thee, against thee, shall fall.

16 Behold, I have created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his work, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in judgement, thou shalt condemne. This is the heritage of the Lords servants, and their righteousness is of me, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the faithful.

HO, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy and eate: come, I say, buy wine and milk without silver and without money.

2 Wherefore doe ye lay out silver, and not for bread? and your labour without being satisfied? hearken diligently unto me, and eate that which is good, and let your soule delight in fatnesse.

3 Encline your eares, and come unto mee: heare, and your soule shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

4 Behold, I gave him for a witness to the people, for a prince and a master unto the people.

5 And bread, he meaneth all things necessary to the spirituall life, as these things are necessary to this corporall life.

6 He reprooveth their ingratitude, which they have shewed, that God offereth willingly, and in the meane time spare neither labour to obtaine those which are nothing profitable.

7 The same covenant which through my mercy I ratified and confirmed to David, that it should be evermalle, as 2 Sam. 7. 13. as 13. 34. g Meaning that of whom David was a figure.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne unto thee because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while he may be found: call ye upon him while he is neere.

7 Let the wicked forsake his wayes, and the unrighteous his own imaginations, and returne unto the Lord, and hee will have mercy upon him; and to our God, for hee is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, sayth the Lord.

9 For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts above your thoughts.

10 Surely as the raine commeth downe, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread unto him that eateth.

11 So shall my word be, that goeth out of my mouth: it shall not returne unto my voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with joy, and be led forth with peace; the mountaines and the hills shall breake forth before you into joy, and all the trees of the field shall clap their hands.

13 For thornes there shall grow fure-trees; for nettles shall grow the myrrh-tree, and it shall be to the Lord for a name, and for an everlasting signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to judgement and justice. 20 Against shepherds that devour their flocke.

THUS saith the Lord, a Keepe judgement and doe justice, for my salvation is at hand to come, and my righteousness shall be revealed.

2 Blessed is the man that doth this, and the sonne of man which layeth hold on it; hee that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any evil.

3 And let not the sonne of the stranger, which is joynted to the Lord, speake and say, The Lord hath surely separated me from his people; neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord unto the Eunuches that keep my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

5 Even unto them will I give in mine house, and within my wals, a place, and a name better then of the sonnes and of the daughters; I will give them an everlasting name, that shall not be put out.

6 Also the strangers that cleave unto the Lord, to serve him, and to love the Name of the Lord, and to be his servants; every one that keepeth the Sabbath, and polluteth it not, and embraceth my covenant,

7 Them will I bring also to mine holy mountain, and make them joyfull in mine House of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine

yea, under Christ the dignitie of the faithful shall be greater then the Jewes were at that time.

g Hereby he meaneth the spirituall service of God, to whom the faithful offer continuall thanksgiving, yea themselves and all that they have, as a lively and acceptable sacrifice.

h To wit, the Gentiles, which before thou diddest not receive to be thy people.

i When he offereth himself by the preaching of his word, k Hereby he sheweth that repentance

most be joynted with faith, and how we cannot call upon God aright, except the fruites of our faith appeare.

l Although you are not soone reconciled one to another, and judge me by your selves, yet I am most easie to be reconciled, yea, I offer my mercies to you.

m If these small things have their effect, as daily experience sheweth, much more shall my promise which I have made and confirmed, bring to passe the things which I have spoken for your deliverance.

n Reade Chap. 44. 23. and 49. 13.

o To set forth his glory.

p Of Gods deliverance, and that he will never forsake his Church.

a God sheweth what he requirerth of them after that he hath delivered them: to wit, the workes of charity whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my Spirit.

c Under the Sabbath he comprehendeth the whole service of God

d Let none thinke himself unmeet to receive the graces of the Lord:

e For the Lord will take away all impediments, and will forsake none which will keepe his true religion,

f Meaning, in his Church.

g They shall be called after my people, and be of the same religion:

h They shall be called after my people, and be of the same religion:

i Meaning, in his Church.

j They shall be called after my people, and be of the same religion:

k They shall be called after my people, and be of the same religion:

l Meaning, in his Church.

m They shall be called after my people, and be of the same religion:

n Meaning, in his Church.

Not onely for the Jewes, but for all others, Matth. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithful that when this cometh, they may know it was told them before. k He sheweth that this affliction shall come through the fault of the governors, prophets, and pastors, whose ignorance, negligence, avarice and obstinacie provoked Gods wrath against them. l We are well yet, and to morrow shall be better: therefore let us not feare the plagues before they come: thus the wicked condemned the admonitions and exhortations which were made them in the Name of God.

house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to devoure, even all ye beasts of the forest.

10 Their watchmen are all blind: they have no knowledge: they are all dumbe dogs: they can not barke: they lie and sleepe, and delight in sleepe.

11 And these greedy dogs can never have enough: and these shepherds cannot understand: for they all looke to their owne way, every one for his advantage, and for his owne purpose.

12 Come, I will bring wine, and wee will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 and their haples confidence.

The righteous perisheth, and no man confideth in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evil to come.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you witches children, come hither, the seed of the adulterer and of the whore.

4 On whom have ye jested? upon whom have ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

5 Inflamed with idoles under every greene tree: and sacrificing the children in the valleys under the tops of the rocks?

6 Thy portion is in the smoothe stones of the river: they, they are thy lot: even to them hast thou powred a drinke-offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed upon a very hie mountaine: thou wentest up thither, even thither wentest thou to offer sacrifice.

8 Behind the doores also and posts hast thou set up thy remembrance: for thou hast discovered thy selfe to another then mee, and wentest up, and diddest enlarge thy bed, and make a covenant betweene thee and them, and lovedst their bed in every place where thou sawest it.

9 Thou wentest to the kings with oyle, and diddest increase thine oynments, and send thy messengers farre off, and diddest humble thy selfe unto hell.

10 Thou weariedst thy selfe in thy manifold journeys, yet saydest thou not, There is no hope: thou hast found life by thine hand, therefore

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shall be in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who under the pretence of the name of Gods people, derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them bastards, and the children of forerers which forsooke God, and fledde to wicked means for succour.

d Reade Levit. 18. 22. 2. Kings. 23. 10.

e Meaning, every place was polluted with their idolatry: or every faire stone that they found, they made an idole of it. f In the sacrifices which you offering before these idoles, thought you did serve God. g To wit, thine altars in open place, like an impudent harlot, that careth not for the sight of her husband. h In stead of setting up the word of God in the open places on the posts and doores to have it in remembrance, Deut. 6. 9. and 10. 1. thou hast set up signes and markes of thine idolatry in every place. i That is, diddest increase thine idolatry more and more. k Thou diddest seeke the favour of the Assyrians by gifts and presents to helpe thee against the Egyptians: & when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe. l Although thou sawest all thy labors to be in vaine, yet wouldst thou never acknowledge thy fault, and leave off. m Hee derideth their unprofitable diligence, which thought they to have made all sure, and yet were deceived.

thou wast not grieved.

11 And whom diddest thou reverence or feare, seeing thou hast lied unto mee, and hast not remembered mee, neither set thy mind thereon? is it not because I holde my peace, and that of long time? therefore thou fearest not me.

12 I will declare thy righteousness, and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together, deliver thee: but the wind shall take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

14 And he shall say, Cast up, cast up: prepare the way: take up the stumbling blocks out of the way of my people.

15 For thus saith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever: neither will I be alwaies wroth, for the spirit should faile before me: and I have made the breath.

17 For his wicked coverousnesse I am angry with him, and have smitten him: I hid mee, and was angry, yet hee went away, and turned after the way of his owne heart.

18 I have seene his waies, and will heale him: I will leade him also, and restore comfort unto him, and to those that lament him.

19 I create the fruit of the lips, to be peace: peace unto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can not rest, whose waters cast up myre and dirt.

21 There is no peace, sayth my God, to the wicked.

home. 2 Their evill conscience doeth ever torment them, and therefore they never have rest, Reade Chap. 43. 22.

CHAP. LVIII.

1 The offices of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Crie aloud, spare not: lift up thy voyce like a trumpeter, and shew my people their transgression, and to the house of Jaakob their sinnes.

2 Yet they seeke mee daily, and will know my waies, even as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of justice: they will draw neere unto God, saying.

3 Wherefore have we fasted, and thou seest it not? we have punished ourselves, and thou regardest it not. Beholde, in the day of your fast you will seeke a your will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard above.

5 Is it such a fast that I have chofen, that a man should afflict his soule for a day, and to bow religion. 6 So long as you use contention and oppression, your fasting years shall not be heard.

a Broken promise with me. b Meaning, that the wicked should be further wicked. c That is, thy righteousness, labors, and duties which the wicked call Gods service: thus he derideth their obstinacie. d Meaning, the Assyrians and others, whose help they looked for. e God shall say to Danians and Chaldeans.

f I will not use my power against fraile men, whose life is as a breath. g That is, the vices and sinnes of the people, which I mean here by covenant. h Thou shalt see my many times them. i That is, though the words of my lips are as figs, yet as well as that which is iniquitie, as to him that remembereth it.

a The Lord that speaketh to the Prophet, willing him to use all diligence and diligence to rebuke the hypocrites. b They will come to working me, and have seen holiness. c Hee derideth the malice and delusion of the hypocrites, which grudge against God, if they be not accounted. d That is, to overcome the hypocrites by their own rule, and thus their duty shall be made manifest, that they are not such as they seem.

downe his head, as a bul-rush, and to lie downe in sackcloth and ashes: wilt thou call this a fasting? or an acceptable day to the Lord?

6 Is not this the fasting that I have chosen, to loose the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, and that ye breake every yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, unto thine house; when thou seest the naked, that thou cover him, and hide not thy self from his thine own flesh?

8 Then shall thy light breake forth as the morning, and thine health shall grow speedily: thy righteousness shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkness, and thy darkness shall be as the noon-day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be as a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waite places: thou shalt raise up the foundations for many generations, and thou shalt be called the repairer of the breach, and the restorer of the paths to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word.

14 Then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 2 The confession of sinnes. 3 God alone will preserve his Church though all men faile.

BEhold, the Lords hand is not shortened, that it cannot save: neither is his eare heaue, that it cannot heare.

2 But your iniquities have separated between you and your God, and your sinnes have hid his face from you, that he will not heare.

3 For your hands are defiled with blood, and your fingers with iniquitie: your lips have spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for justice: no man contendeth for truth: they trust in vanity, and speake vaine things: they conceive mischief, and bring forth iniquitie.

5 They hatch cockatrice eggs, and weave the spiders web: he that eateth of their eggs, died, and that which is trode upon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they cover themselves with their labors: for their works are works of iniquities, and the worke of craftie is in their hands.

7 Their feet runne to evil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: defolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they have made them crooked paths: whoeuer goeth therein, shall not know peace.

9 Therefore is judgement farre from us, neither doth justice come neere unto us: we waite for light, but loe, it is darknesse: for brightness, but we walke in darknesse.

10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone-day as in the twilight: we are in solitary places, as dead men.

11 We roare all like i beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from us.

12 For our trespasses are many before thee, and our sinnes testifye against us: for our trespasses are with us, and we know our iniquities.

13 In trespassing and lying against the Lord, and we have departed away from our God, and have spoken of craftie and rebellion, conceiving and uttering out of the heart false matters.

14 Therefore judgement is turned backward, and justice standeth farre off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth is falsified, and he that refraineth from evil maketh himself a pray: and when the Lord saw it, it displeased him, that there was no judgement.

16 And when hee saw that there was no man, hee wondred that none would offer himself. Therefore his arme did save it, and his righteousness it self did sustaine it.

17 For he put on righteousness, as an habergion, and an helmet of salvation upon his head, and hee put on the garments of vengeance for cloathing, and was clad with zeale as a cloake.

18 As to make recompence, as to requite the furie of the adversaries with a recompence to his enemies: he will fully repayre the ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne, for the enemy shall come like a flood, but the Spirit of the Lord shall chase him away.

20 And the redeemer shall come unto Zion, and unto them that turne from iniquitie in Jacob, saith the Lord.

21 And I will make this my Covenant with them, saith the Lord, My spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from hence forth even for ever.

22 Because the doctrine is made profitable by the vertue of the Spirit, with the other, and promised to give them both to his Church for ever.

CHAP. LX.

1 The Gentiles shall come to the knowledge of the Gospel. 2 They shall come to the Church in abundance. 3 They shall have abun- dantly through they suffer for a time. 4 Rise, O Jerusalem, be bright, for thy light is come, and the glory of the Lord is risen up on thee.

As come, and the glory of the Lord is risen up on thee. When shall darknesse shall cover the earth, and grosse darkness the people, but the light shall shine to none, but to those that are in his Church.

f That is, Gods vengeance to punish our enemies. g Gods protection to defend us. h We are also other destitute of counsel, and can finde no end of our miseries.

i We expresse our sorrows by outward signes, some more, some lesse. k This confession is general to the Church, to obtaine remission of sinnes, and the Prophets did not exempt themselves from the same.

l To wit, against our neighbours. m There is neither justice, nor uprightness among men.

n The wicked will destroy him. o Meaning, to do justice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it self, and did not seek: sayd of any others.

q Signifying, that God hath all meanes at hand to deliver his Church, and to punish their enemies.

r To wit, your enemies, which dwell in divers places, and beyond the sea. s He sheweth that these shalbe great affliction in the Church, but God will ever deliver his.

t Wherby hee declareth that the true deliverance from sinne and Satan belongeth to none, but to the children of God, whom hee justifieth.

u Because the doctrine is made profitable by the vertue of the Spirit, with the other, and promised to give them both to his Church for ever.

a The time of thy prosperitie and felicity: where as speaking of Babylon, he commanded her to go downe.

b Signifying that light shall shine to none, but to those that are in his Church.

Chap. 47. f. 8

Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and Kings at the brightness of thy rising up.

4 Lift up thine eyes round about, and behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt see and shine: thine heart shalbe astonished, and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee: and the dromedaries of Midian and Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheep of Kedar shall be gathered unto thee: the rams of Nebaioth shall serve thee: they shall come up to be accepted upon mine altar: and I will beautifie the house of my glory.

8 Who are these that flie like a cloud, and as the doves to their windows?

9 Surely the yles shall wait for mee, and the ships of Tarshish, at the beginning, that they may bring thy sonnes from farre, and their silver and their gold with them unto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build up thy walles, and their Kings shall minister unto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring unto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the kingdom, that will not serve thee, shall perish: and those nations shalbe utterly destroyed.

13 The glory of Lebanon shall come unto thee, the firre-tree, the elme and the boxe-tree together to beautifie the place of my Sanctuary: for I will glorifie the place of my feet.

14 The sonnes also of them that afflicted thee, shall come and bowe unto thee: and all they that despised thee, shall fall down at the soles of thy feet: and they shall call thee, The holy One of the Lord Zion of the holy One of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee; I will make thee an eternall glory, and a joy from generation to generation.

16 Thou shalt sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob.

17 For brass will I bring gold, and for yron will I bring silver, and for wood brass; and for stones yron: I will also make thy government peace, and thine exactours righteousness.

18 Violence shall no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call salvation, thy walles, and praise thy gates.

19 Thou shalt have no more Sunne to shine by day, neither shall the brightness of the Moone shine unto thee: for the Lord shall be thine everlasting light, and thy God, thy glory.

20 Thy Sunne shall never goe down, neither shall thy Moone be hid: for the Lord shall be thine everlasting light, and the dayes of thy sorrow shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the land for ever, the grasse of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

C. P. A. P. L. X. I.

He prophesie that Christ shall be anointed, and sent to preach. 10 The joy of the faithful.

The Spirit of the Lord God is upon mee, therefore hath the Lord anointed mee, he hath sent mee to preach good tidings unto the poore, to bind up the broken hearted, to preach libertie to the captives, and to them that are bound, the opening of the prison.

2 To preach the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne.

3 To appoint unto them that mourne in Zion, to give unto them beauntie for ashes, the oyle of joy for mourning, the garment of gladnesse for the spirit of heavinesse; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the old waste places, and raise up the former desolations, and they shall repaire the cities that were desolate and waste through many generations.

5 And the strangers shall stand and feede your sheepe, and the sonnes of the strangers shall be your plow-men, and dressers of your vines.

6 But yee shall be named the Priests of the Lord, and men shall say unto you, The ministers of our God: Yee shall eare the riches of the Gentiles, and shalbe exalted with their glory.

7 For your shame yee shall receive in double, and for confusion, they shall rejoyce in their portion, for in their land they shall possesse the double: everlasting joy shall be unto them.

8 For I the Lord love judgement, and hate robbery for burnt-offring, and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their budde among the people. All that see them, shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly rejoyce in the Lord, and my soule shall be joyful in my God: for he hath clothed me with the garments of salvation, and covered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tyeth her self with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

Gentiles had dominion over the Jews in times past, now they shall have dominion over them, and possesse the land for ever. I will not receive the wages of the wicked, which are evil counselors, deceivers, hypocrites, or that deprive mee of my glory, which is, of the Church. I will shew what shall be the affection, when they shall see their deliverance.

c Meaning, that Judas should be as the morning starre, and that the Gentiles should receive light of her.

d An infinite number from all countreys, as chap. 49. 18.

e For joy as the heart is drawn in for sorrow.

f Meaning, that every one shall honour the Lord with that where-with he is able: signifying, that it is no true serving of God, except we offer our selves to serve his glory, and all that we have.

g That is, the Arabians, that have great abundance of cattell.

h Because the Altar was a figure of Christ, Hebr. 13. 10.

i He sheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering, and the altar it self.

j Shewing what great number shall come to the Church, and with what great diligence and zeale.

k The Gentiles, that are now enemies, shall become friends and settlers forth of the Church.

l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serve Christ, being converted by his Gospel.

m He sheweth that God hath given all power and authority here in earth for the use of his Church: and that they which will not serve and profit the same, shall be destroyed.

n There is no thing so excellent which shall not serve the necessity of the Church.

o Signifying, that God's Majesty is not included in the Temple, which is but the place for his feet, that we may learne to rise up to the heavens.

p To worship their head Christ by obeying his doctrine.

q Both he and I will be ready to helpe and succour thee.

r Thy government shall love thee, and seek thy wealth and prosperitie.

s Meaning, not a temporal felicity, but a spirituall, which is fulfilled in Christ's kingdom.

i Signifying, that all worldly men shall cease, and that Christ shall be all, as Revel. 1. 23. and 2. 28.

v The children of the Church.

z Meaning, that the Church shall be eternally multiplied.

a Loh. 4. 14. a This word is used to signify the Church.

b To them that are lively united with the feeling of their sinnes.

c Which is in the bosom of sinne.

d The time when I pleased God to show his good favours to me, which I publish in the Church, Gal. 2. 20.

e For when I delivered him from the Church, he paid for his sinnes.

f Which was the sign of mourning.

g Trees that bring forth good fruit, as Mat. 3. 10.

h That is, for a long time.

i They shall multiply to serve you in all your necessities.

k This is accomplished in the case of Christ, by whom all the faithful are made Priests and Kings.

l Pet. 2. 9. 1. 6. and 5. 10.

m Rom. Chap. 6. 12. 13.

n Abraham was a companion, and a friend to the world in this.

o Chap. 6. 1. 2. 3.

p That is, the Levites.

q To wit, that the Church is the body of Christ.

r Which is the Church.

s Which is the Church.

t Which is the Church.

u Which is the Church.

v Which is the Church.

w Which is the Church.

x Which is the Church.

y Which is the Church.

z Which is the Church.

CHAP. LXII.

The great desire that the Prophets had for Christ's coming. *The diligence of the Pastours to preach.*

FOR Zions sake I will not ^a holdemy tongue, and for Ierusalem sake I will not rest, until the righteousness thereof breake forth as the ^b light, and saluation thereof as a burning lamp.

² And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by ^c a new name, which the mouth of the Lord shall name.

³ Thou shalt also be a ^d crowne of glory in the hand of the Lord, and a royall diademe in the hand of my God.

⁴ It shall no more be said unto thee, ^e Forfaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called ^f Hephzi-bah, and thy land ^g Beulah: for the Lord delighteth in thee, and thy land shall have an ^h husband.

⁵ For as a yong man marieth a virgin, ⁱ so shall thy sonnes ^j marry thee: and as a bridegrome is glad of the bride, ^k so shall thy God rejoyce over thee.

⁶ I have set ^l watchmen upon thy walles, O Ierusalem, which all the day and all the night continual shall not cease: yee that are mindful of the Lord, keepe not silence,

⁷ And give him no rest, till he repaire, and until he set up Ierusalem the ^k praise of the world.

⁸ The Lord hath sworn by his right hand and by his strong arme, Surely I will no more give thy come to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

⁹ But they that have gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my sanctuary.

¹⁰ I Goe through, goe through the gates: prepare you the way for the people: cast up, cast up the way, and gather out the stones, and let up a standart for the people.

¹¹ Beholde, the Lord hath proclaimed unto the ends of the world, ^m tell the daughter Zion, Behold, thy Saviour commeth: Behold, his wages ⁿ with him, and ^o his worke ^p before him.

¹² And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A ^q citie fought out and not forsaken,

^k For the restauration whereof all the world shall praye him.

^l Signifying the great number that should come to the Church, and what meane he would prepare for the restitution of the same, as Chap. 17. 24.

^m Ye Prophets and Ministers shew the people of this their deliverance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. Math. 21. 5.

ⁿ He shall have all power to bring his purpose to passe, as Chap. 40. 10.

^o That is, whom God hath had a singular care to recover when she was lost.

CHAP. LXIII.

God shall destroy his enemies for his Churches sake. *Gods benefits toward his Church.*

WH is this that commeth ^a from Edom, with red garments from Bozrah? he is glorious in his apparel, and walketh in his great strength. ^b I speake in righteousness, and am mighty to save.

² Wherefore is thine apparel red, and thy garments like him that treadeth in the wine-press?

They destroyed them in Bozrah, the chief cite of the Idumeans: for these were their enemies, and under the title of circumcision and the kindred of Abraham, turned to themselves the chief religion, and hath the true worshippers, Psal. 137. 7. And answereth them that asked this question, Who is this? &c. and saith, Ye see we have obtained the vengeance which my Prophets threatened, ^c Another question, in which the Lord answereth.

³ I have troden the wine-press alone, and of all people there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall besprinkled upon my garments, and I will staine all my raiment.

⁴ For the day of vengeance is in mine heart, and the ^d yeere of my redeemed is come.

⁵ And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne ^e arme helped mee, and my wrath itself sustained me.

⁶ Therefore I will tread down the people in my wrath, and make them ^f drunken in mine indignation, and will bring downe their strength to the earth.

⁷ I will ^g remember the mercie of the Lord, and the prayes of the Lord, according unto all that the Lord hath given us, and for the great goodnesse toward the house of Israel, which hee hath given them according to his tender love, and according to his great mercies.

⁸ For hee said, Surely they are my ^h people, children that will not lie: So hee was their Saviour.

⁹ In all their troubles hee was ⁱ troubled, and the Angel ^k of his presence saved them: in his love and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

¹⁰ But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought against them.

¹¹ Then he ^l remembered the old time of Moses and his people, saying, Where is hee that brought them up out of the sea with the ^m shepherd of his sheep? Where is hee that put his holy Spirit within ⁿ him?

¹² He led them by the right hand of Moses with his owne glorious arme, dividing the water before them, to make himself an everlasting Name.

¹³ Hee ledde them through the deepe, as an ^o horse in the wilderness, that they should not stumble.

¹⁴ As the beast goeth downe into the valley, the Spirit of the Lord gave them rest: so diddest thou leade thy people, to make thy self a glorious Name.

¹⁵ ^p Looke downe from heaven, and behold from the dwelling-place of thine holinesse, and of thy glory, Where is thy ^q zeale and thy strength, the multitude of thy mercies, and of thy compassions: they are restrained from me.

¹⁶ Doubtlesse thou art my Father: though ^r Abraham be ignorant of us, and Israel know us not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for ever.

¹⁷ O Lord, why hast thou made us to erre from thy wayes? and hardened our heart from thy feare? Returne for thy ^s servants sake, and for the tribes of thine inheritance.

¹⁸ The people of thine holinesse have posses-

^o Peaceably and gently, as an horse is led to his pasture. ^p Having declared Gods benefits shewed to their fore-fathers, he turned himself to God by prayer, desiring him to continue the same graces toward them. ^q Thy great affection, which thou barest towards us. ^r Meaning, from the whole body of the Church. ^s Though Abraham would refuse us to be his children, yet thou wilt not refuse to be our father. ^t By taking away the holy Spirit from us, by whom wee were governed, and so for our ingratitude diddest deliver us up to our owne concupiscence, and diddest punish sinne by sinne according to thy just judgement. ^u Meaning, for the Covenants sake made to Abraham, Isaac, and Jaakob his servants.

no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of
 years, nor an olde man that hath ⁊ not filled his
 dayes: for he that shalbe an hundreth yeares olde,
 shall die as a yong man: but the sinner being ⁊ an
 hundreth yeares olde shall be accursed.

21 And they shall build houses, and inhabit them, and they shall plant vineyards, and are the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall enjoy in old age the work of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them.

24 Yea, before they call, I will answere, and
whiles they speake, I will heare.

25 The wolf and the lambe shall feede together, and the lion shall eate straw like the bullock: and the serpent dust *shall be* his meat. They shall no more hurt nor destroy in all mine holy Mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He de-
spiseth sacrifices done without mercy and faith. 5 God
comforteth them that are troubled for his sake. 19 The
adoration of the Gentiles. 23 The perpetuall Sabbath.
24 The punishment of the wicked is everlasting.

THus sayeth the Lord, * The a heaven * my
throne, and the earth * my foote-stool:
where is that house that ye will build unto me? and
where is that place of my rest?

2 For all these things hath mine hand made,
b and all these things have beene, saith the Lord:
and to him will I looke, even to him that is poore,
and of ^a a contrite spirit, and trembleth at my
words.

3 He that killeth a bullock, ^{is as} if he ^d slew
a man: he that sacrificeth a sheepe, ^{as} if he cut off
a dogges necke: he that offereth an oblation, ^{as} if
he offered swines blood: he that remembereth in-
cense, ^{as} if he blessed an idole: yea, they have cho-
sen their own wayes, and their soule delighteth
in their abominations.

4 Therefore will I chase out their delusions, and I will bring their feare upon them, because I called, and none would answer: I spake, and they would not heare: but they did evill in my sight, and chose the things which I would not.

5 Hear the word of the Lord, all yee that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but hee shall appeare to your joy; and they shall be ashamed.

6 8 A voyce soundeth from the citiē, *even a*
 voyce from the Temple, the voyce of the Lord,
 that recompenseth his enemies fully.

7 Before ^h she travailed, she brought forth :

and before her pain came, she was delivered of a man-child.

8. Who hath heard such a thing? who hath
seene such things? shall the earth be brought
forth in one day? or shall a nation be borne
at once? for assoone as Zion trauiled, she brought
forth her children.

9 Shall I * cause to travell, and not bring
foorth? shall I cause to bring foorth, and shalbe
bairn, faith thy God?

10 Rejoyce ye with Ierusalem, and be glad
with her, all ye that love her: rejoyce for joy
with her, all ye that mourne for her.

That ye may sucke, ¹ and be satished with
the breasts of her consolation: that ye may min-
out: and be delighted with the brightnesse of her
glory.

12 For thus saith the Lord, behold, I will extend ^m peace over her like a flood, and the glory of the ⁿ Gentiles like a flowing stream: then shall ye sucke, ye shall be borne upon her sides, and be joyfull upon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

14 And when yee see this, your hearts shall rejoyce, and your p bones shall flourish like an herbe: and the hand of the Lord shall be known among his servants, and his indignation against his enemies.

15. For behold, the Lord will come with fire, and his charers like a whirle-winde, that he may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will judge with fire; and with his sword all flesh; and the flame of the Lord shall be many.

17 They that sanctifie ⁊ themselves, and purifie themselves in the gardens behind one ⁊ another in the mids eating ⁊ swines flesh, and such abomination, even the mouse that be consumed together, sayth the Lord.

18 For I will visit their workes, and their imaginations; for it will come that I shall gather all nations, and tongues, and they shall come, and see my glory.

19 And I will set a v^e signe among them, and will send those that escape of them unto the nations of y^e Tattlish, & Pul, and Lud, and to them that draw the bow, to Tubal, and Javan, yles a farre off, that have not heard my fame, neither have seene my glory, and they shall desire my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in horfelleiters, and upon mules, and swift beasts, to Jerusalem, to the holy Mountaine, saith the Lord, as the children of Israell offer in a cleane vessel in the House of the Lord.

21 And I will take of them for Priests, and for Levites, saith the Lord.

whereby he alludeth to the marking of the postes of his people, whom he preserved, Exod. 12. 7. ^a I will cast out the rest of the Jews, which escaped destruction, into divers nations. ^b Thar is, Ciciaia. ^c Meaning, Africa. ^d To wit, Lydia, or Asia Minor. ^e b Signifying the Parthians. ^f Italia. ^g Grecia. ^h Meaning, the Apostles, Disciples, and others, which he did first of the Jews to preach unto the Gentiles. ⁱ f Thar is, the Gentiles, which by faith shall be made the children of Abraham as you are. ^j d Whereby he meaneth that no needless means shall be used, when God shall call the Gentiles to the knowledge of the Gospel. ^k To wit, of the Gentiles, as hee did Luke, Timothy, and Titus. And: and others after to preach his word.

i This shall passe
the capacite of
man to see such
a multitude that
shall come up at
once, meaning
under the prea-
ching of the Gos-
pel, whereof they
that came up out
of Babylon, were
a figure.
k Declaring here-
by, that as by his
power and provi-
dence woman tra-
velleth and is de-
livered: so hath
he power to bring
forth his Church
at his time ap-
pointed.

That ye may re-
joyce for all the
benefits, that God
bestoweth upon
his Church.
m I will give her
felicities and pro-
sperities in great
abundance.
n Reade Chap.

60, 16.
o Ye shall be
richified as her
dearly beloved
children.
p Ye shall have
new strength and
new beauty.

q This vengeance
God began to ex-
ecute at the de-
struction of Baby-
lon, and hath ever
continued it against
the enemies of his
Church, and will
doe till the last day,
which shall be the
accomplishment
thereof.

r Meaning, the
hypocrites.
f Whereby are
meant them that
did maliciously
transgress the
Law, by eating
beasts forbidden,
even to the mouse,
which nature ab-
horreth.

t The Gentiles
shall be partakers
of that glory,
which before I
shewed to the
Jewes.

v I will make
these that I chuse,
that they perish
not with the rest
of the infidels:

hom bes preserved,
d destruction, into
wit, Lydia, or Asia
e Meaning, the
ews to preach upro
made the children of
messie means shall
gospel, h Tp
: and others after to

Hereby he signifies the kingdom of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the new heavens, and the new earth, which I will make, shall remaine before me, sayth the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh cometo worship before me, saith the Lord.

24 And they shall go forth, and looke upon

the carkeises of the men that have transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

the godly, so doth he shew what horrible calamitie shall come to the wicked, who are out of the Church. I Meaning, a continuall torment of conscience, which shall ever gnaw them, and never suffer them to be at rest, Marke 9.44. I will recompense for the wicked, which contemning God and his word, shall be Gods just judgement abhorred of all his creature.

J E R E M I A H.

THE ARGUMENT.

The prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most evident revelations of prophesie, so that by the commandement of the Lord he beganne very yong to prophesie, that is, in the thirteenth yeare of Iosiah, and continued eightene yeares under the sayd King, and three moneths under Iehozabab, and under Iehojakim eleven yeares, and three moneths under Iehojachin, and under Zedekiah eleven yeares, unto the time that they were carried away into Babylon. So that this time amounteth to above fourtie yeares, besides the time that he prophesied after the captivitie. In this booke hee declareth with teares, and lamentation, the destruction of Ierusalem, and the captivitie of the people, for their idolatrie, covetousnesse, subtilie, cruelie, excesse, rebellion and contempt of Gods word, and for the consolation of the Church revealeth the just time of their deliverance. And here chiefly are to be considered three things. First, the rebellion of the wicked, which was more stubborne and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked, for Gods cause. And thirdly, though God shew his just judgement against the wicked, yet will hee ever shew himself a preserver of his Church, and when all meanes seeme to man's judgement to be abolished, then will hee declare himself victorious in preserving his.

CHAP. I.

In what time Jeremiah prophesied, 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

THe words of Jeremiah the sonne of Hilkiah, one of the Priests that were at Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Iosiah the son of Amon king of Judah in the thirteenth yeare of his reigne:

3 And also in the dayes of Jehojakim the sonne of Iosiah king of Judah unto the end of the eleventh yeare of Zedekiah, the sonne of Iosiah king of Judah, even unto the carying away of Ierusalem captive in the fifth moneth.

4 Then the word of the Lord came unto me, saying,

5 Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet unto the nations.

6 Then sayd I, Oh, Lord God, behold, I can not speake, for I am a childe.

7 But the Lord sayd unto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoever I command thee shalt thou speake.

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the Law under King Iosiah, 2. King. 22.8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Ios. 12.18.

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himself to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Iosiah: for Jehozabab was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iosiah that reigned no longer.

f Of the eleventh yeare of Zedekiah, who was also called Matthanah, and at this time the Iewes were carried away into Babylon by Nebuchadnezzar. g The scripture useth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1. Gal. 1.15. h For Jeremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great judgements of God, which according to his threatening should come upon the world, hee was moved with a certaine compassion on the one side to pitty them that should thus perishe, and on the other side by the infinitie of mans nature, knowing how hard a thing it was to enterprife such a charge, as Isa. 6.11. Exod. 3.11. and 4.1.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.

10 Behold, this day have I set thee over the nations, and over the kingdomes, to pluck up, and to roote out, and to destroy, and throw down, to build, and to plant.

11 After this the word of the Lord came unto me, saying, Jeremiah, what seeest thou? And I sayd, I see a rod of an almond-tree.

12 Then sayd the Lord unto mee, Thou hast seene aright; for I will hasten my word to performe it.

13 Again the word of the Lord came unto me the second time, saying, What seeest thou? And I sayd, I see a seething pot looking out of the North.

14 Then said the Lord unto me, Out of the North shall a plague bespread upon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and every one shall set his throne in the entering of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Judah.

16 And I will declare unto them my judgments touching all the wickednesse of them that have forsaken mee, and have burnt incense unto other gods, and worshipped the workes of their own hands.

17 Thou therefore trusse up thy loynes, and arise and speak unto them all that I command thee: for as a pot to see the Iewes which boiled in their pleasures and lust, so I will give them charge and power to execute my vengeance against the idolaters which have forsaken me for their idols.

thee:

k As he that declared the vision that shall be with in the Church for the comfort of the godly.

l Meaning, a continuall torment of conscience, which shall ever gnaw them, and never suffer them to be at rest, Marke 9.44.

m This is the recompense for the wicked, which contemning God and his word, shall be Gods just judgement abhorred of all his creature.

k Which declared that God would punish them, and assure them, whom he called to set forth his glory: giving them all means necessary for the same, 4.12. 11.4.4.

l See above, what is the promise of Gods Ministers, which by his word have power to loose, and downe whatsoever lieth in the way against God: not to plant and sowe the word, but such as give them selves to the audience of Gods word, 1. Cor. 14.10.

m He sayeth the figure with the world, for a more ample confirmation: signified by the rod of the almond-tree, which first buddeth, the halfe coming in the Babylonians, the halfe in the Iewes.

n Signifying, that the Caldeans and Assyrians should be as a pot to see the Iewes which boiled in their pleasures and lust, so I will give them charge and power to execute my vengeance against the idolaters which have forsaken me for their idols.

o Northward in respect of Ierusalem, which were the Caldeans and Assyrians.

p I will give them charge and power to execute my vengeance against the idolaters which have forsaken me for their idols.

p Thou thoughtest that thy gods of blocks & stones could have helped thee, because they were many in number and pres-
 sence in every place: but now let us see whether either the multitude, or their presence can deliver thee from my plague, Chap. 11, 13.
 q As though I did you injurie in punishing you, seeing that your faults are so evident.
 e This is, you have killed your Prophets, that exhort-
 ed you to re-
 pentance, as Eze-
 chiah, Isaiah, &c.
 f Have I not given them abundance of all things?
 t But will trust in our own power and policie.
 u With strangers.
 x The Prophets are false in every corner of your country.
 y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Judah even unto Jerusalem: and the Egyptians slew Josiah, and vexed the Jewes in sundry sorts.
 z In signe of lamentation, as 2 Sam. 13, 19.

a According as it is written, Deut. 32, 4.
 b If he take such one to wife againe.
 c That is, with idoles, and with them whom thou hast put thy confidence in.
 d And I will not cast thee off, but receive thee according to my mercy.
 e Which dwelleth in tents and waiteth for them that passe by to spoyle them.
 f As God threatened by his Law, Deut. 32, 24.
 g Thou wouldest never be ashamed of thine aches and repent: and this impudencie is common to idolaters, which will not give off, though they be never so manifestly convicted.
 h He saith that the wicked in their miseries will cry unto God and use outward prayer: but because they turne not from their evil, they are not heard, Isa. 58, 3, 4.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Judah.

29 Wherefore will ye pleade with mee? yee all have rebelled against me, saith the Lord.

30 I have smitten your children in vaine, they received no correction: your owne sword hath devoured your Prophets like a destroying Lyon.

31 O generation, take heed to the word of the Lord: have I beene as a wilderness unto Israel? or a land of darkenesse? Wherefore saith my people then, We are lords, we will come no more unto thee.

32 Can a maid forget her ornament, or a bride her attire? yemmy people have forgotten mee dayes without number.

33 Why dost thou prepare thy way, to seeke amitie? even therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the foules of the poore innocents: I have not found it in holes, but upon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into judgement, because thou sayest, I have not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands upon thine head, because the Lord hath rejected thy confidence, and thou shalt not prosper thereby.

and the Egyptians slew Josiah, and vexed the Jewes in sundry sorts.

CHAP. III.

God calleth his people unto repentance. 14 He promitteth the restitution of his Church. 20 He reprooveth Judah and Israel, comparing them to a woman disobedient to her husband.

They say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne againe unto her? shall not this land be polluted? but thou hast played the harlot with many lovers: yet turne againe to me, saith the Lord.

2 Lift up thine eyes unto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

3 Therefore the showres have been refrained, and the latter raine came not, and thou haddest a g whores forehead: thou wouldest not be ashamed.

4 Diddest thou not still cry unto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for ever? will hee reserve it to the end: thus hast thou spoken, but thou doest evil, even more and more.

6 The Lord said also unto me, In the dayes of Josiah the King, Hast thou seene what this rebell Israel hath done? for shee hath gone up upon every hiemountaine, and under every greene tree, and there played the harlot.

7 And I sayde, when shee had done all this, Turne thou unto me: but she returned not, as her rebellious sister Judah saw.

Meaning, the ten tribes.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gave her a bill of divorcement: yet her rebellious sister Judah was not afraid, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath even defiled the land: for she hath committed fornication with stones and flockes.

10 Nevertheless for all this, her rebellious sister Judah hath not returned unto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said unto mee, The rebellious Israel hath justified her selfe more then the rebellious Judah.

12 Goe and cry these words toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall upon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie; for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods under every greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding:

16 Moreover, when yee be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Jerusalem, The throne of the Lord, and all the nations shall be gathered unto it, even to the Name of the Lord in Jerusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Judah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I have given for an inheritance unto your fathers.

19 But I said, How did I take thee for children, and give thee a pleasant land, even the glorious heritage of the armies of the heathen, and say, Thou shalt call me, saying, My father, and shall not turne from me?

20 But as a woman rebelled against her husband: so have ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard upon the high places, weeping, and supplications of the children of Israel: for they have perverted their way, and forgotten the Lord their God.

22 O ye disobedient children, returne, and I will heale your rebellions. Behold, wee come unto thee, for thou art the Lord our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath devoured our fathers labours, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame.

shame covereth us : z for we have sinned against the Lord our God , we and our fathers from our youth , even unto this day , and have not obeyed the voyce of the Lord our God.

and desire forgiveness of the same , as Ezra. 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIIII.

1 True repentance. 4 He exhorteth to the circumcising of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel , if thou returne , a returne unto mee , saith the Lord : and if thou put away thine abominations out of my sight , then shalt thou not remove.

2 And thou shalt b sweare , The Lord liveth in trueth , in judgement and in righteousnesse , and the nations shall be blessed in him , and shall glorie in him.

3 For thus saith the Lord to the men of Iudah , and to Jerusalem ,

4 Breake up your fallow ground , and sow not among the thornes : be circumcised to the Lord , and take away the foreskins of your hearts , ye men of Iudah , and inhabitants of Jerusalem , least my wrath come forth like fire , and burne , that none can quench it , because of the wickednesse of your inventions.

5 a Declare in Iudah , and shew forth in Jerusalem , and say , Blow the trumpet in the land : cry , and gather together , and say , Assemble yourselves , and let us goe into strong cities.

6 Set up the standart in Zion : e prepare to flee , and stay not : for I will bring a plague from the North , and a great destruction.

7 The s lion is come up from his den , and the destroyer of the Gentiles is departed , and gone forth of his place to lay thy land waste , and thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackcloth : lament , and howle , for the fierce wrath of the Lord is not turned backe from us.

9 And in that day , saith the Lord , the heart of the king shall perish , and the heart of the princes and the Priest shall be astonished , and the Prophets shall wonder.

10 Then said I , Ah , Lord God , surely thou hast deceived this people , and Jerusalem , saying , Ye shall have peace , and the sword pearceth unto the heart.

11 At that time shall it be said to this people and to Jerusalem , A dry i winde in the hie places of the wilderness cometh toward the daughter of my people , but neither b to fan nor to cleanse.

12 A mightie wind shall come unto me from those places , and now will I also give sentence upon them.

13 Behold , hee shall come up as the l clouds , and his charots shall be as a tempest : his horses are lighter then eagles . a Woe unto us , for wee are destroyed.

14 O Jerusalem , wash thine heart from wickednesse , that thou mayest be saved : how long shall thy wicked thoughts remaine within thee ?

15 For a voyce declareth from a Dan , and publisheth affliction from mount o Ephraim

16 Make ye mention of the heathen , and publish in Jerusalem , Behold , the scootes come from a furre countrey , and cry out against the cities of Judah.

17 They have compassed her about as the watchmen of the p field , because it hath provoked me unto wrath , saith the Lord.

18 Thy wayes and thine inventions have procured thee these things , such is thy wickednesse : therefore it shall be bitter , therefore it shall pierce unto thine heart.

19 My belly , my q belly , I am pained , even at the very heart : mine heart is troubled within me : I cannot be still : for my soule hath heard the sound of the trumpet , and the alarm of the battell.

20 Destruction upon destruction is cryed , for the whole land is wasted , suddenly are my r tents destroyed , and my curtaines in a moment.

21 How long shall I see the standart , and heare the sound of the trumpet ?

22 For my people is foolish , they have not knowne me : they are foolish children , and have none understanding : s they are wise to doe evill , but to doe well they have no knowledge.

23 I have looked upon the earth , and loe , it was without forme and : yvide : and to the heavens , and they had no light.

24 I behelde the mountaines : and loe , they trembled , and all the hills shooke.

25 I beheld , and loe there was no man , and all the birds of the heaven were departed.

26 I beheld , and loe , the fruitful place was a wilderness , and all the cities thereof were broken downe at the presence of the Lord , and by his fierce wrath.

27 For thus hath the Lord sayd , The whole land shall be desolate : yet will I u not make a full ende.

28 Therefore shall the earth mourne , and the heavens above shall be darkened , because I have pronounced it : I have thought it , and will not repent , neither will I turne backe from it.

29 Thy whole citie shall flee , for the noise of the horsemen and bowmen : they shall goe into thickets , and climbe up upon the rockes : every citie shall be forsaken , and not a man dwell therein.

30 And when thou shalt be destroyed , what wilt thou doe ? Though thou x cloathest thy selfe with scarlet , though thou deckest thee with ornaments of golde , though thou paintest thy face with colours , yet shalt thou trimme thy selfe in vaine : for thy lovers will abhorre thee and seeke thy life.

31 For I have heard a noyse as of a woman travelling , or as one labouring of her first child , even the voyce of the daughter Zion that sigheth and stretcheth out her hands : y woe is me now : for my soule fainteth because of the murderers.

CHAP. V.

1 In Iudah , no righteous man is found , neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Chaldeans.

R Unne to and fro by the streets of Jerusalem , and behold now , and know , and inquire in the open places thereof , if yee can finde a man , or if there be any that executeth judgement , and seeketh the trueth , and I will spare a it.

2 For though they say , The b Lord liveth , yet doe they sweare falsely.

p Which keepe the fruits so strakely , that nothing can come in nor out : so should the Babylonians compass Iudah . q He sheweth that the true ministers are lively touched with the calamities of the Church , so that all the parts of their body feele the griefe of their heart , albeit with zeale to Gods glory they pronounce his judgements against the people . r Meaning , the cities , which were as easily cast downe as a tent . s Their wisdom and policie tend to their owne destruction , & pulleth them from God . t By these maner of speeches hee sheweth the horrible destruction that should come upon the land , and also condemneth the obstinacie of the people , who repent not at the feare of these terrible tidings , seeing that the infernall creatures are moved therewith , as if the order of nature should be changed , Isa. 13. 10. and 24. 23. Eze. 32. 7. Joel 2. 31. and 3. 15. u But for his mercies sake , he will reserve himselfe a residue to be his Church , and to prayse him in earth , Isa. 2. 9. x Neither thy ceremonies nor rich gifts shall deliver thee . y As the Prophets were moved to pittie the destruction of their people , so they declared it to the people to move them to repentance , Isa. 27. 4. Chap. 5. 1.

a That is , the chief . b Though they pretended religion and holinesse , yet all is but hypocrisie : for under this kind of swearing is contained the true religion .

c Doeſt not thou love uprightneſſe and faithfull dealing? d Thou haſt oft-times puniſhed them, but all is in vaine, Iſa. 9. 13.

e He ſpeaketh this to the reproch of them which ſhould governe and teach others, and yet are farther out of the way then the ſimple people. f Meaning, Nebuchad-nezzar and his arme.

g He ſheweth that to ſwear by any thing then by God, is to forſake him.

* Ezek. 22. 12.

h He commandeth the Babylo-nians and enemies to deſtroy them. i Reade Chap. 4. 27

k Becauſe they gave no credite to the words of his Prophets, as Iſ. 28. 15.

l Their words ſhall be of none effect, but vaine. m They are not feaſt of the Lord, and therefore that which they threaten to us, ſhall come upon them. n Meaning, Jeremiaſh. o To wit, the Babylo-nians and Caldians.

p Who ſhall kill many with their arrowes.

q Here the Lord declareth his unſpeakable favour toward his Church, as Chap. 4. 27. * Chap. 16. 10. r Meaning, the Prophet Jeremiaſh.

3 O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not ſorrowed: thou haſt confumed them, but they have reſuſed to receive correction: they have made their faces harder then a ſtone, and have reſuſed to returne.

4 Therefore I ſayd, Surely they are poore, they are fooliſh, for they know not the way of the Lord, nor the judgement of their God.

5 I will get me unto the great men, and will ſpeake unto them: for they have known the way of the Lord, and the judgement of their God: but theſe have altogether broken the yoke, and burſt the bonds.

6 Wherefore a fly on out of the foreſt ſhall ſlay them, and a wolfe of the wilderneſſe ſhall deſtroy them: a leopard ſhall watch over their cities: every one that goeth out thence, ſhall be torne in pieces, becauſe their treſpaſſes are many, and their rebellions are increaſed.

7 How ſhould I ſpare thee for this? thy children have forſaken me, and ſworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and aſſembled themſelves by companies in the harlots houſes.

8 They roſe up in the morning like fed horſes: for every man * neyed after his neighbours wife.

9 Shall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoule be avenged on ſuch a nation as this?

10 h Climb up upon their walles, and deſtroy them, but make not a full end: take away their bartlements, for they are not the Lords.

11 For the houſe of Iſrael, and the houſe of Judah have grievouſly treſpaſſed againſt me, ſaith the Lord.

12 They have k denied the Lord, and ſayd, It is not hee, neither ſhall the plague come upon us, neither ſhall we ſee ſword nor famine.

13 And the Prophets ſhalbe as i wind, and the word is m not in them: thus ſhall it come unto them.

14 Wherefore thus ſayth the Lord God of hoaites, Becauſe yee ſpeake ſuch words, beholde, I will put my words into a thymouth, like a fire, and this people ſhall be as wood, and it ſhall devoure them.

15 Loc, I will bring a nation upon you o from farre, O houſe of Iſrael, ſaith the Lord, which is a mightie nation, and an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Whoſe quiver is as an p open ſepulchre: they are all very ſtrong.

17 And they ſhall eate thine harveſt and thy bread: they ſhall devoure thy ſonnes and thy daughters: they ſhall eate up thy ſheepe and thy bullockes: they ſhall eate thy vines and thy figgetrees: they ſhall deſtroy with the ſword thy fenced cities, wherein thou diddeſt truſt.

18 Nevertheleſſe at thoſe dayes, ſaith the Lord, I will not make a full end of q you.

19 And when * yee ſhall ſay, Wherefore doth the Lord our God doe theſe things unto us? then ſhalt t thou anſwere them, Like as yee have forſaken mee and ſerved ſtrange gods in your land, ſo ſhall yee ſerve ſtrangers in a land that is not yours.

20 Declare this in the houſe of Jaakob, and publiſh it in Judah, ſaying,

21 Heare now this, O fooliſh people, and t without underſtanding, which have * eyes and ſee not, which have eares and heare not.

22 Feare yee not mee, ſaith the Lord? or will ye not be afraid at my preſence, which have placed the ſand for the * bounds of the ſea by the perpetuall decree that it cannot paſſe it, and though the waves thereof rage, yet can they not prevaile, though they roare, yet can they not paſſe over it?

23 But this people hath an unfaithfull and rebellious heart: they are departed and gone.

24 For they ſay not in their heart, Let us now feare the Lord our God, that giveth raine both early and late in due ſeaſon, he reſerveth unto us the appointed weekes of the harveſt.

25 Yet your f iniquities have turned away theſe things, and your finnes have hindered good things from you.

26 For among my people are found wicked perſons, that lay waite as hee that ſetteth ſnares: they have made a pit, to catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and ſhining: they doe overpaſſe the deeds of the wicked: * they execute no judgement, no not the judgement of the fatherleſſe: yet they t proſper, though they execute no judgement for the poore.

29 Shall I not viſite for theſe things, ſaith the Lord? or ſhall not my ſoule be avenged on ſuch a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The u prophets prophecie lyes, and the prieſts t receive gifts in their hands, and my people deſire therein. What will yee then doe in the end thereof?

CHAP. VI.

1 The coming of the Affirians and Caldians. 16 Hee ſheweth the wayes to repentance.

O Yee children of a Benjamin, prepare to flee out of the middes of Jeruſalem, and blow the trumpet in b Tekoa: ſet up a ſtandart upon c Berh-haccerem: for a plague appeareth out of the North and great deſtruction.

2 I have compared the daughter of Zion to a beautifull and dainie woman.

3 The Paſtors with their flockes e ſhall come unto her: they ſhall pitch their tents round about by her, and every one ſhall feed in his place.

4 f Prepare warre againſt her: ariſe, and let us goe up toward the South: woe unto us: for the day declineth, and the ſhadowes of the evening are ſtretched out.

5 Ariſe, and let us goe up by night, and deſtroy her palaces.

6 For thus hath the Lord of hoaites ſaid, Hew downe wood, and caſt a mount againſt Jeruſalem: this citie muſt be viſited; all oppreſſion is in the mids of it.

7 As the fountaine caſteth out her waters, ſo ſhee caſteth out her malice; g crueltie and ſpoyle is continually heard in her before me, with ſorrow and ſtrokes.

8 Bethou inſtructed, O h Jeruſalem, leaſt my ſoule depart from thee, leaſt I make thee deſolate

themſelves. h He warneth them to amend by his correction, and to turne to him by repentance.

t Hee without heart. * Iſa. 44. 20. Rom. 11. 1.

* Heb. 10. 29.

f Where he ſay they, ſhew we ſerve not Gods beſtting in ſeaſon, we muſt conſider that it is for our own ſake, quia, Iſa. 54. 5.

* Iſa. 29. Jer. 7. t They ſeek out the plagues of the Lord.

u Meaning that there could be nothing but diſorder, when the miniſters were wicked perſons and ſorty. i Or, begin ſing.

a He ſpeaketh to them as they be ſtrangers, ſaying, ſee ye howe they have taken heed by the example of theſe brethren, the whole halfe of their city which were now carried away priſoners.

b Which was a citie in Judah, ſix miles from Jeruſalem, 1 Chr. 11. 6. c Reade Iſa. 3. 14. d I have increaſed her gently, and given her abundance of all things.

e She ſhall be deſtroyed: ſo ſhall theſe ſheepe may be fed in her.

f He ſpeaketh like in the perſon of the Babylo-nians, which complained that the time failed them before they have brought their emperies to paſſe. g He ſheweth that the way is deſtroyed, and how it cometh to paſſe.

as a land that none inhabiteth.

9 Thus sayth the Lord of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape-gatherer into the baskets.

10 Unto whom shall I speake, and admonish that they may heare? behold, their eares are ^u uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delite in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: ¹ I will powre it out upon the ^m children in the street, and likewise upon the assembly of the young men: for the husband shall even be taken with the wife, and the aged with him that is full of dayes.

12 And their houses ^{with} their lands, and wives also shall be turned unto strangers: for I will stretch out mine hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them, even unto the greatest of them, every one is given unto covetousnes, & from the Prophet even unto the Priest, they all deale falsly.

14 They have healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they have any shame: therefore they shall fall among the [†] flaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the ^o olde way, which is the good way, and walke therein, and ye shall find rest for your soules: but they sayd, Wee will not walke therein.

17 Also I set ^p watchmen over you, ^{which} said, Take heed to the sound of the trumpet: but they said, We will not take heed.

18 Heare therefore, ye ^g Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come upon this people, ^{even} the fruit of their owne imaginations: because they have not taken heed unto my wordes, nor to my Law, ^{but} cast it off.

20 To what purpose bringest thou mee: incense from Sheba, and sweet calamus from a farre country? Your burnt-offrings are not pleasant, nor your sacrifices sweete unto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall upon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the ^s North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will have no compassion: their voyce roareth like the sea, and they ride upon horses well appointed, like men of warre against thee, O daughter Zion.

24 We have heard their fame, and our hands waxe feeble: forow is come upon us, as the forow of a woman in travaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare ^{is} on every side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning ^{as} for thine onely sonne: for the destroyer shall suddenly come upon us.

27 I have set ^v thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily: ^{they} are brasse and yron, they all are destroyers.

29 The ^u bellows are burnt: the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate silver, because the Lord hath rejected them.

CHAP. VII.

2. Jeremiah is commanded to shew unto the people the word of God, which trusteth in the outward service of the Temple. 13. The walls that shall come to the Iewes, for the despising of their Prophets. 21. Sacrifices doth not the Lord chiefly requite of the Iewes, but that they should obey his word.

THe wordes that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Judah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israel, ^{*} Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes; if you execute judgement betwene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction.

7 Then ^b will I let you dwell in this place in the land that I gave unto your fathers for ever and ever.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adultery, and sweare falsly, and burne incense unto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, whereupon my Name is called, and say, We are delivered, though wee have done all these abominations?

11 Is this house become ^a a denne of theeves, whereupon my Name is called before your eyes? Behold, even I see it, saith the Lord.

12 But goe ye now unto my place which was in Shilo, ^d where I set my Name at the beginning, and beholde, what I did to it for the wickednesse, of my people Israel.

13 Therefore now because yee have done all these workes, saith the Lord, (and I ^e rose up early and spake unto you: but when I spake, yee would not heare me, neither when I called, would ye answere.)

and after was taken, the Priestes flaine, and the people miserably discomfired, 1. Sam. 4. 11, chap. 26. 6. ^e That is, I never ceased to warne you as I sai. 65. 2. Pro. 1. 23. ^f He sheweth what is the onely remedie to redresse our faults: to suffer God to lead us in to the way, and to obey his calling, Isa. 66. 4.

14 Therefore

^u Meaning, Jeremiah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metall from the dross. ^x All the paine and labour that hath bene taken with them, is lost.

^{*} Chap. 26, 13.

^a Believe not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserve you, and so nourish you in your sinne, and vaine confidence. ^b God sheweth us what condition he made his promise to this Temple: that they should be an holy people unto him, as he would be a faithful God to them. ^c As theeves hid in holes and dennes thinke themselves safe, so when you are in my Temple, you thinke to be covered with the holinesse thereof, and that I cannot see your wickednes, Matth. 21. 13. ^d Because they depended so much on the Temple, which was for his promise, that he would be present and defend them where ^f Aske was, he senteth them to Gods judgement against Shilo, where the Aske had remained about 300. yeeres.

g I will send you into captivity as I have done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, hee sheweth that the prayer of the godly can nothing avayle them, whilst they remaine in their obstinacy against God, and will not use the means that he useth to call them to repentance, chap. 11. 14. and 14. 11.

i That is, they sacrifice to the Sun, Moone and Starres, which they called the queene of heaven, chap. 44. 17. 3 king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained to wit, to be joyued to the word as seals and confirmations of remissions of finnes in Christ: for without the word they were vaine and unprofitable. l Which was about foureteeen hundred years. m Rehde vers. 13.

n Whereby he sheweth that the pastors ought not to leave their flockes in their obstinacy: for the Lord will use the means of his servants to make the wicked more faultie, and to prove his.

o In signe of mourning, as Job 1. 20, Micah. 1. 6, p Against whom he had just occasion to powre out his wrath.

q Of Topheth, see 2. King. 23. 10. r But commanded the contrary, as Levit. 18. 21. and 20. 3. deut. 18. 10.

14 Therefore will I doe unto this house, wherein my Name is called, wherein also yee trust, even unto the place that I gave to you, and to your fathers, as I have done unto Shilo.

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift up cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seekest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the Queene of heaven, and to powre out drinke-offerings unto other gods, that they may provoke me unto anger.

19 Doe they provoke me to anger, sayth the Lord, and not themselves to the confusion of their own faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be powred upon this place; upon man and upon beast, and upon the tree of the field, and upon the fruit of the ground, and it shall burne, and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat the flesh.

22 For I spake not unto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I have commaunded you, that it may be well unto you.

24 But they would not obey, nor incline their care, but went after the counsells, and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came up out of the land of Egypt, unto this day, I have even sent unto you all my servants the Prophets, rising up early every day, and sending them.

26 Yet would they not heare mee, nor encline their care, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these words unto them, but they will not heare thee: thou shalt also cry unto them, but they will not answer thee.

28 But thou shalt say unto them, This is a nation that heareth not the voyce of the Lord their God, nor receiveth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Jerusalem, and cast it away, and take up a complaint on the hie places: for the Lord hath rejected and forsaken the generation of this people.

30 For the children of Judah have done evill in my sight, sayth the Lord: they have set their abominations in the house, whereupon my Name is called to pollute it.

31 And they have built the hie place of Topheth, which is in the valley of Ben-Hinnon to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heaven, and for the beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Judah, and from the streetes of Jerusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

r The destruction of the Jews. s The Lord mooveth the people to amendment. t He reprehendeth the lying divines and the covetousnesse of the Prophets and Priests.

At that time, sayth the Lord, they shall bring out the bones of the kings of Judah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they shall spread them before the sunne, and the moone, and all the host of heaven, whom they have loved, and whom they have served, and whom they have followed, and whom they have fought, and whom they have worshipped: they shall not be gathered nor be buried, but shall be as dung upon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I have scattered them, sayeth the Lord of hosts.

4 Thou shalt say unto them also, Thus sayth the Lord, Shall they fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Jerusalem turned backe by a perpetuall rebellion? they gave themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What have I done? every one turned to their race, as the horse rusheth into the battell.

7 Even the stork in the ayre knoweth her appoynted times, and the turtle, and the crane and the swallow observe the time of their coming, but my people knoweth not the judgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord is with us? Loe, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken; loe, they have rejected the word of the Lord, and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall possesse them: * for every one from the least even unto the greatest is given to covetousnesse, and from the Prophet even unto the Priest, every one dealeth falsly.

11 For they have healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Where they ashamed when they had committed abomination: nay, they were not ashamed, neither could they have any shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, sayeth the Lord.

* Ezekiel 11.

s The Remedy for great sinne, to gaine shall rise your grave, and lay you downe those sinnes, which in your life you worshipped, as if they can helpe you. b Because of the afflictions that they shall feele through Gods judgement.

c Is there no hope that they will returne?

d They are false hypocrites, and every one followeth his own will, without any consideration.

e He accuseth them in that they are more ignorant of Gods judgement, then their birds are of their appoynted seasons to feede the cold and hard as felle. 2. 3.

f The Law doth not profit you, neither can ye have any reason for ought that you have committed by it.

g They that are wise, may be deceived of their own reason: for all have done covetousnesse, Gods word.

* Isa. 58. 11. ch. 5. 31. and 64. 11.

13 I will surely confume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall depart from them.

14 Why doe we stay? assemble your selves, and let us enter into the strong cities, and let us be quiet there: for the Lord our God hath put us to silence, and given us water with * gall to drinke, because we have sinned against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neying of his horses was heard from Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and have devoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will * send serpents and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would have * comforted my selfe against sorow, but mine heart is heavy in me.

19 Behold, the voyce of the cry of the daughter of my people for feare of them of a farre countrey. Is not the Lord in Zion? is not her king in her? Why have they provoked mee to anger with their graven images, and with the vanities of a strange god?

20 The * harvest is past, the Summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people, I am heavy, and astonishment hath taken me.

22 Is there no balme * at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

* Meaning, that no mans helpe or meanes could save them: for in the Prophet Chap. 46, 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should have bene the Physicians of their souls, and dwelt at Gilead, Hof. 6, 8.

CHAP. IX.

1 The complaint of the Prophet for the matter of the people.
24 In the knowledge of God ought we onely to rejoyce.
26 The uncircumcision of the heart.

Oh, that my head were full of a water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wilderness a cottage of wayfaring men, that I might leave my people, and go from them: for they be all * adulterers, and an assembly of rebels.

3 And they bende their tongues like their bowes for * lies: but they have no courage for the truth upon the earth, for they proceed from evil to worse, and they have not known mee, saith the Lord.

4 Let every one take heed of his neighbour, and trust you not in any * brother: for every brother will use deceit, and every friend will deale deceitfully.

5 And every one will deceive his friend, and will not speake the truth: for they * have taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceivers: because of their deceit they refuse to know me, saith the Lord.

* Meaning, that all were corrupt, and none could find an honest man. f They have forsaken the doctrine, that they cannot forsake it. g They had rather forsake God, than leave their wicked trade.

7 Therefore thus sayeth the Lord of hostes, Behold, I will * melt them, and trye them: for what should I else doe for the daughter of my people?

8 Their tongue * as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be avenged on such a nation as this?

10 Upon the * mountaines will I take up a weeping and a lamentation, and upon the faire places of the wilderness a mourning, because they are burnt up, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Jerusalem an heape, and a den of dragons, and I will make the cities of Judah waste without an inhabitant.

12 Who is * wise to understand this? and to whom the mouth of the Lord hath spoken, even he shall declare it. Why doth the land perish, and is burnt up like a wilderness, that none passeth thorow?

13 And the Lord saith, because they have forsaken my Law, which I set before them, and have not obeyed my voyce, neither walked thereafter,

14 But have walked after the stubbornnesse of their owne heart, and after Baalims, which I their fathers taught them.

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and give them waters of gall * to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers have known, and I will send a sword after them, till I have consumed them.

17 Thus sayth the Lord of hostes, Take heed, and call for * the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take up a lamentation for us, that our eyes may cast out teares, and our eye-liddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, and utterly confounded, for we have forsaken the land, and our dwellings * have cast us out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and * teach your daughters to mourne, and every one her neighbour to lament.

21 For death is come up into our * windowes, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeifes of men shall lie, even as the dung upon the field, and as the handfull after the mower, and none shall gather them.

23 Thus sayeth the Lord, Let not the * wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he understandeth and knoweth me: for I am the Lord, which * shew mercy, judgement, and

b With the fire of affliction.

* Psal. 28, 3. and 120, 4.

i Signifying, that all the places about Jerusalem should be destroyed.

k Meaning, that they are al without sense and understanding, and that God hath taken his spirit from them.

l He sheweth that the children cannot excuse themselves by their fathers; for both father and child if they be wicked shall perish.

m Read Chap. 8, 14.

n Seeing you cannot lament your owne finnes, call for these foolish women, whom of a superfluous you have to lament for the dead, that they by their fained teares may provoke you to some sorrow.

o As though they were weary of us, because of our iniquities, Lev. 18, 28. and 20, 22.

p He derideth the superstition of the women which made an arte of mourning, and taught to weep with fained teares.

q Signifying, that there is no meanes to deliver the wicked from Gods judgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can save himselfe by his owne labour, or any worldly meanes, he sheweth that it is in vaine to put our trust therein.

s But that we trust in the Lord, and rejoyce in him, who onely can deliver us. 1. Cor. 1, 31.

t 1. Cor. 10, 17.

u These three points are necessary to know aright his mercy, whereby he excuseth continually against the wicked, and his justice, whereby he defendeth and maintaineth the faithful.

¹ Meaning, both Jewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4, 4.

righteousnesse in the earth : for in these things I delight, saith the Lord :

²⁵ Behold, the dayes come, saith the Lord, that I will visit all them which are ¹ circumcised with the uncircumcised :

²⁶ Egypt and Judah, and Edom, and the children of Ammon, and Moab : and all the utmost corners of them that dwell in the wilderness : for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

CHAP. X.

² The constellations of the starres are not to be feared. ⁵ The weakness of idols. ⁶ Of the power of God. ¹¹ Their fashions are become brute beasts.

Hear ye the word of the Lord that he speaketh unto you, O house of Israel.

² Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the ² signes of heaven, though the heathen be afraid of such.

³ For the ² customes of the people are vaine : for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

⁴ And another decketh it ^c with silver, and with golde : they fasten it with nailes and hammers, that it fall not.

⁵ The idols stand up as the palme-tree, but speake not : they are borne because they cannot go : feare them not, for they cannot doe evil, neither can they doe good.

⁶ There is none like unto thee, O Lord : ^d thou art great, and thy Name is great in power.

⁷ Who would not feare thee, O king of nations : for to thee appertaineth the dominion : for among all the wife men of the Gentiles, and in all their kingdoms there is none like thee.

⁸ But altogether they dote, and are foolish : for the stocke is a doctrine of vanitie.

⁹ Silver plates are brought from Tarshish, and gold ^f from Uphaz, for the worke of the workman, & the hands of the founder : the blew silke, and the purple ^g their cloathing : all these things are made by cunning men.

¹⁰ But the Lord ^g the God of truth : he is the living God, and an everlasting King : at his anger the earth shall tremble, and the nations cannot abide his wrath.

¹¹ (Thus shall you say unto them, The gods ^g that have not made the heavens and the earth, shall perish from the earth, and from under these heavens)

¹² He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion.

¹³ Hee giveth by his voyce the multitude of waters in the heaven, and hee causeth the cloudes to ascend from the ends of the earth : hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

¹⁴ Every man is a ^h beast by his owne knowledge : every founder is confounded by the graven image : for his melting is but fallhood, and there is no breath therein.

¹⁵ They are vanitie, and the worke of errors : in the time of their visitation they shall perish.

¹⁶ The ⁱ portion of Jaakob is not like them : for he is the maker of all things, and Israel is the rod of his inheritance : the Lord of hostes is his Name.

¹⁷ ^g Gather up thy wares out of the land, O thou that dwellest in the strong place.

¹⁸ For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

¹⁹ Woe is me for my destruction, and my grievous plague : but I thought, Yet it is my sorrow, and I will beare it.

²⁰ My Tabernacle is destroyed, and all my cords are broken : my children are gone from me, and are not : there is none to spread out my tent any more, and to set up my curtains.

²¹ For the Pastours ^a are become beasts, and have not sought the Lord : therefore have they none understanding : and all the flockes of their pastures are scattered.

²² Behold, the noise of the bruit is come, and a great commotion out of the ^b North country, to make the cities of Judah desolate, and a denne of dragons.

²³ O Lord, I know that ^p the way of man is not in himself, neither is it in man to walke and to direct his steps.

²⁴ O Lord, correct mee, but with ^q judgement, not in thine anger, least thou bring me to nothing.

²⁵ Powre out ^r thy wrath upon the heathen that know thee not, and upon the families that call not on thy Name : for they have earen up Jaakob, and devoured him, and consumed him, and have made his habitation desolate.

made warre against the Moabites and Ammonites, but hearing of Zedekiah's rebellion, he turned his power to go against Jerusalem, Ezk. 21, 21. therefore the Prophet saith, this was the Lords direction. ^q Considering that God had revealed unto him the certitude of their captivity, Chap. 7, 26. he only prayeth, that he would punish them with mercy, which Isaiah calleth in measure, Chap. 27, 8. measuring his rod by their iniquity, 1. Cor. 10, 13. for here by judgement is meant not only the punishment, but also the mercifull moderation of the same, as Chap. 30, 11. ^r Forasmuch as God cannot only be known and glorified by his mercy, that hee useth toward his Church, but also by his justice in punishing his enemies, hee prayeth: that this glory may fully appeare both in the one and the other, Psal. 79, 6.

CHAP. XI.

³ A curse of them that obey not the word of Gods covenant. ¹⁰ The people of Judah following the steps of their fathers, worship strange gods. ¹⁵ The Lord forbideth Jeremiah to pray for them.

THe word that came to Jeremiah from the Lord, saying,

² Hear ye the words of this covenant, and speake unto the men of Judah, and to the inhabitants of Jerusalem,

³ And say thou unto them, Thus sayeth the Lord God of Israel, A Cursed be the man that obeyeth not the words of this covenant,

⁴ Which I commaunded unto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things which I command you : so shall ye be my people, and I

how they ever shewed themselves rebellious and ingrate toward him, and so are subject to the curse of the Law, Deut. 27, 26.

^a God forbiddeth his people to give credit or feare the constellations and conjunctions of starres and planets, which have no power of themselves, but are governed by him, and their secret motions and influences are not known to man, & therefore there can be no certaine judgement thereof, Deut. 18, 9.

^b Meaning, not only in the observation of the starres, but their lawes and ceremonies whereby they confirme their idolatry, which is forbidden, Deut. 12, 30.

^c The Prophets use thus plainly and simply to set forth the vile absurdity of the idolaters, that men might learne to be ashamed of that whereunto their corrupt nature is most subject, reade Isa. 44, 12.

^d He teacheth the people to lift up their eyes to God, who hath all power, and therefore ought only to be feared : and therein he sheweth them not only the evil that they ought to eschew : but the good which they ought to follow, Revel. 15, 4.

^e Because the people thought that to have images, was a meane to serve God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God : and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15, and Habak. 2, 18. calleth them the teachers of lyes : contrary to that wicked opinion, that they are the bookes of the day people. ^f Whereas they found the best gold : shewing, that they thought nothing too deare for their idols, some read Ophir, as 1. King. 9, 28. ^g This declareth that all that hath bene in this chapter spoken of idols, was to arme the Jewes when they should be in Caldea among the idolaters, and now with one sentence hee instructeth them both how to protest their owne religion against the idolaters, and how to answer them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeas tongue for a memoriall, whereas all the rest of his writing is Hebrew.

^h The more that man thinketh to do any thing well by his owne wisdom, and not as God instructeth him, the more doth he prove himself to be a vile beast. ⁱ By these words Portion and Rod, he signifieth their inheritance, meaning, that God should be all sufficient for them : that their felicity consisted in him alone, and therefore they ought to acknowledge his help, & assistance, as officials, etc. Deut. 32, 6. Psal. 84, 1. ^k The Prophet willen the Jewes to prepare themselves to this captivity, shewing that it was now at hand, that they should see the things whereof he had told them.

^l It is my just plague, and therefore I will take it patiently : whereby he teacheth the people how to beare themselves toward God. ^m He sheweth how Jeremiah shall lament. ⁿ The governors and ministers. ^o Read Chap. 11, p. He speaketh this because that Nebuchad-nassar purposed to have

turned his power to go against Jerusalem, Ezk. 21, 21. therefore the Prophet saith, this was the Lords direction. ^q Considering that God had revealed unto him the certitude of their captivity, Chap. 7, 26. he only prayeth, that he would punish them with mercy, which Isaiah calleth in measure, Chap. 27, 8. measuring his rod by their iniquity, 1. Cor. 10, 13. for here by judgement is meant not only the punishment, but also the mercifull moderation of the same, as Chap. 30, 11. ^r Forasmuch as God cannot only be known and glorified by his mercy, that hee useth toward his Church, but also by his justice in punishing his enemies, hee prayeth: that this glory may fully appeare both in the one and the other, Psal. 79, 6.

^s He calleth the Jewes to the consideration of Gods mercie, who freely chose them, and a covenant of peace with them, and how he ever persecuted them on behalf, and broke it on their

will.

will be your God,

5 That I may confirme the oathe, that I have sworne unto your fathers, to give them a land, which floweth with milke and hony, as appeareth this day. Then answered b I. and said, So be it, O Lord.

6 Then the Lord said unto me, Crie all these words in the cities of Judah, and in the streetes of Jerusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I have protested unto your fathers, when I brought them up out of the land of Egypt unto this day, c rising early and protesting, saying, Obey my voyce.

8 Nevertheless they would not obey, nor incline their eare: but every one walked in the stubbornnesse of his d wicked heart: therefore I will bring upon them all the e words of this covenant which I commanded them to doe, but they did it not.

9 And the Lord said unto me, A f conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serve them: thus the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they crie unto me, g I will not heare them.

12 Then shall the cities of Judah, and the inhabitants of Jerusalem go, and crie unto the gods unto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 h According to the number of thy cities were thy Gods, O Judah, and according to the number of the streetes of Jerusalem have ye set up altars of confusion, even altars to burne incense unto Baal.

14 Therefore thou shalt not i pray for this people, neither lift up a cry or prayer for them: for when they cry unto me in their trouble, I will not heare them.

15 What should my k beloved tarie in mine house, seeing they have committed abomination with many, and the holy flesh l goeth away from thee: yet when thou doest evil, thou rejoycest.

16 The Lord called thy name, A greene olive-tree, faire, and of goodly fruit: but with m noyse and great tumult he hath set fire upon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the Lord hath taught mee, and I know it, even then thou shewedst me n their practices.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they hath divided thus against mee, saying, Let us o destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memorie.

20 But O Lord of hostes, that judgest righteously, and triest the reines and the heart, let me see thy p vengeance on them: for unto thee have I opened my cause.

21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophecie not in the name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague upon the men of Anathoth, even the yeere of their visitation.

dwelt in it, reade Chap. x. i. Not that they could not abide to heare God named: (for herein they would shew themselves most holy) but because they could not abide to be sharply reprov'd, and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Michah 2. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

1 The Prophet marvelleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Lewes are forsaken of the Lord. 10 He speaketh against pastors and preachers that seduce the people. 14 The Lord threatneth destruction unto the nations that troubled Judah.

O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy judgments: wherefore doeth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they have taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their c reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of every field wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said, e He will not see our last ende.

5 If thou hast runne with the f footmen, and they have wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Jordan?

6 For even thy brethren and the house of thy father, even they have dealt unfaithfully with thee, and they have cried out altogether upon thee: but beleve them not, though they speake faire to thee.

7 I have forsaken g mine house: I have left mine heritage: I have given the dearely beloved of my soule into the hands of her enemies.

8 Mine heritage is unto me, as a h lion in the forest: it crieth out against me, therefore have I hated it.

9 Shall mine heritage be unto mee, as a bird

they flattered themselves as though God would ever be mercifull, and not utterly destroy them: therefore they hardened themselves in faine, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God. f Some thinke that God reproveth Jeremiah, in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre unable to dispute with God. Others, by the footmen, meane them of Anathoth: and by the horsemen, them of Jerusalem, which should trouble the Prophet worse then his owne country men did. g God willeth the Prophet to denounce his judgements against Jerusalem, notwithstanding that they shall both by threatening, and flatteries, labour to put him to silence. h Ever ramping and raging against me and my Prophets.

q Thus he spake, not for hatred, but being moved with the Spirit of God, he desired the advancement of Gods glory, and the verifying of his word, which is by the destruction of his enemies. q To wit, both the Priests, and the rest of the people: for this towne was the Priests, and they

not for hatred, but being moved with the Spirit of God, he desired the advancement of Gods glory, and the verifying of his word, which is by the destruction of his enemies.

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not for hatred, but being moved with the Spirit of God, he desired the advancement of Gods glory, and the verifying of his word, which is by the destruction of his enemies.

a The Prophet confesseth God to be just in all his doings, although man be not able to give a reason of all his actes.

b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in adversitie, as Job 21. 7. Psalme 37. 1. and 73. 3. Habac. 1. 3.

c They professe God in mouth, but deny him in heart, which is heare meant by the reines, Isa. 29. 13. matth. 15. 8.

d The Hebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giveth prosperitie, that afterward they should the more feeble his heavey judgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lesitie and his promises,

f Some thinke that God reproveth Jeremiah, in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre unable to dispute with God. Others, by the footmen, meane them of Anathoth: and by the horsemen, them of Jerusalem, which should trouble the Prophet worse then his owne country men did.

g God willeth the Prophet to denounce his judgements against Jerusalem, notwithstanding that they shall both by threatening, and flatteries, labour to put him to silence.

h Ever ramping and raging against me and my Prophets.

i In stead of bearing my liverie, and wearing only my colours, they have change and diversie of colours of their idols and superstitions : therefore their enemies as thick as the fowles of the aire shall come about them to destroy them.

k He prophesieth of the destruction of Jerusalem, by the captaines of Nebuchad-nezzar, whom he calleth pastors.

l Because no man regardeth my word, or the plagues that I have sent upon the land.

m To wit, the prophets.

n They lamented the finnes of the people.

o For instead of amendment, you grew worse, and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blasphemed his Name, and whom he would punish after that he hath delivered his people.

q After that I have punished the Gentiles, I will have mercie upon them.

r Reade Chap. 4. 2.

s A place in my Church.

of divers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastors have destroyed my vineyard, and troden my portion under foote : of my pleasant portion they have made a desolate wilderness.

11 They have layd it waste, and it, being waste, mourneth unto mee, and the whole land lyeth waste, because no man setteth his minde on it.

12 The destroyers are come upon all the high places in the wilderness : for the sworde of the Lord shall devour from the one end of the land, even to the other end of the land : no flesh shall have peace.

13 They have sown wheate, and reaped thornes : they were sicke, and had no profit : and they were ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine evill neighbours, that touch the inheritance, which I have caused my people Israel to inherit, Beholde, I will plucke them out of their land, and plucke out the house of Judah from among them.

15 And after that I have plucked them out, I will returne, and have compassion on them, and will bring againe every man to his heritage, and every man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (The Lord liveth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

17 But if they will not obey, then will I utterly plucke up, and destroy that nation, sayeth the Lord.

t The true doctrine and manner to serve God.

u They shall be of the number of the faithfull, and have a place in my Church.

CHAP. XIII.

The destruction of the Jewes is prefigured. 11 Why Israel was returned to be the people of God, and why they were forsaken.

15 He exhorteth them to repentance.

Thus saith the Lord unto mee, Goe, and buy thee a linnen girdle, and put it upon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it upon my loynes.

3 And the word of the Lord came unto mee the second time, saying,

4 Take the girdle that thou hast bought, which is upon thy loynes, and arise, go toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayd unto mee, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9, Thus saith the Lord, After this manner will I

destroy the pride of Judah, and the great pride of Jerusalem.

10 This wicked people have refused to heare my word, and walke after the stubburnesse of their owne heart, and walke after other gods to serve them, and to worship them : therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaveth to the loynes of a man, so have I tied to me the whole house of Israel, and the whole house of Judah, saith the Lord, that they might be my people : that they might have a name, and praise, and glory, but they would not heare.

12 Therefore thou shalt say unto them this word, Thus saith the Lord God of Israel, Every bottell shall be filled with wine, and they shall say unto thee, doe we not know that every bottell shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon the throne of David, and the Priests and the Prophets, and all the inhabitants of Jerusalem with drunkenesse.

14 And I will dash them one against another, even the fathers and the sonnes together, saith the Lord : I will not spare, I will not pitie, nor have compassion, but destroy them.

15 Heare and give care, be not proud : for the Lord hath spoken it.

16 Give glory to the Lord your God before he bring darkenesse, and or ever your feet stumble in the darke mountains, and whiles you looke for light, hee turne it into the shadow of death, and make it as darkenesse.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weepe and drop downe teares, because the Lords flocke is caried away captive.

18 Say unto the King and to the Queene : Humble your selves, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shall be shut up, and no man shall open them : all Judah shall be caried away captive : it shall be wholly caried away captive.

20 Lift up your eyes, and behold them that come from the North : where is the flocke that was given thee, even thy beautifull flocke?

21 What wilt thou say when he shall visit thee? (for thou hast taught them to be captaines, and as chiefe over thee) shall not sorow take thee as a woman in travaile?

22 And if thou say in thine heart, Wherefore come these things upon mee? For the multitude of thine iniquities are thy skirts discovered, and thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots, then may ye also doe good, that are accustomed to doe evill?

24 Therefore will I scatter them, as the stubble that is taken away with the Southwind.

25 This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore I have also discovered thy skirts upon thy face, so that thy shame may appeare.

27 I have seene thine adulteries, and thy neyings, the filthinesse of thy whoredome on the hills

a Because this river Perath or Euphrates was farre from Jerusalem, it is evident that this was a vision, whereby was signified that the Jewes should passe over Euphrates, to be captives in Babylon, and there for length of time should seeme to be rotten, although they were joynt to the Lord before as a girdle about a man.

b Every one of you shall be filled with spiritual drunkennesse, and be without all knowledge to seeke how to help your selves.

c It shall be as cause for me to destroy the great, and it is for a man to breake earthen bottles.

d That is, affliction and misery by the Babylonians.

e Meaning, for helpe and favour of the King.

f You shall surely be led away captive, and I according to mine affection towards you shall weepe and lament for your stubbornnesse.

g For Chaldees and his men rendered themselves by Jerusalem.

h That is, of Judah, which lieth Southward from Babylon.

i He is the King, whom all people is bound to obey.

k By feeling strangers for what thou hast made them kill in fight against thee.

l The cleave of hypocrites shall be pulled off, and thy shame seen.

m As thine iniquities have been manifest, so shall thy shame and punishment.

n The comparison of idolaters as beasts is drawn upon man.

in the fields, and thine abominations. Who unto thee, O Jerusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIV.

1 Of the dearth that should come. 7 The prayer of the people asking me etc of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came unto Jeremiah, concerning the dearth.

2 Judah hath mourned, and the gates thereof are desolate, they have bene brought to heaviness unto the ground, and the cry of Jerusalem goeth up.

3 And their nobles have sent their inferiours to the water, who came to the walles, and found no water: they returned with their vessels empty: they were ashamed and confounded: and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hinde also calved in the field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drew in their wind like dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against us, deale with us according to thy Name: for our rebellions are many, we sinned against thee.

8 O thou hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tary for a night?

9 Why art thou as a man astonied, and as a strong man that cannot help? yet thou, O Lord, art in the mids of us, and thy name is called upon us: forsake us not.

10 Thus saith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their finnes.

11 Then said the Lord unto mee, Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their cry, and when they offer burnt-offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the prophets say unto them, Yee shall not see the sword, neither shall famine come upon you, but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophesie lies in my name: I have not sent them, neither did I command them, neither spake I unto them, but they prophesie unto you a false vision, and divination, and vanity, and deceitfulness of their own heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I have not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and there shall be none to bury them: both they and their wives, and their sonnes, and their daughters: for I will powre their wickednesse upon them.

17 Therefore thou shalt say this word unto them, Let mine eyes drop down teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

18 For if I go into the field, behold the slain with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandering into a land that they know not.

19 Hast thou utterly rejected Judah, or hath thy soule abhorred Zion? why hast thou smitten us, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers: for we have sinned against thee.

21 Do not abhorre us: for thy Names sake cast not down the throne of thy glory: remember and breake not thy covenant with us.

22 Are there any among the vanities of the Gentiles, that can give raine? or can the heavens give showres? Is it not thou, O Lord our God? therefore we will waite upon thee: for thou hast made all these things.

God by true repentance, which is the onely meane to avoyd this famine, which was the beginning of Gods plagues. p Meaning, their idoles, see Chap. 10, 15.

CHAP. XV.

1 The Lord would heare no prayer for the Jews. 3 But threatneth to destroy them with foure plagues.

Then said the Lord unto me, Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say unto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, unto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captivity, to the captivity.

3 And I will appoint over them foure kinds, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the fowles of the heaven, and the beasts of the earth to devour, and to destroy.

4 I will scatter them also in all kingdomes of the earth, because of Manasseh the sonne of Hezekiah King of Judah, for that which he did in Jerusalem.

5 Who shall then have pitié upon thee, O Jerusalem? or who shall be sory for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, sayth the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the fanne in the gates of the earth: I have wasted, and destroyed my people, yet they would not return from their wayes.

8 Their widowes are increased by me above the sand of the sea: I have brought upon them, and against the assembly of the yong men, a destroyer at noone-day: I have caused him to fall upon them, and the citie, suddenly and speedily.

9 Shee that hath borne seven, hath bene made weak: her heart hath failed: the summe hath failed: her, whilst it was day, she hath bene confounded, and ashamed, and the residue of them

1 The false prophets promised peace and assurance, but Jeremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9, 1. Lam. 1, 16, and 2, 18. m Both high and low shalbe led captives into Babylon. n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and bastards children, yet he was assured that for his promise sake he would have still a Church, for the which he prayeth. o He teacheth the Church a forme of prayer to humble themselves to

a Meaning, that if there were any man living moved with so great zeale toward the people as were these two, yet that he would not grant this request: forasmuch as he had determined the contrary, Ezek. 14, 14. * Zach. 11, 9. b The dogs, birds and beasts should devour them that were faine. c The word signifieth to runne to and fro for feare and unquietnesse of conscience, as did Cain. d Not that the people was punished for the kings sinne onely, but for their own finnes also, because they consented to his wickednesse, 2. King. 21, 9. e That is, I will not call back my plagues or spare thee any more. f Meaning, the cities. g Because I had slain their husbands. h Or, mother. i Or, fearfully. j She that had many, lost all her children. k She was destroyed in the mids of her prosperitie.

k By these are the Prophets words, complaining of the obtrusie of the people, and that he was reserved to so wicked a time; wherein also he sheweth what is the condition of Gods ministers, to wit, to have all the world against them, though they give none occasion. l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meant here, Nebuzzardan the captain of Nebuchadnezzar, who gave Jeremiah the choice either to remain in his country, or to go whither he would: or by the enemy he meant the Jewes, which should afterward know Jeremiahs fidelity, and therefore favour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captives.

o Or, ranfome. o He speaketh not this for desire of revengeance, but wishing that God would deliver his Church of them whom he knew to be hardened, and incorrigible.

p I received them with a great joy, as he that is afflicted, eateth meat. q I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger. r And hast not afflicted mee according to the promise? wherein appeareth that in the Saints of God is imperfection of faith, which through impatience is oftentimes afflicted, as Chap. 20. 7.

s If thou forget these carnall considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

v To wit, as my mouth hath pronounced, Chap. 1. 18. and as heere followeth. verse 20.

x Conforme not thy self to their wickednesse, but let them follow thy godly example.

y I will arme thee with an invincible strength and confidence, so that all the powers of the world shall not overcome thee.

z The Lord forbidding Jeremiah to marry, & comfort him what should be the afflictions upon Judah.

13 The captivity of Babylon.

14 Their deliverance.

15 The calling of the Gentiles.

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30 Their deliverance.

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will I deliver unto the sword before their enemies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast borne me a contentious man, and a man that striveth with the whole earth: I have neither lent on usury, nor men have lent unto me on usury, yet every one doth curse me.

11 The Lord said, Surely thy remnant shall have wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the yron break the yron, and the brasie that commeth from the North?

13 Thy substance and thy treasures will I give to be spoiled without gain, and that for all thy finnes, even in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not, for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visit me, and revenge me of my persecutors: take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke.

16 Thy words were found by me, and I did eat them, and thy word was unto me the joy and rejoycing of mine heart: for thy Name is called upon me, O Lord God of hostes.

17 I fate not in the assembly of the mockers, neither did I rejoyce, but sat alone because of thy plague: for thou hast filled me with indignation.

18 Why is mine heavinesse continuall? and my plague desperate and cannot be healed, why art thou unto me as a liar, and as waters that faile?

19 Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take away the precious from the vile, thou shalt be according to my word: let them return unto thee, but return not thou unto them.

20 And I will make thee unto this people a strong brasen wall, and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the tyrants.

22 The Lord forbidding Jeremiah to marry, & comfort him what should be the afflictions upon Judah. 13 The captivity of Babylon. 14 Their deliverance. 15 The calling of the Gentiles.

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42 Their deliverance.

43 The calling of the Gentiles.

44 The Lord forbidding Jeremiah to marry, & comfort him what should be the afflictions upon Judah.

45 The captivity of Babylon.

but they shall be as dung upon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meat for the fowles of the heaven, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor be mooved for them: for I have taken my peace from this people, saith the Lord, even mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also goe into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the Lord of hostes; the God of Israel, Behold, I will cause to cease out of this place in your eyes, even in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great plague against us? or what is our iniquitie? and what is our sinne that wee have committed against the Lord our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and worshipped them, and have forsaken me, and have not kept my Law,

12 (*And ye have done worse then your fathers: for behold, you walk every one after the stubbornnesse of his wicked heart, and will not heare me.)

13 Therefore will I drive you out of this land into a land that ye know not, neither you nor your fathers, and there ye shall serve other gods day and night: for I will shew you no grace.

14 *Behold therefore saith the Lord, the dayes come that it shall no more be said, The Lord liveth, which brought up the children of Israel out of the land of Egypt.

15 But, The Lord liveth, that brought up the children of Israel from the land of the North, and from all the landes where hee had scattered them, and I will bring them again into their land that I gave unto their fathers.

16 Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from every mountaine, and from every hill, and out of the caves of the rocks.

17 For mine eyes are upon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they have defiled my land, and have filled mine inheritance with their filthie carions and their abominations.

19 O Lord, thou art my strength, and my strength and my refuge in the day of affliction: the Gentiles shall come unto thee from the endes of the world, and shall say, Surely our fathers have inherited lies, and vanitie, wherein there was no profit.

20 Shall a man make gods unto himself, and they are no gods;

21 Behold,

b Signifying, that the affliction should be so great, that one should not have pleasure to comfort another.

c That is, should not rene their clothes in signe of mourning.

d For in such great extremities all consolation and comfort shall be in vaine.

* Chap. 1. 19.

e Because the wicked are always rebellious, and resemble their own sins, and murmure against Gods judgments, as though he had no just cause to punish them, he sheweth him what to answer.

* Chap. 7. 26.

* Chap. 25. 7.

f Signifying, the benefit of their deliverance out of Babylon should be so great, that it should abolish the remembrance of their deliverance from Egypt: but he hath bene chiefly respect to the spiritual deliverance under Christ.

g By the same honours are meant the Babylonians and Chaldeans, who should destroy them in such sort, that if they escape the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondereth of God in this deliverance, which had not only extend to the Jewes, but also to the Gentiles.

k Our fathers were not the idolaters, therefore it cometh only of Gods mercy, that he performed his promise, and hath not utterly call us off.

a Meaning, that the affliction should be so horrible in Jerusalem, that wife and children should but increase his sorrow.

21 Beholde, therefore I will this once teach them : I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

1 The forwardnesse of the Jewes. 5 Cursed be those that put their confidence in man. 9 Man's heart is wicked. 10 God is the searcher of the heart. 13 The living waters are forsaken. 22 The right keeping of the Sabbath is commanded.

THe sinne of a Judah is written with a pen of yron, and with the point of a diamond, and graven upon the b table of their heart, and upon the hornes of your c altars.

2 d They remember their altars as their children, with their groves by the greene trees upon the high hills.

3 e O my mountaine in the field, I will give thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, f and in thee shall be a rest from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land, which thou knowest not : for yee have kindled a fire in mine anger, which shall burne for ever.

5 g Thus saith the Lord, 2 Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 h For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, and shall not feeble when the heat cometh, but her leaf shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

9 i The heart is deceitfull and wicked above all things, who can know it ?

10 I the Lord search the heart, and trie the reines, even to give every man according to his wayes, and according to the fruite of his works.

11 k As the Partrich gathereth the young, which shee hath not brought forth : so be that getteth riches, and not by right, shall leave them in the middes of his dayes, and at his end shall be a foole.

12 l As a glorious throne is exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded : they that depart from thee, shall be written m in the earth, because they have forsaken the Lord, the fountaine of living waters.

14 Heale mee, O Lord, and I shall be whole : n save me, and I shall be saved : for thou art my praise.

As the Jewes lowe imaginations deceive them, and bring them to these inconveniences : which will examine their deeds by the malice of their hearts. 1. Sam. 16, 7. 1. Chron. 28, 2. Psal. 7, 40. Chap. 11, 20, and 30, 12. Revel. 2, 23.

k As the Partrich by calling gathered others which forsake her, when they see that shee is not able to feede them : so the covetous man is forsaken of his riches, because he cometh by them unlawfully.

l Shewing that the godly ought to glory in nothing, but in God, who hath exalted him, and hath left a signe of his favour in this Temple. m Their names shall not be registred in the booke of life. n He desireth God to preserve him, that he fall not into temptation, considering the great contempt of Gods word, and the punishment that fall from God.

15 Behold, o they say unto me, Where is the word of the Lord ? let it come now.

16 But I have not thrust in my selfe for a paffour after thee, neither have I desired the day of miserie, thou knowest that which came out of my lips was right before thee.

17 Be not q terrible unto me : thou art mine hope in the day of adversarie.

18 Let them be confounded, that persecute me, but let not me be confounded : let them be afraid, but let not me be afraid : bring upon them the day of adversitie, and destroy them with double destruction.

19 I thus hath the Lord saith unto me, Goe and stand in the r gate of the children of the people, whereby the Kings of Judah come in, and by the which they goe out, and in all the gates of Jerusalem,

20 And say unto them, Heare the word of the Lord, yee kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by the gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the s Sabbath-day, nor bring it in by the gates of Jerusalem.

22 Neither carie fourth burdens out of your houses in the Sabbath-day : neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receive correction.

24 Nevertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath-day, but sanctifie the Sabbath-day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit t upon the throne of David, and shall ride upon charets and upon horses, both they and their princes, the men of Judah, and the inhabitants of Jerusalem : and this citie shall remaine for ever.

26 And they shall come from the cities of Judah, and from about Jerusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt-offerings, and sacrifices, and meat-offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath-day, and not to beare a burden, nor to go through the gates of Jerusalem in the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the example of a potter, that it is in his power, to destroy the destroyers of his word. 18 The confutation of the Jewes against Jeremiah. 19 His prayer against his adversaries.

THe word which came to Jeremiah from the Lord, saying,

2 Arise and go downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheelles.

4 And the vessel that he made of a clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came unto me, saying,

o The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

r Readie Chap.

s 20. Whereas thy doctrine may be best understood both of high and lowe.

t By naming the Sabbath-day, he comprehendeth the thing that is thereby signified, for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20, 8. and by the breaking of this one commandment, he maketh them transgressors of the whole lawe, forasmuch as the first and second table are contained herein.

* Chap. 22, 4.

a As the potter hath power over the clay to make what he will, or to breake them, when he hath made them : so have I power over you to do with you as seemeth good to me. Isa. 45, 9. wild. 15, 7. Rom. 9, 20, 21.

6 O house of Israel, cannot I doe with you as this porter, sayth the Lord: behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to pluck it up, and to roote it out, and to destroy it.

8 But if the nation against whome I have pronounced, turne from their wickednes, I will repent of the plague that I thought to bring upon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe evill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore unto the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore every one from his evill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations, and doe every man after the stubburnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and have burnt incense to vanitie, and their prophets have caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden.

16 To make their land desolate, and a perpetual derision, so that every one that passeth thereby shall be astonished and wagge his head.

17 I will scatter them with an East-winde before the enemy: I will shew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let us imagine some device against Jeremiah: for the Law shall not perish from the priest, nor counsell from the wise, nor the word from the Prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Hearken unto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall evill be recompensed for good? for they have digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, I deliver up their children to famine, and let them drop away by the force of the sword, let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoaste suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me: tendereth to death: forgive not their iniquitie, neither put out their sinne from the sight, but let them be overthrown before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

Hee prophesieth the destruction of Jerusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe, and buy an earthen bottell of a potter, and take of the ancients for the people, and of the ancients of the Priests.

2 And goe forth unto the valley of Ben-hinnom, which is by the entry of the East-gate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare yee the word of the Lord, O Kings of Judah, and inhabitants of Jerusalem. Thus saith the Lord of hostes, the God of Israel. Behold, I will bring a plague upon this place, the which whosoever heareth, his eares shall ring.

4 Because they have forsaken me, and prophaned this place, and have burnt incense in it unto other gods, whome neither they, nor their fathers have knownen, nor the Kings of Judah (they have filled this place also with the blood of innocents.

5 And they have built the hie places of Baal, to burne their sonnes with fire for burnt-offerings unto Baal, which I commaunded not, nor spake it, neither came it into my mind.)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Judah and Jerusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their lives: and their carkeises will I give to be meat for the foules of the heaven, and to the beastes of the field.

8 And I will make this citie desolate, and an hissing, so that every one that passeth thereby, shall be astonished and hiss because of all the plagues thereof.

9 And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and every one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their lives, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say unto them, Thus saith the Lord of hostes, Even so will I breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe unto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Jerusalem, and the houses of the Kings of Judah shall be defiled as the place of Topheth, because of all the houses upon whose roofs they have burnt incense unto all the host of heaven, and have powred our drinke-offerings unto other gods.

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

b When the Scripture attributeth repentance unto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when hee threatneth, it is a calling to repentance, and when he giveth man grace to repent the threatening (which ever containeth a condition in it) taketh no place: and this the scripture calleth repentance in God, because it so appeareth to mans judgement.
c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will;
d As no man that hath thirst refused fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leave God which was present with them.
e That is, the way of truth which God had taught by his lawe, reade Chap. 6. 16.
f I will shew mine anger and not my favour toward them.
g This argument the wicked have ever used against the servants of God. The Church cannot erre: we are the Church, and therefore whosoever speaketh against us, they ought to die.
h. King. 22. 24. Chap. 7. 4. and 20. 3. Malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowne by the graces of the holy Ghost.
i Let us slander him, and accuse him: for we shall be believed.
j Seeing the obstinate malice of the adversaries, which grew dayly more and more, the Prophet being moved with Gods Spirit, without any carnall affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profit of his Church.

Or, gate of the furnace.

a By Kings here and in other places are meant consules and governors of the people: which he calleth the ancients, ver. 1. b Reade of this phrase, 1 Sam. 4. 11.

c Wherby is declared, that whosoever is not commaunded by Gods word touching his service, is against his will. d Reade Chap. 19. 31. and 1 King. 10. 10. Isa. 30. 33.

* Chap. 11. 16. 49. 23. and 50. 13.

* Deut. 31. 17. Lament. 4. 10.

e This verse sheweth that to continue them touching the assurance of this plague, which the Lord threatneth by his prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their owne house therewith, as we see yet among the Papists. g Reade Deut. 12. 17.

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring upon this city, and upon all her townes, all the plagues that I have pronounced against it, because they have hardened their neckes, and would not heare my wordes.

CHAP. XX.

1 *Jeremiah is smitten and cast into prison for preaching of the word of God.* 3 *He prophesieth the captivitie of Babylon.* 7 *He complaineth what hee is a mocking stocke for the word of God.* 9 *Hee is compelled by the spirits to preach the word.*

When Paschur, the sonne of Immer, the priest, which was appointed governour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Paschur smote Jeremiah the Prophet, and put him in the a stockes that were in the hie gate of Benjamin, which was by the house of the Lord.

3 And on the morning, Paschur brought Jeremiah out of the stockes. Then said Jeremiah unto him, The Lord hath not called thy name Paschur, but *Magor-missabib*.

4 For thus saith the Lord, behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the king of Babel, and hee shall cary them captive into Babel, and shall slay them with the sword.

5 Moreover, I will deliver all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Judah will I give into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Paschur, and all that dwell in thine house, shall goe into captivity, and thou shalt come to Babel, and there thou shalt die, and shall be buried there, thou and all thy b friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly: every one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed c desolation: therefore the word of the Lord was made a reproach unto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on every side. f Declare, sayd they, and wee will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall prevail against him, and we shall execute our vengeance upon him.

11 g But the Lord is with mee like a mighty gyant: therefore my persecuters shall be overthrown, and shall not prevail, and shall be greatly confounded: for they have done unwisely, and their everlasting shame shall never be forgotten.

12 * But, O Lord of hostes, that tryest the righteous, and seeest the reines and the heart, let mee see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the Lord, praise ye the Lord: for he hath delivered the soule of the poore from the

hand of the wicked.

14 h Curfed be the day wherein I was borne; and let not the day wherein my mother bare me, be blessed.

15 Curfed be the man that shewed my father, saying, A man child is borne unto thee, and comforted him.

16 And let that man be as the i cities, which the Lord hath overturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide.

17 Because he hath not slaine mee, even from the wombe, or that my mother might have bene my grave, or her wombe a perpetuall k conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shalbe taken, and the city burned.

The worde which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Paschur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lord for us, (for Nebuchad-nezzar king of Babel maketh warre against us) if so be that the Lord will deale with us according to all his wonderous workes, that he may returne up from us.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will b turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliver Zedekiah the king of Judah, and his servants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their lives, and he shall smite them with the edge of the sword: he shall not spare them, neither have pitie nor compassion.

8 c And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the e way of life, and the way of d death.

9 * He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall live, and his life shall be unto him for a e pray.

10 For I have set my face against this city, for evil and not for good, saith the Lord: it shall be given into the hand of the king of Babel, and he shall burne it with fire.

11 i And say unto the house of the King of Judah, Heare ye the word of the Lord.

12 O house of David, Thus saith the Lord, f Execute judgement in the morning, and deliver the oppressed out of the hand of the oppressor, lest

h How the children of God are overcome in this battell of the flesh and the Spirit, and into what inconveniences they fall till God raise them up againe: reade Job 3.1. and Chap. 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 15. k Meaning, that the fruit thereof might never come to profit.

a Not that the King was touched with repentance of his sinnes, and so sought to God, as did Hezekiah, when he sent to Isaiah. 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod. 9. 28. b To wit: from your enemies to destroy your selves.

c By yielding your selves to Nebuchad-nezzar. d By resisting him. * Chap. 38. 2.

e As a thing recovered from extreme danger. chap. 37. 2. and 39. 18. and 45. 5.

* Chap. 22. 9. f Be diligent to doe justice.

g Meaning, Jeru-
salem which was
bulld part on
the hill, and part
in the valley, and
was compassed
about with moun-
tains.
h That is, in the
houses thereof,
which stood as
thicke as trees in
the forest.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, saith the Lord, which say, Who shall come downe against us? or who shall enter into our habitations.

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall devour round about it.

CHAP. XXII.

2 He exhorteth the King to judgement and righteousness. 9 Why Jerusalem is brought into captivity. 21 The death of Shallum the sonne of Josiah is prophesied.

Thus sayd the Lord, Go downe to the house of the King of Judah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Judah, that sitteth upon the throne of David, thou and thy servants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee judgement and righteousness, and deliver the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting upon the throne of David enter in by the gates of this House, * and ride upon charrets and upon horses, both he and his servants and his people.

5 But if yee will not heare these wordes, I swear by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken upon the kings house of Judah, Thou art * Gilead unto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will prepare destroyers against thee every one with his weapons, and they shall cut downe thy chiefe * cedar-trees, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great citie?

9 Then shall they answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

10 Weepe not for the dead, and be not mooved for them: but weepe for him that goeth out: for hee shall returne no more, nor see his native country.

11 For thus saith the Lord, As touching * Shallum the sonne of Josiah King of Judah, which reigned for Josiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they have ledde him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousnesse, and his chambers without equitie: hee useth his neighbour without wages, and giveth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windows, and feeling with cedar, and paint

them with vermillion.

15 Shalt thou reigne, because thou clovest thy selfe in Cedar: did not thy father eate and drinke and prosper, when he executed judgement and justice?

16 When hee judged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but only for thy coverousnesse, and for to shed innocent blood, and for oppression, and for destruction, even to doe this.

18 Therefore thus saith the Lord against Jehoiakim, the sonne of Josiah king of Judah, They shall not lament him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse is buried, even drawn and cast forth without the gates of Jerusalem.

20 Go up to a Lebanon, and cry: shewe in * Baithan, and cry by the passages: for all thy lovers are destroyed.

21 I spake unto thee when thou wast in prosperity: but thou saydest, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, p and thy lovers shall goe into captivity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when forowes come upon thee, as the sorow of a woman in travaile?

24 As I live, saith the Lord, though * Coniah the sonne of Jehoiakim king of Judah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will give thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, even into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another country, where yee were not borne, and there shall yedie.

27 But to the land wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit upon the throne of David, or beare rule any more in Judah.

promise, and therefore was justly deprived of the kingdom. ^f Hee sheweth that all posterities shall be witnesses of this just plague, as though it were registered for perpetual memorie. ^t Not that hee had no children (for after that he begate Shallum in the captivity, Matth. 1. 2.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A prophete of the great Pastour Jesus Christ.

k Meaning, Josiah who was not given to ambition and superbiety, but was content with mediocrity, and did easily delight in seeing forth Gods glory, and to doe justice to all.

l For every one shall have enough to lament for himselfe.

m Not honourably among his friends, but as carcasses are cast in a hole, because they stinke should not be buried, read 2. King. 24. 9. Josiah was Antioch, writeth that the enemy slew him in the citie, and commanded him to be cast before the walles unbeknowned, seeke Chap. 36. 38.

n To call to the Assyrians for helpe.

o For this was the way out of Judah to Assyria, whereby it meant that all helpe should faile: for the Caldeans have subdued both them and the Egyptians.

p Both thy governors and they that should helpe thee, shall vanish away as winde.

q Thou that art bulke of the faire Cedar-trees of Lebanon.

r Who was called Jehoiachin or Jeconiah, whom hee called here Coniah in contempt, who thought his kingdom could never depart from him, because he came of the stocke of David, and therefore for the promise sake could not be taken from his house: but hee abused Gods

promise, and therefore was justly deprived of the kingdom.

Woe

Woe be unto the pastors that destroy and scatter the sheep of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel unto the pastors that feed my people, Yee have scattered my flocke, and thrust them out, and have not visited them: behold, I will visite you for the wickednesse of your works, sayth the Lord.

3 And I will gather the remnant of my sheep out of all countries, whither I had driven them, and will bring them againe to their foldes, and they shall grow and increase:

4 And I will set up shepherds over them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, sayth the Lord.

5 Behold, the dayes come, sayth the Lord, that I will raise unto David a righteous branch, and a King shall reigne and prosper, and shall execute judgement and justice in the earth.

6 In his dayes Judah shall be saved, and Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousness.

7 Therefore behold, the dayes come, sayth the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt.

8 But the Lord liveth, which brought up, and led the seede of the house of Israel out of the North-countrie, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath overcome) for the preface of the Lord and for his holy words.

10 For the land is full of adulterers, and because of oathes the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse have I found in mine house, sayth the Lord.

12 Wherefore their way shall be unto them as slippery wayes in the darkenesse: they shall be driven forth and fall therein: for I will bring a plague upon them, even the yeere of their visitation, sayth the Lord.

13 And I have seene foolishnesse in the Prophets of Samaria that prophecied in Baal, and caused my people Israel to erre.

14 I have seene also in the prophets of Jerusalem filthines: they commit adulterie and walk in lies; they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all unto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood, and make them drink the water of gall: for from the prophets of Jerusalem is wickednesse gone forth into all the land.

16 Thus sayth the Lord of hostes, Heare not the words of the prophets that prophecie unto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still unto them that despise mee, The Lord hath sayd, Yee shall have peace: and they say unto every one that walketh after the stubburnesse of his owne heart, No evil shall come upon you.

18 For who hath stood in the counsell of the Lord that he hath perceived, and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe upon the head of the wicked.

20 The anger of the Lord shall not returne untill he have executed, and till he have performed the thoughts of his heart: in the latter dayes yee shall understand it plainly.

21 * I have not sent these prophets, sayth the Lord, yet they ranne: I have not spoken to them, and yet they prophecied.

22 But if they had stood in my counsell, and had declared the words to my people, then they should have turned them from their evil way, and from the wickednesse of their inventions.

23 Am I a God at hand, sayth the Lord, and not a God farre off?

24 Can any hide himself in secret places, that I shall not see him, sayth the Lord? Doe not I fill heaven and earth, sayth the Lord?

25 I have heard what the prophets sayd, that prophecie lyes in my Name, saying, I have dreamed, I have dreamed.

26 How long? Doe the prophets delight to prophecie lies, even prophecyng the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they telle every man to his neighbour, as their forefathers have forgotten my Name for Baal?

28 The prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully: what is the chaffe to the wheat, sayth the Lord.

29 Is not my word even like a fire, sayth the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I will come against the prophets, sayth the Lord, that I will bring downe every one from his neighbour.

31 Behold, I will come against the prophets, sayth the Lord, which have sweet tongues, and say, He sayth.

32 Behold, I will come against them that prophecie false dreames, sayeth the Lord, and do tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite unto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lord, I

will
nings Gods burden, which the sinners were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they rejected the word of God as a grievous burden. c Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reverence, What sayth the Lord?

o Reade Chap. 6.14. and 8.11.

p Thus they did deride Jeremiab, as though the word of God were not revealed unto him: so also spake Zidkiah to Jeremiab, 1 King. 22. 24.

q Both that God hath sent me, and that my wordes shall be true. * Chap. 14. 13, 14. and 27. 15. and 29. 8, 9.

r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister. s Doe not I see your falsehood, howsoever you cloke it. & wherefore ever you commit it.

t I have a prophecie revealed unto me, as Num. 12. 6. u Ebr. Is it in the heart of the Prophets?

v He sheweth that Satan raiseth up false prophets to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were a cloke to cover his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be judgement in alleging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3. 17. 1. Cor. 2. 13. and 4. 2.

z Tim. 2. 15. a. Pet. 4. 10, 11. 2 Which set forth in my Name that which I have not commaunded.

a To wit, the Lord. b The Prophets called their threat-

will even visit every such one, and his house.

35 Thus shall yee say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for yee have perverted the words of the living God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because yee say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord.

39 Therefore behold, I even I will utterly forget you, and I will forsake you, and the citie that I gave you and your fathers, and cast you out of my presence.

40 And will bring * an everlasting reproach upon you, and a perpetuall shame which shall never be forgotten.

CHAP. XXIV.

1 The vision of the baskets of figges. 5 Signifieth that part of the people should be brought againe out of captivite. 8 And that Zedekiah and the rest of the people should be carried away.

The Lord shewed mee, and behold, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had carried away captive Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and the cunning men of Jerusalem, and had brought them to Babel.

2 One basket had very good figges, even like the figges that are first ripe, and the other basket had very naughty figs, which could not be eaten, they were so evill.

3 Then sayd the Lord unto mee, What seest thou, Jeremiah? And I sayd, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are so evill.

4 Again the word of the Lord came unto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are carried away captive of Judah to be good, whom I have sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes upon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out,

7 And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne unto me with their whole heart.

8 * And as the naughty figges which cannot be eaten, they are so evill (surely thus saith the Lord) so will I give Zedekiah the King of Judah, and his princes, and the residue of Jerusalem, that remaine in this land, and them that dwell in the land of Egypt.

9 I will even give them for a terrible plague to all the kingdoms of the earth, and for a reproch and for a proverbe, for a common talke, and for a curse, in all places where I shall cast them,

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gave unto them, and to their fathers.

CHAP. XXV.

1 Hee prophesieth that they shall be in captivite seventy yeeres. 12 And that after the seventy yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.

The word that came to Jeremiah concerning all the people of Judah, in the fourth yeere of Jehoiakim the sonne of Josiah king of Judah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the Prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Amon king of Judah, even unto this day (that is the three and twentieth yeere) the word of the Lord hath come unto mee, and I have spoken unto you rising early and speaking, but ye would not heare.

4 And the Lord hath sent unto you all his servants the Prophets, rising early, and sending them, but ye would not heare, nor encline your eares, to obey.

5 They sayd, Turne againe now every one, from his evill way, and from the wickednesse of your inventions, and yee shall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever.

6 And goe not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will not punish you.

7 Nevertheless, yee would not heare mee, sayeth the Lord, but have provoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts. Because ye have not heard my words,

9 Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 * Moreover, I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegroom and the voyce of the bride, the noise of the milstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serve the king of Babel seventy yeeres.

12 And when the seventy yeeres are accomplished, I will visit the king of Babel and that nation, sayth the Lord, for their iniquities, even the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring upon that land all my wordes which I have pronounced against it: even all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations, and great kings shall

captivite, 2. Chron. 36. 22. Ezra 1. 1. Chap. 39. 10. Dan. 9. 2. judgement began at his owne house, the enemies must needs be punished most grievously, Eccl. 9. 6. 1. Pet. 4. 17.

even

d The thing which they mocke and contemne, shall come upon them.

h Or, take you away.

* Chap. 20. 11.

a The good figges signified them that were gone into captivite, and so saved their life, as Chap. 21. 8. and the naughty figges them that remained, which were yet subject to the sword, famine and pestilence.

b Whereby he approoveth the yielding of Jeconiah and his company, because they obeyed the Prophet, who exhorted them thereto.

c Which declareth that man of himself can know nothing, till God give the heart and understanding.

* Chap. 31. 33.

Hebr. 8. 10.

* Chap. 39. 17.

d Which shed thiser for succour.

a That is, in the third yeere consummated, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Jehoiakim reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1. b Which was the fifth yeere of the sixth month of Jehoiakim reigne. c That is, I have spared no diligence or labour. Chap. 7. 13. d He sheweth that the Prophet wholly with one consent did labour to pull the people from their vices, which then remained, to wit, from idolatry, and the vaine confidence of men: for these two all others were covered, 2. King. 17. 13. Chap. 18. 11. and 31. 15.

Joah. 2. 1. e The Caldeans and all their power. f So the wicked and Sennacherib are Gods servants, because he maketh them to serve him by constraint, and turneth that which they doe of malice to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others.

h Chap. 16. 9.

* Or, destroy.

i Meaning, that things that should serve unto their scatter, should be taken away.

j This revelation was for the confirmation of his prophetic, because he told them of the time that they should enter and remaine in.

k For seeing that

even serve themselves of them: thus will I recompense them according to their deeds, and according to the works of their own hands.

15 For thus hath the Lord God of Israel spoken unto me, Take the cup of wine of this mine indignation at mine hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lords hand, and made all people to drink, unto whom the Lord hath sent me:

18 Even Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharaoh also, King of Egypt, and his servants, and his princes, and all his people:

20 And all sorts of people, and all the Kings of the land of Uz: and all the kings of the land of the Philistims, and P Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 9 Edom, and Moab, and the Ammonites.

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the 4 Yles, that are beyond the sea,

23 And C Delan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the 4 desert,

25 And all the kings of Zimri, and all the kings of 11 Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere, one to another, and all the kingdoms of the world, which are upon the earth, and the king of 11 Sheihach shall drink after them.

27 Therefore say thou unto them, Thus saith the Lord of hostes, the God of Israel, Drinkke and be drunken, and spewe and fall, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drink, then tell them, Thus saith the Lord of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the city, where my Name is called upon, and should you goe free; Ye shall not goe quite: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophetic thou against them all these words, and say unto them, * The Lord shall roare from above, and thrust out his voyce from his holy habitation: hee shall roare upon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sounds shall come to the ends of the earth: for the Lord hath a controversie with the nations, and will enter into judgement with all flesh, and hee will give them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewind shall be raised up from the coastes of the earth.

33 And the 7 slain of the Lord shall be at that day, from one end of the earth, even unto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dungue upon the ground.

34 Howle, ye shepheards, and cry, and walow yourselves in the ashes, yee principall of the flock: for your dayes of slaughter are accomplished, and of your disperſion, and yee shall fall like a precious vessels.

35 And the 6 flight shall faile from the shepheards, and the escaping from the principall of the flock.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flock, shall be heard: for the Lord hath destroyed their pasture.

37 And the 1 best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his covert, as the lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah moveth the people to repentance. 7 He is taken of the false prophets and priests, and brought to judgement. 23 Within the Prophet is killed of Schemiam contrary to the will of God.

I N the beginning of the reigne of Jehoiakim the sonne of Josiah King of Judah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the 2 court of the Lords House, and speak unto all the cities of Judah, which come to worship in the Lords House, all the words that I command thee to speake unto them: keep not a word back.

3 If so be they will hearken, and turne every man from his evill way, that I may repent mee of the plague, which I have determined to bring upon them, because of the wickednesse of their works.

4 And thou shalt say unto them, Thus saith the Lord, If ye will not heare me to walk in my Lawes, which I have set before you:

5 And to heare the words of my servants the Prophets, whom I sent unto you, both rising up early, and sending them, and will not obey them.

6 Then will I make this House like a Shiloh, and will make this citie like a curse to all nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake unto all the people, then the Priests, and the Prophets, and all the people took him, and said, Thou shalt die the death.

9 Why hast thou propheticd in the name of the Lord, saying, This House shall be like Shiloh, and this citie shall be desolate without an inhabitant: and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the Princes of Judah heard of these things, they came up from the kings house into the House of the Lord, and sate down in the entrie of the 2 new gate of the Lords House.

11 Then spake the Priests, and the Prophets unto the Princes, and to all the people, saying, This man is worthy to die: for he hath propheticd against this citie, as ye have heard with your eares.

12 Then spake Jeremiah unto all the Princes, and to all the people, saying, The Lord hath sent mee to prophetic against this House and against this citie all the things that ye have heard.

13 Therefore now amend your wayes, and your

z Ye that are chief rulers, and governors.

a Which are most easily broken, b I shall not helpe them to seek to flee.

† Ebr. peaceable.

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your works, and heare the voyce of the Lord your God; that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me; behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certain, if that ye put me to death, yee shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in your eares.

16 Then said the Princes and all the people unto the Priests, and to the Prophets, This man is not worthe to die: for he hath spoken unto us in the Name of the Lord our God.

17 ¶ Then rose up certain of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morasthite * prophesied in the dayes of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus sayth the Lord of hoasts, Zion shall be plowed like a field, and Jerusalem shall be an heap, and the mountain of the house *shall be* as the high places of the forest.

19 Did Hezekiah king of Judah, and all Judah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he hath pronounced against them? Thus might we procure great evil against our selves.

20 And there was also a man that prophesied in the Name of the Lord, one Urijah the son of Shemaiah, of Kiriath-jearim, who prophesied against this citie, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the king with all his men of power, and all the princes heard his words, the King sought to slay him. But when Urijah heard it, he was afraide and fled, and went into Egypt.

22 Then Jehoiakim the king ¹ sent men into Egypt, even Elnathan the son of Achbor, and certaine with him into Egypt.

23 And they fet Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and ^m cast his dead body into the graves of the children of the people.

24 But the hand of Ahikam ⁿ the sonne of Shaphan was with Jeremiah that they should not give him into the hand of the people to put him to death.

CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth bonds to the King of Judah and to the other Kings that were near, whereby they are manifested to be subject unto Nebuchad-nezzar. 2 He warneth the people, and the Kings, and rulers: that they believe not false Prophets.

IN the beginning of the reigne of a Jehoiakim the son of Josiah King of Judah came this word unto Jeremiah from the Lord, saying,

2 Thus sayth the Lord to mee, Make thee bonds and yokes, and put them upon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which

^a As touching the disposition of these prophecies, they that gathered them into a book, did not altogether observe the order of times, but did set some afore, which should be after, and contrariwise, which if the reader marke well, it shall avoide many doubts, and make the reading much more easie. ^b By such signes the Prophets used sometimes to confirme their prophecies, which notwithstanding they could not doe of themselves, but in as much as they had a revelation for the same, Isa. 20. 2. and therefore the false Prophets to get more credit, did use also such visible signes, but they had no revelation. 1. King. 22. 11.

come to Jerusalem unto Zedekiah the king of Judah,

4 And command them to say unto their masters, Thus sayth the Lord of hoastes the God of Israel; Thus shall ye say unto your masters,

5 I have made the earth, the man, and the beast that are upon the ground, by my great power, and by my outstretched arme, and have given it unto whom it pleased me,

6 But now I have given all these landes into the hand of Nebuchad-nezzar the king of Babel my servant, and the beastes of the field have I also given him to serve him.

7 And all nations shall serve him, and his sonne, and his sonnes sonne untill the very time of his land come also: then many nations and great kings shall serve themselves of him.

8 And the nation and kingdome which will not serve the same Nebuchad-nezzar king of Babel, and that will not put their necke under the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, untill I have wholly given them into his hands.

9 Therefore heare not your prophets, nor your soothsayers, nor your dreamers, nor your incanters, nor your forcerers which say unto you thus, Ye shall not serve the king of Babel.

10 For they prophesie a lie unto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes under the yoke of the king of Babel, and serve him, those will I let remain still in their own land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Put your neckes under the yoke of the king of Babel, and serve him and his people, that ye may live.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serve the king of Babel?

14 Therefore heare not the words of the prophets that speak unto you, saying, Yee shall not serve the king of Babel: for they prophesie a lye unto you.

15 For I have not ^{*} sent them, sayth the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that yee might perish, both you, and the Prophets that prophesie unto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie unto you, saying, Behold, ^{*} the vessels of the house of the Lord shall now shortly be brought again from Babel: for they prophesie a lye unto you.

17 Heare them not, but serve the king of Babel, that ye may live: wherefore should this city be desolate.

18 But if they be Prophets, and if the word of the Lord be with them, let them ^g intreate the Lord of hoastes, that the vessels, which are left in the House of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babel.

19 For thus saith the Lord of hoastes, concerning the ^{*} pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee caried ^{*} away captive Jecoiachiah

* Mich. 1. 1. and 3. 12. i Thar is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliver Jeremiah out of the Priests hands, whose rage else would not have been satisfied, but by his death. k So that the city was not destroyed, but by miracle was delivered out of the hands of Sennacherib. l Here is declared the fury of tyrants, who cannot abide to hear Gods word declared, but persecute the ministers thereof, and yet in the end they prevail nothing but provoke Gods judgement so much the more. m As in the fifth Hezekiahs example is to be followed, so in this other Jehoiakims act is to be abhorred: for Gods plague did light on him, and his household. n Which declares that nothing could have appeased their furie, if God had not moved this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they that gathered them into a book, did not altogether observe the order of times, but did set some afore, which should be after, and contrariwise, which if the reader marke well, it shall avoide many doubts, and make the reading much more easie. b By such signes the Prophets used sometimes to confirme their prophecies, which notwithstanding they could not doe of themselves, but in as much as they had a revelation for the same, Isa. 20. 2. and therefore the false Prophets to get more credit, did use also such visible signes, but they had no revelation. 1. King. 22. 11.

c. Rende Chap. 25. 9.

d Meaning, Persecuted, and some Babelians. e They shall visit him with the sword, famine, and pestilence, as Chap. 17. 17.

* Chap. 25. 9. 11. and 25. 12.

* Chap. 25. 1. f Which were taken when Jerusalem was led captive into Babel. g For it was not only the Prophets office to shew the word of God, but also to pray for the sinners of the people, Gen. 18. 7. which they could not do; because they had no respect to worth for God had promised to reward the country. * 1. King. 17. 17. * 1. King. 22. 11.

niah the sonne of Jehoiaxim king of Judah from Jerusalem to Babel, with all the nobles of Judah, and Jerusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Judah, and at Jerusalem.

22 They shall be brought to Babel, and there they shall be until the day that I visit them, saith the Lord: then will I bring them up, and restore them unto this place.

CHAP. XXVIII.

1 The false prophete of Hananiah.

22 Jeremiahs reprooveth Hananiah, and proph. c. c. h.

And that same yeere in the beginning of the reign of Zedekiah King of Judah, in the fourth yeere, and in the fifth moneth, Hananiah the sonne of Azzur the prophet, which was of Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and sayd,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I have broken the yoke of the King of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring again to this place Jeconiah the sonne of Jehoiaxim king of Judah, with all them that were caried away captive of Judah, and went into Babel, sayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah sayd unto the Prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the House of the Lord,

6 Even the Prophet Jeremiah said, So be it: the Lord so do, the Lord confirme thy words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captive from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that have been before me, and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be known that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 Then the word of the Lord came unto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I have put a yoke of yron upon the necke of all these nations, that they may serve Nebuchad-nezzar King of Babel: for they shall serve him, and I have given him the beasts of the field also.

15 Then sayd the Prophet Jeremiah, unto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet died the same yeere in the fifth moneth.

CHAP. XXIX.

1 Jeremiahs writeth unto them that were in captivity in Babylon.

10 He prophesieth their returne after seentie yeeres.

16 Hee prophesieth the destruction of the King and of the people that remaine in Jerusalem.

21 He sheweth the Prophets that seduce the people.

25 The death of Sennacherib is prophesied.

Now these are the words of the booke that Jeremiah the Prophet sent from Jerusalem unto the residue of the Elders, which were caried away captives, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captive from Jerusalem to Babel:

2 (After that Jeconiah the King, and the Queene, and the eunuches, the prince of Judah, and of Jerusalem, and the workemen, and cunning-men were departed from Jerusalem.)

3 By the hand of Elafah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Judah sent unto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken unto all that are caried away captives, whom I have caused to be caried away captives from Jerusalem unto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them.

6 Take you wives, and beger sonnes and daughters, and take wives for your sonnes, and give your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whether I have caused you to be caried away captives, and pray unto the Lord for it: for in the peace thereof shall you have peace.

8 For thus sayeth the Lord of hostes the God of Israel, Let not your prophets and your soothsayers be that among you, deceive you, neither give eare to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I have not sent them, saith the Lord.

10 But thus saith the Lord, that after seentie yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I have thought towards you, sayth the Lord, even the thoughts of peace, and not of trouble, to give you an end, and your hope.

12 Then shall you cry unto me, and yee shall goe and pray unto me, and I will heare you.

13 And ye shall seeke mee, and finde mee, because

h That is, a hard and cruell servitude.

i Signifying, that all should be his, as Dan. 2. 35.

k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot move us, neither the word itself, except God touch the heart.

Or, letter.

a For some dyed in the way.

b Meaning, Jeconiahs mother.

* Chap. 24. 1.

c To entreate of some equal conditions.

d To wit, the Lord, whose worke this was.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnes, that their troubles might not be increased, and that they might with more patience and lesse grief waite for the time of their deliverance which God had appointed most certaine: for els not only the Israelites, but all the world, yea, and the insensible creatures should rejoyce when these tyrants should be destroyed, as Isa. 44. 26.

When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seventy yeeres of your captivity shall be expired, *1. Chro. 36. 21. Ezra 1. 1. Chap. 23. 12. Dan. 9. 2.*
2. As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.
 i According to the comparison, Chap. 24. 1. 2.
 k Read Chap. 26. 6.

l Reade Chap. 7. 13. and 25. 3. and 26. 5.

m Because they gave the people hope of speedy returning.
 n Which was adulterie, and falsifying the word of God.

o Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chief Priest, as though God had given him the spirit and zeale of Iehoiada, to punish whosoever transgressed against the word of God, of the which he would have made Jeremiah one, calling him a raver & a false prophet.

cause ye shall seeke me with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captivity, and I will gather you from all the nations, and from all the places, whither I have cast you, sayth the Lord, and will bring you againe unto the place, whence I caused you to be caried away captive.

15 ¶ Because ye have said, The Lord hath raised us up 8 Prophets in Babel.

16 Therefore thus sayeth the Lord of the King, that sitteth upon the throne of David, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captivity:

17 Even thus sayth the Lord of hostes, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs that cannot be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdoms of the earth, and a curse, and astonishment, and an hissing, and a reproach among all the nations whither I have cast them.

19 Because they have not heard my wordes, sayeth the Lord, which I sent unto them by my servants the Prophets, rising up early and sending them, but yee would not heare, sayth the Lord.

20 ¶ Heare ye therefore the word of the Lord, al ye of the captivity, whom I have sent from Jerusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophetic lyes unto you in my Name, Behold, I will deliver them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captivity of Judah, that are in Babel, shall take up this curie against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire.

23 Because they have committed a villeny in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my Name, which I have not commanded them, even I know it, and testifie it, sayeth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people, that are at Jerusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lord, for every man that raveth and maketh himself a Prophet, to put him in prison and in stocks.

27 Now therefore, why hast thou not reprooved Jeremiah of Anathoth, which propheticth unto you?

28 For, for this cause he sent unto us in Babel, saying, This captivity is long: build houses to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the Priest read this letter

in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivitie, saying, Thus sayeth the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath propheticd unto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon, 16 Hee comforteth the Church.

The word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captivity of my people Israel and Judah, saith the Lord: for I will restore them unto the land, that I gave to their fathers, and they shall possesse it.

4 Again, these are the words that the Lord spake concerning Israel, and concerning Judah.

5 For thus saith the Lord, We have heard a terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man travell with childe: wherefore doe I behold every man with his hands on his loynes as a woman in travell, and all faces are turned into a palenelle?

7 Alas, for this day is great: none hath been like it: it is even the time of Jaakobs trouble, yet shall he be delivered from it.

8 For in that day, saith the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the Lord their God, and David their King, whom I will raise up unto them.

10 Therefore feare not, O my servant Jaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliver thee from a farr country, and thy seed from the land of their captivity, and Jaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I have scattered thee, yet I will not utterly destroy thee, but I will correct thee by judgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to judge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy lovers have forgotten thee: they seeke thee not: for I have stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I have done these things unto thee.

16 Therefore

16 Therefore all they that devoure thee, shall be devoured, & all thine enemies every one shall go into captivity, and they that spoile thee, shall be spoiled, & all they that robbe thee, will I give to be robbed.

17 For I will restore health unto thee, and I will heale thee of thy wounds, sayth γ Lord, because they called thee, The cast away, saying, This is Zion whom no man seeketh after.

18 Thus sayth the Lord, Behold, I will bring againe the captivitie of Jaakobs tents, and have compassion on his dwelling places, and the citie shall be builded upon her owne heape, and the palace shall remaine after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voyce of them that are joyous, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I will visit all that vexed them.

21 And their noble ruler shall be of themselves, and their governour shall proceed from the mids of them, and I will cause him to draw neere and approach unto mee: for who is this that directeth his heart to come unto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, α the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth over, shall light upon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, until he have done, and until he have performed the intents of his heart: in the latter dayes ye shall understand it.

CHAP. XXXI.

1 He rehearseth Gods benefits after their returne from Babylon.

2 And the spirituall joy of the faithfull in the Church.

3 At the same time, saith the Lord, will I be γ God of all the families of Israel, and they shall be my people.

4 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walketh before Israel to cause him to rest.

5 The Lord hath appeared unto me of old, say they: Yea I have loved thee with an everlasting love, therefore with mercy I have drawn thee.

6 Againe I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy timbrels, and shalt goe forth in the dance of them that be joyfull.

7 Thou shalt yet plant vines upon the mountaines of Samaria, and the planters that plant them, shall make them common.

8 For the dayes shall come, that the watchmen upon the mount of Ephraim shall cry, Arise, and let us go up unto Zion to the Lord our God.

9 For thus sayth the Lord, Rejoyce with gladnesse for Jaakob, and shoute for joy among the chiefe of the Gentiles, publish praise and say, O Lord, save thy people, the remnant of Israel.

10 Behold, I will bring them from the North

countrey, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with child, and her that is delivered also: a great company shall returne hither.

9 They shall come with weeping, and with mercy will I bring them againe: I will leade them by the rivers of a water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-borne.

10 Hear the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepherd doeth his flocke.

11 For the Lord hath redeemed Jaakob, and ransomed him from the hand of him, that was stronger then he.

12 Therefore they shall come, and rejoyce in the height of Zion, and shall runne to the bountifullnesse of the Lord, even for the wheate and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shall be as a watered garden, and they shall have no more forow.

13 Then shall the virgin rejoyce in the dance, and the yong men and the old men together: for I will turne their mourning into joy, and will comfort them, and give them joy for their forowes.

14 And I will replenish the soule of the Priests with fatnes, and my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, and bitter weeping, Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine the voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy:

17 And there is hope in thine end, sayth the Lord, that thy children shall come againe to their owne borders.

18 I have heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an unrained calfe: y convert thou me, and I shall be converted: for thou art the Lord my God.

19 Surely after that I was converted, I repented, and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did beare the reproach of my youth.

20 Is Ephraim my deare sonne or pleasant child? yet since I spake unto him, I still remembre him: therefore my bowls are troubled for him. I will surely have compassion upon him, saith the Lord.

21 Set thee up signes: make thee heaps: set thine heart toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN shall compasse a man.

23 Thus sayth the Lord of hostes the God of Israel, Yet shall they say this thing in the land of

m That is, lamenting their sinnes, which had not given eare to the Prophets, & therefore it followeth that God received them to mercy, Chap. 30. 4. Some take it that they should weepe for joy.

n Where they found no impediments, but abundance of all things.

o That is, my dearly beloved, as the first child is to the father.

p That is, from the Babylonians, and other enemies.

q By these temporal benefits bee meant the spirituall graces, which are in the Church, and whereof there should be ever plenty, If. 50. 11. 12.

r In y company of the faithfull, which ever praise God for his benefits.

s Meaning the spirit of wisdom, knowledge, and zeale.

t To declare the grates of Gods mercy in delivering the Jewes, he sheweth them that they were like to the Beniamites or Israelites, that is, utterly destroyed, and carried away, in so much, that if Rahel the mother of Benjamin, could have risen againe to seek for her children, she should have found none remaining.

u That is, the people that were led captive.

x Which was wanton, and could not be subject to the yoke.

y He sheweth how the faithfull use to pray: that is, desire God to turne them forasmuch as they cannot turne of themselves.

z In signe of repentance and detestation of my sinne.

a As though he would say: No, for by this iniquity he

did what lay in him to cast me off.

b To wit, in pity him for my promise sake.

c Marke by what way thou diddest go into captivity, and thou shalt turne againe by the same.

d Because their deliverance from Babylon was a figure of their deliverance from sinne, hee sheweth how this should be procured, to wit, by Jesus Christ, whom a woman should conceive and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man, or bee conceived that Jerusalem, which was like a barren woman in her captivity, should be fruitful as shee, that is joyed in marriage, and whom God blest with children.

K k

Judah,

e Having understood this vision of the Messiah, to come, in whom the two houses of Israel and Judah should be joyed, I rejoyced, f I will multiply and enrich them with people and cattell. g The wicked used this proverb, when they did murmur against Gods judgments pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18, 3. h Though the covenant of redemption made to the fathers, and this which was given after, seeme divers, yet they are all one, and grounded on Iesus Christ, save that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost given to his Church under the Gospel. i And so were the occasion of their owne divorcement through their infidelity, Isa. 50, 1. k Or, master. l In the time of Christ, my law shall in stead ofables of those be written in their hearts by mine holy Spirit, Rbrev. 3, 18. m Under the kingdom of Christ there shall be none blinded with ignorance, but I will give them faith, and acknowledge of God for remission of their finnes and daily increase the same, so that it shall not seme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54, 13, but the full accomplishing hereof is referred to the kingdom of Christ, when we shall be joyed with our head. n If the sunne, moone and starres cannot but give light according to mine ordinance, so long as this world lasteth, so shall my Church never faile, neither shall any thing hinder it, and as sure as I will have a people, so certaine is it, that I will leave them my word for ever to governe them with. o As it was performed, Nehem. 9, 1. By this description hee sheweth that the citie should be as ample, and beautifull as ever it was; but hee alludeth to the spirituall Jerusalem, whose beauty should be incomparable.

Judah, and in the cities thereof, when I shall bring againe their captivity. The Lord blesse thee, O habitation of justice: a holy mountaine.

24 And Judah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I have satiate the weary soule, and I have replenished every forowfull soule.

26 Therefore I awaked and behelde, and my sleepe was sweeter unto me.

27 Behold, the dayes come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seede of man, and with the seede of beast.

28 And like as I have watched upon them, to plucke up and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch over them, to builde and to plant them, sayth the Lord.

29 In those dayes shall they say no more, The fathers have eaten a sowre grape, and the childrens teeth are set on edge.

30 But every one shall die for his owne iniquity, every man that eateth the sowre grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was a husband unto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, sayth the Lord: for I will forgive their iniquity, and will remember their finnes no more.

35 Thus sayth the Lord, which giveth the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waves thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for ever.

37 Thus saith the Lord, If the heavens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they have done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel, unto the gate of the corner.

39 And the line of the measure shall go forth in his presence upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, and unto the corner of the horsgate toward

the East, shall be holy unto the Lord, neither shall it be plucked up nor destroyed any more for ever.

CHAPTER XXXII.

Jeremiah is cast into prison because hee prophesied that the citie should be taken of the king of Babylon. 7 Hee sheweth that the people should come againe to their owne possession.

38 The people of God are his servants, and he is their Lord.

The word that came unto Jeremiah from the Lord, in the tenth yeere of Zedekiah king of Judah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoaste besieged Ierusalem: and Jeremiah the Prophet was shut up in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him up, saying, Wherefore doest thou prophecies, and say, Thus saith the Lord, Behold, I will give this city into the hands of the King of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be delivered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, untill I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine uncle, shall come unto thee and, say, Buy unto thee my felde, that is in Anathoth: for the title by kindred appertaineth unto thee to buy it.

8 So Hanameel mine uncles sonne came unto mee in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of the possession is thine, and the purchase belongeth unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine uncles sonne, that was in Anathoth, and weighed him the silver, even seven shekels, and ten pieces of silver.

10 And I writ it in the booke and signed it, and tooke witnesses, and weighed him the silver in the balances.

11 So I tooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open.

12 And I gave the booke of the possession unto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine uncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Jewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 Now when I had delivered the booke of the possession unto Baruch the sonne of Neriah, I prayed unto the Lord, saying,

a So that Jeremiah had now prophesied from the thirtieth yeere of Josiah unto the last yeere of Zedekiah, which was about fourety yeeres.

* Chap. 39, 40, and 44.

b Till I take Zedekiah away by death: for he shall not die by the sword as he thought. c Whereby was meant that the people should returne againe out of captivity and enjoy their possession and vineyards, as ver. 17. and 21. d Or, righte.

e Because he was next of the kind as Ruth 4. f Of the portion of the Levites. Levitic. 25, 33. g Which maner of our money sheweth the things are pawns, in this shekel was the common value read Gen. 33, 16. for the shekel of the Temple was of double value, and was pawns of silver were halfe a shekel: for women made the shekel. h According to the custome in influence as ordinance was fought up with the common shekel, and a copy thereof remained, which was retained the same in effect, but was not so authentically as the other, but was left open so to be knowne if any thing should be called into doubt. i And so to hide them in the ground that they might be preserved as tokens of their deliverance.

17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arme, and there is nothing hard unto thee.

18 * Thou shewest mercy unto thousands, and recompenst the iniquitie of the fathers into the bosome of their children after them: O God the great and mighty, whose name is the Lord of hosts,

19 Great in counsell, and mighty in worke, (for thine eyes are open upon all the wayes of the sons of men, to given to every one according to his wayes, and according to the fruit of his works)

20 Which hast set signes and wonders in the land of Egypt unto this day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, and a stretched out arme, and with great terror,

22 And hast given them this land, which thou diddest sweare to their fathers to give them, even a land that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to do, they have not done: therefore thou hast caused this whole plague to come upon them.

24 Beholde, the mounts, they are come into the citie to take it, and the citie is given into the hand of the Caldeans, that fight against it by the means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy unto thee the field for silver, and take witnesses: for the citie shall be given into the hand of the Caldeans.

26 ¶ Then came the word of the Lord unto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will give this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it with the houses, upon whose roofes they have offered incense unto Baal, and powred drinke-offerings unto other gods, to provoke mee unto anger.

30 For the children of Israel, and the children of Iudah have surely done evill before me, from their youth; for the children of Israel have surely provoked mee to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene unto me as a provocation of mine anger, and of my wrath, from the day that they built it, even unto this day, that I should remove it out of my sight.

32 Because of all the evill of the children of Israel, and of the children of Iudah, which they have done to provoke mee to anger, even they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem,

33 And they have turned unto mee the backe and not the face: though I taught them, rising up early, and instructing them, yet they were not obedient to receive doctrine,

34 But they fer their abominations in the house (whereupon my Name was called) to defile it.

35 And they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes and their daughters to passe through the fire unto Mo. ech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken concerning this citie, whereof ye say, It shall be delivered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence.

37 * Behold, I will gather them out of all countreys, wherein I have scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe unto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart and one way, that they may feare mee for ever for the wealth of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I have brought all this great plague upon this people, so will I bring upon them all the good that I have promised them.

43 And the fields shall be possessed in this land, whereof ye say, it is desolate without man or beast, and shall be given into the hand of the Caldeans.

44 Men shall buy fields for silver, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captivity to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is manifested of the Lord to pray for the deliverance of the people which the Lord promised, 8 God forgiveth sinnes for his owne glory. 15 Of the birth of Christ, 20 The kingdom of Christ in the Church shall never be ended.

Moreover the word of the Lord came unto Ieremiah the second time (while hee was yet shut up in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call unto mee, and I will answere thee, and shew thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the mounts, and by the sword.

5 They come to a fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I have slaine in mine anger and in my wrath: for I have hid my face from this citie, because of all their wickednesse.

6 ¶ Behold, I will give it health and amendment: for I will cure them, and will reveale unto them the abundance of peace, and truth.

Kk 2

7 And

p That is, the altars which were made to offer sacrifices up to their idols. q Reade Chap. 7. 31. 2. King. 23. 4. 6. r Reade 1. King. 16. 3.

f Reade Chap. 30. 16.

* Dent. 30. 3.

* Chap. 30. 22.

r One confest and one religion, as Ezek. 11. 19. and 36. 37. u Reade Chap. 31. 32. 33.

x This is the declaration of that which was spoken verſe 8.

a Which was in the kings house at Ierusalem, as Chap. 32. 1. 2.

b To wit, of Ierusalem, who as he made it, so will he preserve it, reade Isa. 37. 36.

c Reade Chap. 32. 24.

d The Jewes thinke to overcome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods favour is cause of all prosperitie, as his anger is of all adversities.

f In the midst of his threatenings.

g God remembereth his, and comforteth them.

g Declaring that there is no deliverance nor joy, but whereas we feele remission of sin, h Whereby hee sheweth that the Church, wherein is remission of finnes, is Gods honour and glory, fo that whofoever is enemy to it, labourerth to dishonour God.

i Which was a song appointed for the Levites to praise God by, 1. Chron. 16. 8. psal. 105. 1. Isa. 12. 4. Psal. 106. 1. & psal. 107. 1. and psal. 118. 8. and psal. 136. 1.

k Meaning, that all the countrey of Judah shall be inhabited againe.

l That is, I will send the Messiah, which shall come of the house of David, of whom this prophecie is meant, as testifie all the Jewes, and that which is written, Chap. 23. 7. m To wit, Christ that shall call his Church. n That is, Christ is our Lord God, our righteousness, sanctification, and redemption, 1. Cor. 1. 30. o That is chiefly meant of the spirituall sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice figured by the sacrifices of the Law. p Read Chap. 31. 35.

7 And I will cause the captivitie of Judah and the captivitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.

9 And it shall be to me a name, a joy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do unto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew unto this cite.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Judah, and in the streetes of Jerusalem, that are desolate without man, and without inhabitants, and without beast)

11 The voyce of joy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, I praye the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praye in the house of the Lord, for I will cause to returne the captivitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, & in the cities of the south, and in the land of Benjamin and about Jerusalem, and in the cities of Judah shall the sheepe passe againe, under the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah.

15 In those dayes, and at that time will I cause the Branch of righteousness to growe up unto David, and he shall execute judgement and righteousness in the land.

16 In those dayes shall Judah be saved, and Jerusalem shall dwell safely, and hee that shall call his name, is the Lord our righteousness.

17 For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer burnt-offerings, and to offer meat-offerings, and to do sacrifice continually.

19 And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season,

21 Then may my covenant be broken with David my servant, that he should not have a sonne to reigne upon his throne, and with the Levites, and Priests my ministers.

22 As the army of heaven cannot be numbred, neither the sand of the sea measured: so wil I multiply the seede of David my servant, and the Levites, that minister unto me.

23 Moreover, the word of the Lord came to Ieremi ahaying,

24 Considerest thou not what this people have spoken, saying, The two families, which the Lord hath chosen, hee hath even cast them off: thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the order of heaven and earth,

26 Then will I cast away the seede of Jaakob and David my servant, and not take of his seed to be rulers over the seede of Abraham, Izhak, and Jaakob: for I will cause their captivitie to returne, and have compassion on them.

CHAP. XXXIII.

1 He sheweth that the cite, and the King Zedekiah shall be given into the hands of the king of Babylon. 11 He rebuketh their crueltie toward servants.

The word which came unto Jeremiah from the Lord (when Nebuchad-nezzar king of Babel, and all his hostes, and all the kingdomes of the earth, that were under the power of his hand, and all people fought against Jerusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this cite into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Judah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh Lord: for I have pronounced the word, saith the Lord.

6 Then Jeremiah the Prophet spake all these wordes unto Zedekiah king of Judah in Jerusalem,

7 (When the king of Babels hostes fought against Jerusalem, and against all the cities of Judah, that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Judah)

8 This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Jerusalem, to proclaime libertie unto them,

9 That every man should let his servant go free, and every man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serve himselfe of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people which was agreed to the covenant, heard that every one should let his servant goe free, & every one his handmaid, and that none should serve themselves of them any more, they obeyed and let them goe.

11 But afterward they repented and caused the servants and the handmaidens, whom they had let goe free, to returne, & held them in subjection as servants and handmaids.

12 Therefore the word of the Lord came unto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant

q Meaning, the Caldeans and Chaldees, which thought God utterly cast off Judah and Israel, because he did correct them for their sinnes.

a Who commonly of Jeremiah was called Nebuchad-nezzar, & of others Nebuchad-nezzar.

* 1. Chron. 36. 19. Chap. 33. 16, 17, and 34.

b Not of any violent death.

c The Jewes lament for this their lord and king.

d When the covenant was made, and they bound themselves in danger, they would serve God, and so kept some kinde of reformation: but soon after they uttered their hypocrisy. e According to the Law, Deut. 15. 12. f Ebr, reversion.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of servants, saying,

14 * At the time of seven yeares, let yee goe every man his brother an Ebrewe which hath bene sold unto thee: and when hee hath served thee sixe yeares, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, every man to his neighbour, and ye had made a covenant before mee in the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: see yee have caused every man his servant, and every man his handmaid, whom yee had set at libertie at their pleasure, to returne, and hold them in subjection to be unto you as servants and as handmaids.

17 Therefore thus saith the Lord, Ye have not obeyed me, in proclaiming freedome every man to his brother, and every man to his neighbour: behold, I proclaime a libertie for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will give those men that have broken my Covenant, and have not kept the wordes of the Covenant, which they had made before me, when they cut the calf in twaine, and passed betwene the parts thereof.

19 The princes of Judah, and the princes of Jerusalem, the Eunuches, and the priests, and all the peple of the land, which passed betwene the parts of the calfe.

20 I will even give them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat unto the fowles of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoasts, which are gone up from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it and burne it with fire: and I will make the cities of Judah desolate without an inhabitant.

CHAP. XXXV.

He purpeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

The word which came unto Jeremiah from the Lord, in the dayes of Jehoiakim the sonne of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speake unto them, and bring them into the house of the Lord into one of the chambers, and give them wine to drinke.

3 Then tooke I Jaazaniah, the sonne of Jeremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdaiah aman of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and said unto them, Drinke wine.

6 But they said, We will drinke no wine: for Jonadab the sonne of Rechab our father commanded us, saying, Yee shall drinke no wine, neither you nor your sonnes for ever.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor have any, but all your dayes yee shall dwell in tents, that yee may live a long time in the land where ye be strangers.

8 Thus have ye obeyed the voyce of Jonadab the sonne of Rechab our father, in all that he hath charged us, and we drinke no wine all our dayes, neither we, our wives, our sonnes, nor our daughters.

9 Neither build we houses for us to dwell in, neither have we vineyard, nor field, nor seed,

10 But we have remained in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But when Nebuchad-nezzar king of Babel came up into the land, we said, Come, and let us goe to Jerusalem, from the hoaste of the Caldeans, and from the hoaste of Aram: so we dwell at Jerusalem.

12 Then came the word of the Lord unto Jeremiah, saying,

13 Thus saith the Lord of hoastes, the God of Israel, Goe, and tell the men of Judah, and the inhabitants of Jerusalem, Will yee not receive doctrine to obey my words, saith the Lord?

14 The commandment of Jonadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for unto this day they drinke none, but obey their fathers commandment: notwithstanding I have spoken unto you, rising early, and speaking, but ye would not obey me.

15 I have sent also unto you all my servants the Prophets: rising up early, and sending them, saying, * Returne now every man from his evil way, and amend your workes, and goe not after other gods to serve them, and ye shall dwell in the land which I have given unto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Jonadab the sonne of Rechab, have kept the commandment of their father, which he gave them, but this people hath not obeyed me.

17 * Therefore thus saith the Lord of hoastes, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken unto them, but they would not heare, and I have called unto them, but they would not answer.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hoastes, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you,

19 Therefore thus saith the Lord of hoastes, the God of Israel, Jonadab the sonne of Rechab shall not want a man, to stand before me for ever.

CHAP. XXXVI.

Baruch writeth in Jeremiah Inditerth, the booke of the curse against Judah and Israel. He is sent with the booke unto the people, and readeth it before them all.

d The Prophet saith nor, The Lord saith thus, for then they ought to have obeyed, but he tendeth to another end: that is, to declare their obedience to man, seeing the Jewes would not obey God himself.

e Whom Jehu the King of Israel favoured for his zeale, a. King. 10, 15.

f Teaching them hereby to flee all occasion of intemperance, ambition and avarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions,

g Which was now for the space of three hundredth yeares from Jehu to Jehoiakim.

h Which declarer that they were not bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Jerusalem for feare of the warres.

i Whom I have chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandment of their father.

h I have most diligently extorted and warned you both by my self and my Prophets.

* Chap. 18, 11. and 25, 5.

I That is, by his Prophets and ministers, which sheweth it is as much, as though he should speake to us himself, when he sendeth his ministers to speake in his Name.

m His posterity shall continue and be in my favour for ever.

a Reade Chap. 27. 1

b Which were twenty and three years, as Chap. 27. 3 counting from the thirteenth yeere of Josiahs rege.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylosians, as their custome was when they feared warre, or any great plague of God.

f He sheweth that fasting without prayer and repentance, availeth nothing, but is meere hypocrisie.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Jerusalem was first taken, and then Jehoiakim, and Daniel and his companions were led away captives.

h Which is the East-gate of the Temple.

24 He is called before the rulers, and readeth it before them also. 25 The king casteth it in the fire. 26 There is another writing on the commandment of the Lord.

And in the fourth a yeere of Jehoiakim the sonne of Josiah king of Judah came this word unto Jeremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the day that I spake unto thee, even from the dayes of Josiah unto this day.

3 It may be that the house of Judah will heare of all the evill, which I determined to doe unto them, that they may returne every man from his evill way, that I may forgive their iniquitie and their finnes.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote ^c at the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roule or booke.

5 And Jeremiah commanded Baruch, saying, I am ^d shut up, and cannot goe into the House of the Lord.

6 Therefore goe thou, and reade the roule wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords house upon the ^e fasting day: also thou shalt reade them in the hearing of all Judah, that come out of their cities.

7 It may be that they will ^f pray before the Lord, and every one returne from his evill way, for great is the anger and the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according unto all, that Jeremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

9 ^g And in the fift yeere of Jehoiakim ^h sonne of Josiah King of Judah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the booke the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the sonne of Saphan the Secretary, in the higher court at the entrie of the ^b new gate of the Lords house in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sat there, even Elishama the Chancellor, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes,

13 Then Michaiah declared unto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Jehudi the sonne of Nerhaniah, the sonne of Shelemiah, the sonne of Cuthi, unto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came unto them.

15 And they said unto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were ⁱ afraid both one and other, and said unto Baruch, We will certifie the King of all these words.

17 And they examined Baruch, saying, Tell us now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote ^k them with ynke in the booke.

19 Then said the princes to Baruch, Goe, ^k hide thee, thou and Jeremiah, and let no man know where ye be.

20 ^l And they went in to the king to the court, but they laide up the roule in the chamber of Elishama the Chancellour, and tolde the King all the words, that he might heare.

21 So the King sent Jehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Jehudi reade it in the audience of the King, and in the audience of all the princes, which stood beside the King.

22 Now the Kingfate in the winter house, in the ninth moneth, and there was a fire burning before him.

23 And when Jehudi had read three or foure sides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, untill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent ^m their garments, neither the King, nor any of his servants that heard all these words.

25 Neverthelesse, Elnathan, and Delaiah, and Gemariah had befought the King, that he would not burne the roule: but he would not heare them.

26 But the King commanded Jerahmeel the sonne of Hammelech, and Serajah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Jeremiah the Prophet, but the Lord ⁿ hid them.

27 ^o Then the word of the Lord came to Jeremiah (after that the King had burnt the roule and the words that Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe ^p another roule, and write in it all the former words that were in the first roule which Jehoiakim the King of Judah hath burnt.

29 And thou shalt say to Jehoiakim King of Judah, Thus saith the Lord, thou hast burnt this roule, saying, ^p Why hast thou written therein, saying, That the King of Babel shall certainly come and destroy this land, and shall take thence ^q both man and beast?

30 Therefore thus saith the Lord of Jehoiakim King of Judah, He shall have ^q none to sit upon the throne of David, and his ^r dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his servants for their iniquitie, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evill that I have pronounced against them: but they would not heare.

32 Then tooke Jeremiah another roule, and gave it to Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Jeremiah all the words of the booke which Jehoiakim King of Judah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

1 Zedekiah succedeth Ieconiah. 3 Hee sendeth unto Ieremias to pray for him. 12 Ieremias goeth into the land of Benjamin, & is taken. 15 He is beaten and put in prison.

And * king Zedekiah the sonne of Josiah, whom Nebuchad-nezzar king of Babel ^b made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land would obey the words of the Lord which hee spake by the [†] ministerie of the Prophet Jeremiah.

3 And Zedekiah the king ^c sent Jehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now unto the Lord our God for us.

4 (Now Jeremiah went ^d in and out among the people: for they had not put him into the prison.

5 Then Pharaohs hoaste was ^e come out of Egypt: and when the Caldeans that besieged Jerusalem, heard tidings of them, they [†] departed from Jerusalem.)

6 Then came the word of the Lord unto the Prophet Jeremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the King of Judah, that sent you unto me to enquire of me, Beholde, Pharaohs hoaste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus saith the Lord, [†] Decive not your selves, saying, The Caldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole hoast of the Caldeans that fight against you, and there remained, ^{but} wounded men among them, yet should every man rise up in his tent, and burne this citie with fire.

11 ¶ When the hoaste of the Caldeans was broken up from Jerusalem, because of Pharaohs armie,

12 Then Jeremiah went out of Jerusalem to goe into the [†] land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the ^g gate of Benjamin, there was a chiefe officer, whose name was Irijah the sonne of Shelemiah, the sonne of Hananiah, and he tooke Jeremiah the Prophet, saying, Thou [†] fliest to the Caldeans.

14 Then said Jeremiah, That is false, I lie not to the Caldeans: but he would not heare him, so Irijah tooke Jeremiah, & brought him to the princes.

15 Wherefore the princes were angry with Jeremiah, and smote him, and laid him in prison in the house of Jehonathan the Scribe: for they had made that the ^h prison.

16 When Jeremiah was entred into the dungeon, and into the prisons, and had remained there a long time.

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly, in his house, and said, Is there any word from the Lord? And Jeremiah said, Yea: for, said he, thou shalt be delivered into the hand of the king of Babel.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 * Where are now your prophets, which prophesied unto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be [†] acceptable before thee, that thou cause me not to returne to the house of Jehonathan the scribe, least I die there.

21 Then Zedekiah the King commanded, that they should put Jeremiah in the court of the prison, and that they should give him daily a piece of bread out of the bakers streete untill all the ⁱ bread in the citie were eaten up. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremias is put into a dungeon. 14 At the request of Ebed-melech the King commandeth Ieremias to be brought forth of the dungeon. 17 Ieremias sheweth the King how he might escape death.

Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Jucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Jeremiah had spoken unto all the people, saying,

2 Thus saith the Lord, He that remaineth in this city, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall live: for he shall have his life for ^b a praye, and shall live.

3 Thus saith the Lord, This citie shall surely be given into the hand of the king of Babels armie, which shall take it.

4 Therefore the Princes said unto the king, We beseech you, let this man be put to death: for thus hee [†] weakeneth the hands of the men of warre ^c that remaine in this citie, and the hands of all the people, in speaking such wordes unto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, hee is in your hands, for the king can ^{denie} d you nothing.

6 Then tooke they Jeremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with coards: and in the dungeon there was no water but myre: so Jeremiah stucke fast in the myre.

7 Now when Ebed-melech the [†] blacke Moore, one of the Eunuches which was in the kings house, heard that they had put Jeremiah in the dungeon, (then the king fate in the ^e gate of Benjamin.)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, [†] these men have done evil in all that they have done to Jeremiah the Prophet, whom they have cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech, the blacke Moore, saying, Take from hence thirty men [†] with thee, and take Jeremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king under the treasure, and tooke there olde rotten ragges, and olde worne cloths, and let them downe by coards into the dungeon to Jeremiah.

12 And Ebed-melech the blacke Moore sayd unto Jeremiah, Put now these olde rotten ragges and worne, under thine arme-holes, betweene

* Chap. 28. 4.

† Ebr. fall.

i That is, so long as there was any bread in the city: thus God provideth for his, that he will cause their enemies to preserve them to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Jeremiah to enquire after the Lord for the state of the country now when Nebuchadnezzar came, as Chap. 21. 1. b Reade Chap. 21. 9. and 45. 5.

|| Or, discourageth.

c Thus we see how the wicked when they cannot abide to heare the truth of Gods word, seeke to put the ministers to death, as transgressors of policies.

d Wherein he grievously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gave him to the luits of the wicked to be cruelly intreated.

† Ebr. Cushite, or Ethiopian.

e To heare matters and give sentence.

f Hereby is declared that the Prophet found more favour at this strangers hands, then hee did by all them of his country, which was to their great condemnation.

* Ebr. under thine band.

g Where the king had set him before to be at more liberty, as Chap. 37. 31.

h And yeeld thy selfe unto them.

i Which declareth that he more feared the reproch of men, then y^e threatnings of God.

k When Jeconiah and his mother, with others, were caried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which have left him in the myre.

l Herein appeareth the infirmite of the Prophet, who did dissemble to save his life albeit it was not to the denial of his doctrine, or to the hurt of any.

the coards. And Jeremiah did so.

13 So they drewe up Jeremiah with coards, and tooke him up out of the dungeon, and Jeremiah remained in the g court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet unto him, into the third entry that is in the House of the Lord, and the king sayd unto Jeremiah, I will ask thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it unto thee, wilt thou not slay me? and if I give thee counsell, thou wilt not heare me.

16 So the King sware secretly unto Jeremiah, saying, As the Lord liveth, that made us these soules, I will not slay thee, nor give thee into the hands of those men that seeke thy life.

17 Then sayd Jeremiah unto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe foorth unto the king of Babels^b princes, then thy soule shall live, and this citie shall not be burnt up with fire, and thou shalt live, and thine house.

18 But if thou wilt not goe forth to the king of Babels^b princes, then shall this citie be given into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king sayd unto Jeremiah, I am carefull for the Jewes that are fled unto the Caldeans, least they deliver mee into their hands, and they i mocke me.

20 But Jeremiah said, They shall not deliver thee: hearken unto the voyce of the Lord, I beseech thee, which I speake unto thee: so shall it be well unto thee, and thy soule shall live.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are k left in the king of Judahs house, shall be brought forth to the king of Babels^b princes, and those women shall say, Thy friends have perswaded thee, and have prevailed against thee: thy feet are fastened in the myre, and they are turned backe.

23 So they shall bring out all thy wives, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes understand that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now, what thou hast said unto the king, hide it not from us, and we will not slay thee: also what the king said unto thee.

26 Then shalt thou say unto them, I humbly l besought the king that he would not cause mee to returne to Jehonathans house, to die there.

27 Then came all the princes unto Jeremiah and asked him, And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison untill the day that Jerusalem was taken: and he was there when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besegeth Jerusalem. 4 Zedekiah fleeth, & is taken of the Caldeans. 6 His finnes are shewed. 7 His eyes are thrust out. 11 Jeremiah is privily delivred. 16 Ebed-melech is delivered from captivity.

IN * the ninth yeere of Zedekiah King of Judah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoste against Jerusalem, and they besieged it.

2 And in the eleventh yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken * up.

3 And all the princes of the King of Babel came in, and sate in the middle gate, even Neregal, Sharezer, Samgarnebo, Sarlechim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah saw them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, and by the b gate betweene the two wals, and he went toward the wilder nesse.

5 But the Caldeans hoste pursued after them, and overtooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel unto c Riblah in the land of Hamath, where he gave judgement upon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the * chiefe steward caried away captive into Babel the remnant of the people that remained in the citie, and those that were fled and fallen unto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gave charge concerning Jeremiah t unto Nebuzar-adan the chiefe steward, saying,

12 Take him, and t looke well to him, and doe him no harme, but do unto him e even as he shall say unto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzaz-ban, Rab-saris, and Neregal, Sharezer, Rab-mag, and all the King of Babels princes:

14 Even they sent, and tooke Jeremiah out of the court of the prison, and committed him unto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home: so he dwelt among the people.

15 Now the worde of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring my words upon this citie for evil, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men whom thou fearest.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a pray unto thee, because thou hast put thy trust in me, saith the Lord.

* a. King. 11. 1. Chap. 31. 4.

a The gates and walles were broken downe.

b Which was a posterie door, read. 2 King 14. 13.

c Which is called Antiochia in Syria.

* Or, captain of the guard.

d For the rich and the mighty which put their trust in their riches and means, were by Gods just judgments most rigorously handled. Ebr. 19. the last of.

e Ebr. let thine eye upon them.

f Thus God preserved his prophet by his means, whom he made the scourge to punish the king, and them that were his enemies.

g Whom the King of Babel had now appointed governor over the rest of the Jewes that he left behind.

g Thus God recompensed his zeale and fervor, which he shewed to his Prophet in his troubles.

CHAP. XL.

⁴ Jeremiah hath licence to goe whither he will. ⁶ He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captive of Jerusalem and Judah, which were caried away captive unto Babel.

2 And the chiefe steward tooke Jeremiah and sayd unto him, The Lord thy God hath pronounced this plague upon this people.

3 Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voyce, therefore this thing is come upon you.

4 And now behold, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well unto thee: but if it please thee not to come with mee into Babel, *tarie still: beholde, all the land is before thee: whither it seemeth good, and convenient for thee to goe, thither goe.

5 For yet he was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made governour over all the cities of Judah, and dwell with him among the people, or goe wheresoever it pleaseth thee to goe. So the chiefe steward gave him vitayles and a reward, and let him goe.

6 Then went Jeremiah unto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, which were in the fieldes, even they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam governour in the land, and that he had committed unto him men, and women, and children, and of the poore of the land, that were not caried away captive to Babel.

8 Then they came to Gedaliah to Mizpah, even Ishmael the sonne of Nethaniah, and Johanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai, the Netophashite, and Jezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan *swore unto them, and to their men, saying, Feare not to serve the Caldeans: dwell in the land, and serve the king of Babel, and it shall be well with you:

10 As for me, Behold, I will dwell at Mizpah to serve the Caldeans, which will come unto us: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye have taken.

11 Likewise when all the Jewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countreys heard that the king of Babel had left a remnant of Judah, and that hee had set over them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Even all the Jewes returned out of all places where they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover Johanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fieldes, came to Gedaliah to Mizpah.

14 And sayd unto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeveth them not.

15 Then Johanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Jewes, which are gathered unto thee, should be scattered, and the remnant in Judah perish?

16 But Gedaliah the sonne of Ahikam sayd unto Johanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Johanan followeth after Ishmael.

BUt in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the feederoyall, and the princes of the king, and ten men with him, unto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him whom the King of Babel had made governour over the land.

3 Ishmael also slew all the Jewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it.

5 There came men from Shechem, from Shiloh, and from Samaria, even fourescore men having their beards shaven, and their cloathes rent and cut, with offerings and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping, as hee went: and when he met them, hee sayd unto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the midst of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said unto Ishmael, Slay us not: for we have treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

9 Now the put wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had made because of Batha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captive all the residue of the people that were in Mizpah, even the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captive, and departed to goe over to the Ammonites.

11 But when Johanan the sonne of Kareah, and all

g For under the colour of enterteining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceived, & never lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth; and in the seventh moneth, which contained part of September, and part of October, was the governour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came up to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow. e For his death was kept secret, and hee fained that he lamented for the destruction of Jerusalem, and the Temple: but after they seemed to favour Gedaliah.

f Asa fortified Mizpah for feare of the enemy, and cast ditches and trenches, 1. King. 15. 23.

g Which had bin captaines under Zedekiah.

all the 2 captaines of the hoaste that were with him, heard of all the evil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captive, saw Johanan the sonne of Kareah, and all the captaines of the hoaste, that were with him, they were glad.

14 So all the people that Ishmael had caried away captive from Mizpah, returned and came againe, and went unto Johanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Johanan with eight men, and went to the Ammonites.

16 Then tooke Johanan the sonne of Kareah, and all the captaines of the hoaste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captive from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) even the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII.

1 The captaines aske counsell of Jeremiah what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

Then all the captains of the hostes, and Johanan the sonne of Kareah, and Jezaniah the sonne of Hoshaiah, and all the people from the least unto the most, came.

2 And sayde unto Jeremiah the Prophet, f Heare our prayer we beseech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left, but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew us the way wherein wee may walke, and the thing that we may a doe.

4 Then Jeremiah the Prophet sayd unto them, I have heard you: behold I will pray unto the Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it unto you: I will keepe nothing back from you.

5 Then they sayd to Jeremiah, b The Lord be a witnesse of truth, and faith betweene us, if we doe not even according to all things for the which the Lord thy God shall send thee to us.

6 Whether it be good or evil, we will obey the voyce of the Lord God, to whom wee send thee: that it may be well with us, when we obey the voyce of the Lord our God.

7 c And so after ten dayes came the word of the Lord unto Jeremiah.

8 Then called hee Johanan the sonne of Kareah, and all the captains of the hoast, which were with him, and all the people from the least to the most.

9 And sayd unto them, Thus sayth the Lord God of Israel, unto whom yee sent me to present your prayers before him.

10 If ye will dwell in this land, then I will build

you, and not destroy you, and I will plant you, and not roote you out: for I d repent me of the evil that I have done unto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to save you, and to deliver you e from his hand,

12 And I will grant you mercy that hee may have compassion upon you, and he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor have hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Judah: thus saith the Lord of hostes, the God of Israel, If yee set your faces to enter into Egypt, and goe to dwell there.)

16 Then the word that ye feared, f shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang upon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring upon them.

18 For thus saith the Lord of hostes, the God of Israel, As mine anger and my wrath hath bene powred forth upon the inhabitants of Jerusalem: so shall my wrath be powred forth upon you, when ye shall enter into Egypt, and ye shall be a desolation, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

19 O ye remnant of Judah, the Lord hath sayd concerning you, Goe not into Egypt: know certainly that I have admonished you this day.

20 Surely ye h dissembled in your hearts when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God, and declare unto us even according unto all that the Lord our God shall say, and we will doe it.

21 Therefore I have this day declared it you, but you have not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me unto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence i in the place whither ye desire to goe and dwell.

CHAP. XLIII.

1 Johanan carrieth the remnant of the people into Egypt, contrary to the minde of Jeremiah. 8 Jeremiah prophesieth the destruction of Egypt.

Now when Jeremiah had made an ende of speaking unto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, even all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Johanan the sonne of Kareah, and all the proud men, saying unto Jeremiah, c Thou speakest fallily: the Lord our God hath d not sent thee to say, Goe not into Egypt to dwell there.

3 But Baruch the sonne of Neriah e provoketh

but flattery, reade Isa. 30. 10. d He sheweth what is the nature of the hypocrites, to wit, to saie that they would obey God and embrace his word, if they were assured that his messenger spake the truth: though indeede they be most farre from all obedience. e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander, and speake wickedly of all them that support or favour the godly.

thee

h For Baalis the king of the Ammonites was the cause of this murder.

i Which place David of old had given to Chimham the sonne of Barzillai the Gileadite, 2 Sam. 19. 38.

j Ebr. Let our prayer fall before thee, as Chap. 36. 7.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeth with that thing, which they have purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaire, then the hypocrites, which to colour their falsehood use it without all reverence, and make it a meanes for them to deceive the simple and the godly. c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1.

d Reade Chap. 11.

e Because all kings hearts and wyes are in his hand, he can turne them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prov. 11. 3. f Or, remaine.

g Thus God punisheth the wicked in their owne delusion: for they thought themselves sure in Egypt, and these Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

h Reade Chap. 16. 6. and 24. 11. knowing that this should come upon them for their infidelity and stubbornness. i For ye were fully minded to goe into Egypt, whatsoever God spake to the contrary.

j To wit, in Egypt.

a Who was also called Jesaias, Chap. 45. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers. c When the hypocrite of the wicked is discovered, they bragge forth in an open rage: for they can abide nothing

thee againſt us, for to deliver us into the hand of the Caldeans, that they might ſlay us, and cary us away captives into Babel.

4 So Johanan the ſonne of Kareah, and all the captaynes of the hoaste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Judah.

5 But Johanan the ſonne of Kareah, and all the captaynes of the hoaste tooke all the remnant of Judah that were returned from all nations, whither they had bene driven, to dwell in the land of Judah:

6 Even men and women, and children, and the kings daughters, and every perſon that Nebuzar-adan the chiefe ſteward had left with Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, & Jeremiah the Prophet, and Baruch the ſonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

8 Then came the word of the Lord unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the bricke kil, which is at the entry of Pharaohs houſe in Tahpanhes in the ſight of the men of Judah,

10 And ſay unto them, Thus ſaith the Lord of hoastes the God of Iſrael, Behold, I will ſend and bring Nebuchad-nezzar the king of Babel my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his pavilion over them,

11 And when he ſhall come, he ſhall ſmite the land of Egypt: I ſuch as are appointed for death, to death, and ſuch as are for captivitie, to captivitie, and ſuch as are for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burne them and cary them away captives, and he ſhall aray himſelf with the land of Egypt, as a ſhepherd putteth on his garment, and ſhall depart from thence in peace.

13 He ſhall breake alſo the images of Beth-the-meth, that is in the land of Egypt, and ſhall houſes of the gods of the Egyptians ſhall he burne with fire.

CHAP. XLIV.

Hee reproved the people for their idolatry. 15 They ſet light by the threatening of the Lord, are chaſtised. 16 The deſtruction of Egypt, and of the Iewes therein, is prophesied.

THE worde that came to Jeremiah concerning all the Jewes, which dwell in the lande of Egypt, and remained at Mihdol and at Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,

2 Thus ſaith the Lord of hoastes the God of Iſrael, Yee have ſeene all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah: and behold, this day they are deſolate, and no man dwelleth therein.

3 Becauſe of their wickedneſſe which they have committed, to provoke me to anger in that they went to burne incenſe, and to ſerve other gods whom they knew not, neither they, nor you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the Prophets riſing early, and ſending them, ſaying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickedneſſe, and to burne no more incenſe unto other gods.

6 Wherefore my wrath, and mine anger was powred forth, and was kindled in the cities of Ju-

dah, and in the ſtreetes of Jeruſalem, and they are deſolate, and waſted, as appeareth this day.

7 Therefore now thus ſaith the Lord of hoastes the God of Iſrael, wherefore commit ye this great evil againſt your ſoules, to cut off from you man and woman, child and ſuckling out of Judah, and leave you none to remaine?

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring deſtruction unto your ſelves, and that ye might be a curſe and a reproach among all nations of the earth.

9 Have ye forgotten the wickedneſſe of your fathers, and the wickedneſſe of the kings of Judah, and the wickedneſſe of their wives, and your owne wickedneſſe, and the wickedneſſe of your wives? which they have committed in the land of Judah, and in the ſtreetes of Jeruſalem?

10 They are not humbled unto this day, neither have they feared nor walked in my law nor in my ſtatutes, that I ſet before you and before your fathers.

11 Therefore thus ſaith the Lord of hoastes, the God of Iſrael, Behold, I will ſet my face againſt you to evil, and to deſtroy all Judah,

12 And I will take the remnant of Judah that have ſet their faces to go into the land of Egypt there to dwell, and they ſhall all be conſumed and ſhall in the land of Egypt: they ſhall even be conſumed by the ſword and by the famine: they ſhall die from the leaſt unto the moſt, by the ſword, and by the famine and they ſhall be a deſolation and an aſtoniſhment, and a curſe and a reproach.

13 For I will viſit them that dwell in the land of Egypt, as I have viſited Jeruſalem, by the ſword, by the famine, and by the peſtilence,

14 So that none of the remnant of Judah, which are gone into the land of Egypt to dwell there ſhall eſcape or remaine, that they ſhould returne unto the land of Judah to the which they have a deſire to returne to dwell there: for none ſhall returne but ſuch as ſhall eſcape.

15 Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah, ſaying,

16 The word that thou haſt ſpoken unto us in the Name of the Lord, we will not heare it of thee,

17 But wee will doe whatſoever thing goeth out of our owne mouth, as to burne incenſe unto the Queene of heaven, and to powre out drinke-offerings unto her, as we have done, both we and our fathers, our kings and our princes in the cities of Judah, and in the ſtreetes of Jeruſalem: for then I had wee plenty of vitailles, and were well and felt none evil.

18 But ſince we left off to burne incenſe to the Queene of heaven, and to powre out drinke-offerings unto her, wee have had ſcarcenneſſe of all things, and have bene conſumed by the ſword and by the famine.

19 And when we burnt incenſe unto the Queene of heaven, and powred out drinke-offerings unto her, did wee make her cakes to make her glad,

* Ebr. we were ſatiare with bread. K This is ſtill the argument of idolaters, which ſeeme religion by the belly, and in ſtead of acknowledging Gods workes, who ſendeth both plenty and dearth, health and ſickneſſe, they attribute it to their idoles, and ſo diſhonour God. Or, ſaw. Or, want. Or, to appeaſe her.

d He ſheweth that we ought to keepe in memory Gods plagues from the beginning, that conſidering them, we might live in his feare, and know if he have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countreys, and nations for their ſinnes, that we vile wormes, cannot looke to eſcape puniſhment for ours.

* Or, beaten downe

* Amos 9. 4.

e Which have fully ſet their minds, and are gone thither on purpoſe, whereby he excepteth the innocents, as Jeremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them: that is, purpoſely deſtroy them.

f Reade Chap.

26. 6. and 42. 18.

* Ebr. lift up their ſoules.

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantaſies: for Satan ever ſoliciteſh ſuch, and doeth not leave them till he have brought them to extreme impudencie and madneſſe, even to juſtifie their wickedneſſe againſt God and his Prophets.

i Reade Chap. 7.

18. it ſeemeth that the Papiſts gathered of this place *Salve Regina*, and *Regina caeli lazare*, calling the virgine Mary, Queene of heaven, and ſo of the bleſſed virgins and mother of our Saviour Chriſt, made an idole: for bere the Prophet condemneth their idolatrie.

and

I This teacheth us how great danger it is for the husbands to permit their wives any thing whereof they be not assured by Gods word: for thereby they take an occasion to justify their doings, and their husbands shall give an account thereof before God, reade Isa. 3. 25.
 † Ebr. is it not come up into his heart?

m You have committed double evil in making wicked vows, and in performing the same. **n** This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to have his Name mentioned by such as have polluted it. **o** We see therefore that God hath a perpetual care over his, wherefore they are scattered: for though they be but two or three, yet he will deliver them when hee destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remaine still in their obstinacie till they perish: for Josephus lib. 10. de Antiq. cap. 11. writeth that five yeares after the taking of Jerusalem, Nebuchad-nezzar the younger having overcome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought these Jews and others into Babylon.

a Which was Jeremiahs disciple, and wrote his prophecies under him.
b Whereof reade Chap. 36. 9, 10.
c Baruch moved with an inconfident zeale of Jeremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6. 6.

and powre out drinke-offerings unto her without 1 our husbands?

20 Then said Jeremiah unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Judah, and in the streetes of Jerusalem, both you and your fathers, your kings, and your Princes, and the people of the land, and † hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your inventions, and because of the abominations, which yee have committed: therefore is your land desolate, and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because you have burnt incense, and because yee have sinned against the Lord, and have not obeyed the voyce of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come upon you, as appeareth this day.

24 Moreover Jeremiah said unto all the people and to all the women, Heare the word of the Lord, all Judah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Yee and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will performe our vows that wee have vowed to burne incense to the Queene of heaven, and to powre out drinke-offerings to her: yee will performe your vows, and doe the things that ye have vowed.

26 Therefore heare the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworne by my great Name, saith the Lord, that my Name shall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil and not for good, and all men of Judah that are in the land of Egypt, shall be consumed by the sword, and by the famine, until they be utterly destroyed.

28 Yet a small number that escape the sword, shall returne out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone in the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe unto you, saith the Lord, when I visit you in this place, that ye may know that my words shall surely stand against you for evil.

30 Thus saith the Lord, Behold, I will give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gave Zedekiah king of Judah into the hand of Nebuchad-nezzar king of Babel his enemy, who also fought his life.

CHAP. XLV.

a Jeremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Jerusalem.

THe word that Jeremiah the Prophet spake unto Baruch the son of Neriah, when hee had written these words in a booke at the mouth of Jeremiah, in the fourth yeare of Jehoiakim, the sonne of Josiah king of Judah, saying,

1 Thus saith the Lord God of Israel unto thee, O Baruch,

2 Thou diddest say, Woe is me now: for the Lord hath laid sorow unto my sorow: I fainted

in my mourning, and I can finde no rest.

3 Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built, will I destroy, and that which I have planted, will I plucke up, even this whole land.

4 And seekest thou great things for thy self; seeke them not: for behold, I will bring a plague upon all flesh, saith the Lord: but thy life will I give thee for a pray in all places, whither thou goest.

CHAP. XLVI.

a He propheseth the destruction of Egypt. **27** Deliverance is promised to Israel.

THe words of the Lord, which came to Jeremiah the Prophet against the Gentiles,

1 As against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yeare of Jehoiakim the sonne of Josiah king of Judah.

2 Make ready buckler and shield, and goe forth to battell.

3 Make readie the horses, and let the horsemen get up, and stand up with your fallers, fourth the speares, and put on the brigandines.

4 Wherefore have I seene them afraid, and driven backe? for their mighty men are smitten, and are fled away, and looke not backe: for feare was round about, saith the Lord.

5 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the river Perath.

6 Who is this that commeth up as a flood, whose waters are moved like the rivers?

7 Egypt riseth up like the flood, and his waters are moved like the rivers, and he saith, I will goe up, and will cover the earth: I will destroy the city with them that dwell therein.

8 Come up ye horses, and rage ye charrets, and let the valiant men come forth, & the blacke Mores and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

9 For this is the day of the Lord God of hosts, and a day of vengeance, that hee may avenge him of his enemies: for the sword shall devoure, and it shall be faciate, and made drunke with their blood: for the Lord God of hosts hath a sacrifice in the North-countrey by the river Perath.

10 Goe up unto Gilead, and take balme, O virgine, the daughter of Egypt: in vaine shalt thou use many medicines: for thou shalt have no health.

11 The nations have heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

12 The word that the Lord spake to Jeremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt.

13 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still and prepare thee, for the sword shall devoure round about thee.

14 Why are thy valiant men put backe? they could not stand, because the Lord did drive them.

15 Hee made many to fall, and one fell upon another: and they said, Arise, let us goe againe to our owne people, and to the land of our native from the sword of the violent.

16 They did cry there, Pharaoh king of Egypt,

d Meaning, that God might destroy this people, because he had plucked them.
e Thickest there have houses credited? wherein hee smote his infamy.
f Reade chap. 31.

a That is, also tions, which are round about the land of Egypt.
b Reade chap. 29. and ap. 1. in a chron. 31. 20.

c He warrmeth the Egyptians to prepare themselves to waite.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.
e The Babylonians shall discomfite them at the river Euphrates.
f He denoteth the boasting of the Egyptians, who thought by their riches, and power to have overcome all the world, and to have wonne the river Nile, which certain times overfloweth the country of Egypt.

g For these causes took part with the Egyptians.
h He calleth the slaughter of Gods enemies a sacrifice because it is a thing that doth please him, Isa. 34. 6.

i That is, at Carchemish.
k For Carchemish did grow most sovereignly better for warres.
l So called, because Egypt had not yet been overcome by the Babylonians.

m He sheweth that no false or needless cause can prevail where as God is venged the wound.

n As they that should repent that they helped the Egyptians.

and of a great multitude, ° hath passed the time appointed.

18 As I live, saith the King, whose name is the Lord of hostes, surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall pit come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitie: for Noph shall be waite and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction commeth: out of the North it commeth.

21 Also her hired men are in the middes of her like fat calves: they are also turned back and fled away together: they could not stand, because the day of their destruction was come upon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe her forest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, Behold, I will visite thy common people of No and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh, and all them that trust in him.

26 And I will deliver them into the hands of those that seeke their lives; and into the hand of Nebuchad-nezzar king of Babel: and into the hands of his servants, and afterward the shall dwell as in the old time, saith the Lord.

27 But feare not thou, O my servant Jaakob, and be not thou afraid, O Israel: for behold, I will deliver thee from a farre country, and thy seed from the land of their captivirie, and Jaakob shall returne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Jaakob my servant, saith the Lord, for I am with thee, and I will utterly destroy all the nations, whither I have driven thee: but I will not utterly destroy thee, but correct thee by judgement, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistines.

The words of the Lord that came to Jeremiah the Prophet, against the Philistines, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise up out of the North, and shall be as a swelling flood, and shall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise, and stamping of the hooves of his strong horses, at the noise of his charrets, and at the rumbling of his wheelles, the fathers shall not look back to their children, for feeblesnes of hands.

4 Because of the day that cometh to destroy all the Philistines, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistines, the remnant of the yle of Caphtor.

5 Baldnesse is come upon Azzah: Ashkelon is cut up with the rest of their valleys. How long wilt thou cut thy self?

6 O thou sword of the Lord, how long wilt it be ere thou cease to raine againe into thy scabberd, rest and be still.

7 How can it cease, seeing the Lord hath given it a charge against Ashkelon, and against the sea-banke? even there hath he appoynted it.

CHAP. XLVIII.

The word of the Lord against the Moabites. 26 Because of their pride and crueltie.

Concerning Moab, thus sayth the Lord of hostes, the God of Israel, Woe unto Nebo: for it is wasted: Kirjathaim is confounded, and taken: Misgab is counfounded and afraid.

2 Moab shall boast no more of Heshbon: for they have devised evill against it. Come, and let us destroy it, that it be no more a nation: also thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voyce of crying shall be from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones have caused their cry to be heard.

5 For at the going up of Luhith, the mourners shall goe up with weeping: for in the going down of Horonaim, the enemies have heard a cry of destruction.

6 Flee and save your lives, and be like unto the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captiviry with his Priests and his Princes together.

8 And the destroyer shall come upon all cities, and no city shall escape: the valley also shall perith, and the plaine shall be destroyed as the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the Lord negligently, and cursed be he that keepeth back his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath seled on his lees, and hath not bene i powdered from vessel to vessel, neither hath hee goe into captivirie: therefore his taste remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will send unto him such as shall carie him away, and shall empie his vessels, and breake their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt up, and his chosen young men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hathen fast.

17 Al ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in dust: for the destroyer of Moab shall come upon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: ask him that feedeth that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed, howle and cry, tell ye it in Arnon, that Moab is made waste.

h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he will take vengeance.

a These were cities of the Moabites, which Nebuchadnezzar tooke before hee went to fight against Necho king of Egypt. b Thus shall the Babylonians encourage one another. c Read Isa. 25, 10.

d Horonaim and Luhith were two places whereby the Moabites should flee.

Isa. 15, 5.

e Hide your selves in barren places, where the enemy will not pursue after you, cha. 17, 6.

f That is, the idoles which are the workes of thine hands. Some read, in thy possessions, for so the word may signifie, as 1 Sam. 31, 1.

g Both thy great idole, and his maintainers shall be led away captives, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 35, 2.

h He meant that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and callet this executing of his vengeance against his enemies, his works: though the Caldeans sought another end, Isa. 20, 11.

i Or, deceitfully. I hath not bene removed as the Jewes have, but have lived at ease, and as a wise that feedeth it self on his lees.

k As the calf of Beth-el was not able to deliver the Israelites: no more shall Chemosh deliver the Moabites.

l Ebr. gone up, or destroyed.

m How are they destroyed that put their trust in their strength and riches?

n Thus they that flee, shall say, we have seen this.

o Thus they that see, shall say, we have seen this.

p Thus they that see, shall say, we have seen this.

q Thus they that see, shall say, we have seen this.

r Thus they that see, shall say, we have seen this.

s Thus they that see, shall say, we have seen this.

21 And judgement is come upon the plaine countrey, upon Holon and upon Iahazah; and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the house of Diblathaim,

23 And upon Kiriathaim, and upon Bet-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab far or neere.

25 The ^ahorne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him ^bdrunken: for hee magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For diddest not thou deride Israel, as though hee had beene found among theeves: for when thou speakest of him, thou art ^cmooved.

28 O yee that dwell in Moab, leave the cities, and dwell in the rockes, and be like the dove that maketh her nest in the sides of the holes mouth.

29 ^dWe have heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the hautesse of his heart.

30 I know his wrath, saith the Lord, ^ebut it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 Ovine of Sibmah, I will weepe for thee; as I wept for Iazer: thy plants are gone over the sea, they are come to the sea of Iazer: the destroyer is fallen upon thy summer fruits, and upon thy vintage.

33 And joy, and gladnesse is taken from the plentiful field, and from the land of Moab: and I have caused wine to faile from the winepresse: none shall treade with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon unto Elaleh and unto Iahaz: have they made their noyses: from Zoar unto Horonaim, the ^fheifer of three yeeres old shall goe ^glaming: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offeth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a ^hshauime, and mine heart shall sound like a shauime for the men of Kir-heres, because their riches that he hath gotten is perished.

37 For every head shall be ⁱbalde, and every beard plucked: upon all the hands shall be cuttings, and upon the loynes sackcloth.

38 And mourning shall be upon all the house tops of Moab, and in all the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howle, ^jsaying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a scare to all them about him.

40 For thus saith the Lord, Behold, he shall see as an eagle, and shall spread his wings over Moab.

41 The cities are taken, and the strong holdes are wonne, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in travaile.

42 And Moab shall be destroyed from being a people, because hee hath set up himselfe against the Lord.

43 O feare, and pit, and snare, shall be upon thee, O inhabitant of Moab, saith the Lord,

44 He that escapeth from the feare, shall fall in the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, even upon Moab ^kyear of their visitation, saith ^lthe Lord.

45 They that fled, stood under the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the seditious children.

46 Woe be unto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captives, and thy daughters led into captivity.

47 Yet will I bring againe the captivity of Moab in the ^mlatter dayes, saith the Lord. Thus farre of the judgement of Moab.

CHAP. XLIX.

ⁿThe word of the Lord against the Ammonites, ^oIdumea, ^pDamascus, ^qKedar, ^rand Elam.

^sVnto the children of ^tAmmon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king ^upossessed Gad, and his people dwelt in ^vhis cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of war to be heard in ^wRabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Aii is wasted: cry yee daughters of Rabbah: gird you with sackcloth: mourne and runne, to and fro by the hedges: for their king shall go into captivity, and his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the ^xvalleyes? thy valley floweth away, O rebellious daughter: thee trusted in her treasures, ^ysaying, Who shall come unto me?

5 Beholde, I will bring ^za feare upon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered every man ^{aa}right forth, and none shall gather him that fleeth.

6 And ^{ab}afterward I will bring againe the captivity of the children of Ammon.

7 ^{ac}To Edom thus saith the Lord of hostes, Is wisdom no more in ^{ad}Teman? is counsell perished from their children: is their wisdom vanished?

8 Flee, yee inhabitants of Dedan (k they are turned backe, and have consulted to dwell) for I have brought the destruction of Esau upon him, and the time of his visitation.

9 If the ^{ae}grape-gatherers come to thee, would they not leave ^{af}some grapes? if theeves come by night, they will destroy till they have enough.

10 For I have discovered Esau: I have uncovered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none ^{ag}to say,

11 Leave thy ^{ah}fatherles children, and I will preserve them alive, and let thy widows trust in me.

12 For thus saith the Lord, Beholde, they whose judgement was not to drinke of the cup, have assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I have sworne by my selfe, sayeth the Lord, that ^{ai}Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

14 I have heard a rumour from the Lord, and an ^{aj}ambassador was a chiefe citie of Idom.

^a That is, his power and strength.
^b He willed the Caldeans to lay afflictions yea upon them, till they be like drunken men that fall down to their shame and are derided of all.
^c Or, shall be full, or clap his hands.
^d Thou rejoycest to heare of his miserie.
Isa. 16, 6.

^e He shall not execute his malice against his neighbours.
^f Reade Isa. 16, 7.

^g Which citie was in the utmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people carried away.

^h Reade Isa. 16, 8.

ⁱ Their custom was to play on flutes or instruments, and grave tunes at funerals: and in the time of mourning, as Matt. 9, 23.
^j Isa. 15, 2, 3.
^k Ezek. 7, 18.
^l Or, ^mIdom.

^m That is, Nebuchadnezzar, as Chap. 49, 23.

ⁿ He that escapeth one danger shall be taken of another, Isa. 34, 17.

^a They had their cher, thinking to have favour of the Ammonites.
^b The Ammonites had destroyed the Moabites in times past, and now because of their power, the Moabites shall forsake them for help.
^c Which caused themselves of the Moabites, as though they could have destroyed them.
^d That is, they shall be rebuffed by the Moabites.

^e They were separated from the Moabites by the river Arnon, and after that the Ammonites were separated away from the Moabites, they invaded the country of Gad.
^f To wit, of the Ammonites.
^g Meaning, of the Moabites.
^h Which was one of the chief cities of the Ammonites, as when Heshbon and Aii: these were also cities of the Moabites.
ⁱ In the plentiful country.
^j Signifying, that power and riches cannot preserve them when God will destroy them.
^k That is, without looking backe, as every one can find a way to escape.
^l In the time of Christ, when the Gentiles shall be called.
^m Which was one of the chief cities of Edom, called Teman.
ⁿ The name of the Ammonites, as every one can find a way to escape.
^o In the time of Christ, when the Gentiles shall be called.
^p Which was one of the chief cities of Edom, called Teman.
^q The name of the Ammonites, as every one can find a way to escape.
^r In the time of Christ, when the Gentiles shall be called.

^s That is, without looking backe, as every one can find a way to escape.
^t In the time of Christ, when the Gentiles shall be called.
^u Which was one of the chief cities of Edom, called Teman.
^v The name of the Ammonites, as every one can find a way to escape.
^w In the time of Christ, when the Gentiles shall be called.
^x Which was one of the chief cities of Edom, called Teman.
^y The name of the Ammonites, as every one can find a way to escape.
^z In the time of Christ, when the Gentiles shall be called.
^{aa} Which was one of the chief cities of Edom, called Teman.
^{ab} The name of the Ammonites, as every one can find a way to escape.
^{ac} In the time of Christ, when the Gentiles shall be called.
^{ad} Which was one of the chief cities of Edom, called Teman.
^{ae} The name of the Ammonites, as every one can find a way to escape.
^{af} In the time of Christ, when the Gentiles shall be called.
^{ag} Which was one of the chief cities of Edom, called Teman.
^{ah} The name of the Ammonites, as every one can find a way to escape.
^{ai} In the time of Christ, when the Gentiles shall be called.
^{aj} Which was one of the chief cities of Edom, called Teman.

ambassadour is sent unto the heathen, *saying*, Gather you together, and come against her, and rise up to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, and the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, sayth the Lord:

17 Also Edom shall be desolate: every one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof,

18 As in the overthrow of Sodom and of Gomorah, and the places thereof neere about, sayeth the Lord: no man shall dwell there, neither shall the sonnes of man remaine in it.

19 Behold, I he shall come up like alion from the swelling of Iorden unto the strong dwelling place: for I will make *Israel* to rest, *even* I will make him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like mee? and who will appoynt me the time? and who is the shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath devised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is mooved at the noise of their fall: the cry of their voyces heard in the red-sea.

22 Behold, he shall come up, and fly as the eagle, and spread his wings over Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in travaile.

23 ¶ Unto *Damascus* hee sayeth, Hamath is confounded and Arpad, for they have heard evill tidings, and they are faint-hearted as one on the fearefull sea that cannot rest:

24 Damascus is discouraged, and turneth her selfe to flight, and feare hath seised her: anguish and sorowes have taken her as a woman in travaile.

25 How is the glorious a citie not reserved, the citie of my joy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, sayth the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

28 ¶ Unto Kedar, and to the kingdomes of Hazer, which Nebuchad-nezzar king of Babel shall smite, thus sayth the Lord, Arise, and goe up unto Kedar, and destroy the men of the East.

29 Their tents and their flockes shall they take away: yea, they shall take to themselves their curtains and all their vessels, and their camels, and they shall cry unto them, Feare is on every side.

30 Flee, get you farre off (they have consulted to dwell) O ye inhabitants of Hazer, sayth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath devised a purpose against you.

31 ¶ Arise, and get you up unto the wealthy nation that dwelleth without care, sayeth the Lore, which have neither gates nor barres, but dwell alone.

32 And their camels shall be a bootie, and the

multitude of their catt a spoyle, and I will scatter them into all windes, and to the utmost corners, and I will bring their destruction from all the sides thereof, sayth the Lord.

33 And Hazer shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayth the Lord of hostes, Behold, I will breake the bow of Elam, *even* the chiefe of their strength.

36 And upon Elam I will bring the foure windes from the foure quarters of heaven, and will scatter them towards all these windes, and there shall be no nation, whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their lives, and will bring upon them a plague, *even* the indignation of my wrath, sayeth the Lord, and I will send the sword after them, till I have consumed them.

38 And I will set my throne in Elam, and I will destroy both the king & the princes from thence, sayth the Lord: but in y latter dayes I will bring againe the captivitee of Elam, sayth the Lord.

CHAP. L.

Hee prophesieth the destruction of Babylon, and the deliverance of Israel which was in captivitee.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set up a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there cometh up a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, sayth the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, *saying*, Come, and let us cleave to the Lord in a perpetuall covenant that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their shepherds have caused them to goe astray, and have turned them away to the mountaines: they have gone from mountain to hill, and forgotten their resting place.

7 All that found them have devoured them, and their enemies said, Wee offend not, because they have sinned against the Lord, b the habitation of justice, *even* the Lord the hope of their fathers.

8 ¶ Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the he-goates before the flocke.

9 For loe, I will raise and cause to come up against Babel a multitude of mightie nations from the North countrey, and they shall set themselves in aray against her, whereby shee shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her,

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing whereof they put their trust, should not profit them.

i I will place Nebuchad-nezzar there, and in these prophecies Ieremiah speaketh of those countreys, which should be subdued under the fist of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the Empire of Persians & Medes after the Caldeans, or unto the time of Christ, as Chap.

49. 47.

l Elr, hands.

a After that God had used the Babylonians service to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel.

e Read Chap. 31. 9.

f Their governours and ministers by their examples have provoked them to idolatry.

g They have committed idolatry in every place.

h For the Lord dwelt among them in his Temple, and would have maintained them by his justice against their enemies.

i When God shall deliver you by Cyrus.

k Tharis, most forward and without feare.

I Shall be made rich thereby.

m For joy of the victory, that ye had against my people.

n In signe of contempt and disdain.
o He speaketh to the enemies the Medes & Persians.
p Though the Lord called the Babylonians his servants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselves, it is here called *sinne*.

q Or, yielded, or made peace.
r Destroy her so that none be left to labour the ground, or to take the fruit thereof.
s Meaning, Tiglath-pilezar, who carried away the ten tribes.

t He carried away the rest, to wit, Judah and Benjamin.

z That is, Babylon: thus the Lord raised up Cyrus.
* Ezek. 23.13.
u Or, of them that should be visited.

v Nebuchadnezzar, who had smitten downe all the princes and people of the world.

† Ebr. from the end.

x Her princes and mightie men.
y Of the Jewes which should be delivered by Cyrus.

her, I shalbe satisfied, saith the Lord.

11 Because yee were glad and rejoyced in destroying mine heritage, and because ye are grown fat, as calves in the grasie, and neyed like strong horses.

12 Therefore your mother shalbe sore confounded, and she that bare you shall be ashamed, behold, the uttermost of the nations shalbe a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shalbe wholly desolate: every one that goeth by Babel, shall be astonished, and hille at all her plagues.

14 Put your selves in aray against Babel roundabout: all ye that bend the bowe, shoot at her, spare no arrowes: for she hath sinned against the Lord.

15 Crie against her round about: she hath given her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance upon her: as shee hath done, doe unto her.

16 Destroy the sower from Babel, and him that handleth the sickle in the time of harvest: because of the sword of the oppressor they shall turn every one to his people, and they shall flee every one to his own land.

17 Israel is like scattered sheepe: the lions have disperfed them: first the king of Asshur hath devoured him, and last this Nebuchadnezzar king of Babel had broken his bones.

18 Therefore thus saith the Lord of hosts the God of Israel. Behold, I will visit the king of Babel, and his land, as I have visited the king of Asshur.

19 And I will bring Israel againe to his habitation: hee shall feed on Carmel and Bashan, and his foule shalbe satisfied upon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquity of Israel shalbe sought for, and there shall be none: and the finnes of Judah, and they shall not be found: for I will be mercifull unto them whom I reserve.

21 Go up against the land of the rebels, even against it and against the inhabitants * of Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I have commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I have snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the work of the Lord God of hosts in the land of the Caldeans.

26 Come against her † from the utmost border: open her store-houses, tread on her as on sheaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe down to the slaughter. Woe unto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babel to declare in Zion, the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call up the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that shee hath done, doe unto her: for shee hath bene proud against the Lord, even against the holy One of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Behold, I come unto thee, O proude man, saith the Lord God of hosts: for thy day is come, even the time that I will visit thee.

32 And the proud shall stumble and fall; and none shall raise him up: and I will kindle a fire in his cities, and it shall devoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Judah were oppressed together: and all that tooke them captives held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hosts, he shall maintaine their cause, that he may give rest to the land, and disquiet the inhabitants of Babel.

35 A sword is upon the Caldeans, sayeth the Lord, and upon the inhabitants of Babel, and upon her princes, and upon her wife men.

36 A sword is upon the footsayers, and they shall dote: a sword is upon her strong men, and they shall be afraid.

37 A sword is upon their horses, and upon their charers, and upon all the multitude that are in the mids of her, and they shalbe like women: a sword is upon her treasures, and they shall be spoyled.

38 A drought is upon her waters, and they shalbe dried up: for it is the land of graven images, and they dote upon their idoles.

39 Therefore the Zimms with the Iims shall dwell there, and † the ostriches shall dwell therein: for it shalbe no more inhabited, neither shall it be inhabited from generation unto generation.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bowe and the buckler: they are cruell and unmercifull: their voyce shall roare like the sea, and they shall ride upon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: sorow came upon him, even sorow as of a woman in travaile.

44 Behold, he * shall come up like a lion from the swelling of Jordan unto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoynt me the time? and who is the shepherd that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath devised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke shall draw

* Rev. 18.6.

z He showed when God exacteth his judgement against his enemies, that his Church shall have rest.
† Ebr. 19.1.

a Not Cyrus did cut the river Euphrates, and divided the countie thereof into many streames, so that it might be passed over as though there had bene no water: which thing hee did by the counsell of one of Belshazzars captains, who conspired against their king, because he had killed the one of them in despite, and thus the sonne of the other.
b Read. 18.17.
† Ebr. some of the officers, or yong. Gen. 19.36.
18. 13. 19.
c Meaning, the Persian king, who gathered their army of many nations, d which is meant of Belshazzar.
Dan. 5. 6.
* Chap. 49.19.

e Read Chap. 49. 19.

draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is mooved, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vain confidence of the Babylonians. 43 The vanity of idolaters. 53 Jeremias giveth his book to Seratah.

Thus saith the Lord, Behold, I will raise up against Babel, and against the inhabitants that lift up their heart against me, a destroying wind,

2 And will send unto Babel fanners that shall fanne her, and shall empty her land, for in the day of trouble they shall be against her on every side.

3 Also to the bender that bendeth his bowe, and to him that lifeth himself up in his brigandine, will I say, Spare not her yong men, but destroy all her hoast.

4 Thus the slain shall fall in the land of the Caldeans, and they that are thrust thorow in her streets.

5 For Israel hath been no widow, nor Judah from his God, from the Lord of hoasts, though their land was filled with sin against the holy One of Israel.

6 ¶ *¶* Flee out of the middes of Babel, and deliver every man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render unto her a recompense.

7 Babel hath bene as a golden cup in the Lords hand, that made all the earth drunken, the nations have drunken of her wine, therefore doe the nations rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her fore, if she may be healed.

9 We would have cured Babel, but she could not be healed: forsake her, and let us go every one into his own countrey: for her judgement is come up into heaven, and is lifted up to the clouds.

10 The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised up the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set up the standard upon the walles of Babel, make the watch strong: set up the watchmen: prepare the skouts: for the Lord hath both devised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, even the end of thy covetousnesse.

14 The Lord of hoasts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 * He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion.

16 Hee giveth by his voyce the multitude of waters in the heaven, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to rain, and bringeth forth the wind out of his treasures.

17 Every man is a beast by his owne knowledge:

ledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, and the work of errors: in the time of their visitation they shall perish.

19 The portion of Jaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hoasts is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I break the nations, and with thee will I destroy kingdomes,

21 And by thee will I break horse and horseman, and by thee will I break the charret and him that rideth therein.

22 By thee also will I break man and woman, and by thee will I break old and yong, and by thee will I break the yong man and the maid.

23 I will also break by thee the shepheard and his flock, and by thee will I break the husbandman and his yoke of oxen, and by thee will I break the dukes and princes.

24 And I will render unto Babel, and to all the inhabitants of the Caldeans all their evil, that they have done in Zion, even in your sight, sayth the Lord.

25 Behold, I come unto thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from thee rocks, and will make thee a burnt mountain.

26 They shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be destroyed for ever, saith the Lord.

27 Set up a standard in the land: blow the trumpets among the nations: prepare the nations against her: call up the kingdomes of Ararat, Minni, and Aihchenaz against her, appoint the prince against her: cause horses to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and forow: for the devise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel have ceased to fight: they have remained in their holdes: their strength hath failed, and they were like women: they have burnt her dwelling-place, and her bars are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that a citie is taken on a side thereof,

32 And that the passages are stopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hoasts the God of Israel, The daughter of Babel is like a threshing-floor: the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nebuchad-nezzar the King of Babel hath devoured mee, and destroyed mee: he hath made me an empty vessel: hee swallowed me up like a dragon: and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of me, is brought unto Babel, shall the inhabitant of Zion say: and my blood unto the inhabitants

l When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for he can help when all things are desperate.

n He meaneth the Medes and Persians as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountain, but because it was strong and seemed invincible.

p From thy strong holds and fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

r By turning the course of the river, one side was made open, and the reeds that did grow in the water were destroyed, which Cyrus did by the counsell of Gobria and Gabatha Belinzars captains.

s When the shall be cut up and threshed.

t This is spoken in the person of the Jewes, bewailing their state and the cruelty of the Babylonians.

v Thus the Lord esteemed the injurie done to his Church, as done to himself, because their cause is his.

x When they are inflamed with furewing and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning Babel, as Chap. 25. 16.

z The great army of the Medes and Persians.

a That is, his gifts and presents which he had received as part of the spoyle of other nations, and which the idolaters brought unto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first year came the tidings, the next year the siege, and in the third year it was taken: yet this is not that horrible destruction which the prophets threatened in many places: for that was after this when they rebelled and Darius overcame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heaven and earth shall rejoyce, and praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are now captives in Babylon.

f He sheweth how they should remember Jerusalem by lamenting the miserable affliction thereof.

g For the walls were two hundred foot high.

h I will so astonish them by afflictions, that they shall not know which way to turn them.

of Caldea, shall Jerusalem say.

36 Therefore thus saith the Lord, Behold, I will maintain thy cause, and take vengeance for thee, and I will drie up the sea, and drie up her springs.

37 And Babel shall be as heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelps.

39 In their heat I will make them feasts, and I will make them drunken that they may rejoyce, and sleep a perpetuall sleep, and not wake, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams and goats.

41 How is y Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come up upon Babel: she is covered with the multitude of the waves thereof.

43 Her cities are desolate: the land is drie and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which he hath swallowed up, and the nations shall runne no more unto him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and deliver yee every man his soule from the fierce wrath of the Lord.

46 Least your heart even faint, and ye feare the rumour that shall be heard in the land: the rumour shall come this yeare, and after that in the other yeare shall come a rumour, and cruelty in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slain shall fall in the mids of her.

48 Then the heaven and the earth, and all that is therein, shall rejoyce for Babel: for the destroyers shall come unto her from the North, saith the Lord.

49 As Babel caused the slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that have escaped the sword, go away, stand not still: remember the Lord afarre off, and let Jerusalem come into your mind.

51 Wee are confounded because wee have heard reproach: shame hath covered our faces, for strangers are come into thy Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her graven images, and through all her land the wounded shall grone.

53 Though Babel should mount up to heaven, and though she should defend her strength on hie, yet from mee shall her destroyers come, saith the Lord.

54 A sound of a cry cometh from Babel: and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, and destroyed from her the great voyce, and her waves shall roare like great waters, and a sound was made by their noyse:

56 Because the destroyer is come upon her, even upon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will make drunk her princes, and

her wise men, her dukes, and her nobles, and her strong men: and they shall sleep a perpetuall sleep, and not wake, saith the King, whose Name is the Lord of hoasts.

58 Thus saith the Lord of hoasts, The thick wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be weary.

59 The worde which Jeremiah the Prophet commanded Sheraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babel, in the fourth year of his reigne, and this Sheraiah was a peaceable Prince.

60 So Jeremiah wrote in a book all the evill that should come upon Babel, even all these things that are written against Babel.

61 And Jeremiah said to Sheraiah, When thou comest unto Babel, and shalt see and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remain in it, neither man nor beast, but that it should be desolate for ever.

63 And when thou hast made an ende of reading this book, thou shalt binde a stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned and shall not rise from the evill, that I will bring upon her: and they shall be weary. Thus saith the words of Jeremiah.

CHAP. LIJ.

4 Jerusalem is taken. 10 Zedekiahs sons are killed before his face, and his eyes put out. 13 The city is burned. 22 Nebuchadnezzar is brought forth of prison, and sed like a king.

Zedekiah was one and twenty years old when he began to reigne, and he reigned eleven yeares in Jerusalem, and his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

2 And he did evill in the eyes of the Lord, according to all that Jehoiakim had done.

3 Doubtlesse because the wrath of the Lord was against Jerusalem and Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 But in the ninth yeare of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchadnezzar King of Babel, hee and all his host against Jerusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged unto the eleventh yeare of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was fore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken up, and all the men of warre fled, and went out of the citie by night, by the way of the gate between the two walles, which was by the Kings garden: (now the Caldeans were by the city round about) and they went by the way of the wilderness.

8 But the army of the Caldeans pursued after the king, and took Zedekiah in the desert of Jericho, and all the host was scattered from him.

9 Then they took the King and caried him up unto the king of Babel to Riblah in the land of Hamath, where he gave judgement upon him.

10 And the king of Babel slew the sons of Zedekiah before his eyes: he slew also all the princes

i The thickness of the wall was sixteene fathoms thick.

k This was not in the time of his captivity, but many yeares before, when he went either to gratulate Nebuchadnezzar, or to forest of some matters.

l S. John in his Revelation alludeth to this place, when he saith that the Angel took a millstone and cast it into the sea: signifying thereby the destruction of Babylon. Rev. 18. 21. They shall not be able to resist, but shall labour in vaine.

* 2. King. 24. 11. 2. Chron. 36. 12.

a So the Lord punished him by famine, and gave him up to his rebellious heart, till he had brought the enemy upon him to lead him away and his people.

* 2. King. 25. 1. and chap. 39. 1.

b Read Chap. 39.

c Read 2. King. 25. 6. and Chap. 39. 5.

of Judah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel came Nebuzar-adan chiefe steward *which* stood before the king of Babel in Jerusalem.

13 And burnt the House of the Lord, and the Kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the wallies of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captive *certaine* of the poore of the people, and the residue of the people that remained in the citie; and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the lande, to dresse the vines, and to till the land.

17 Also the pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ash pans, and the basins, and the pots, and the candlestickes, and the incense dishes, and the cuppes, and all that was of gold, and that was of silver, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelve brasen bulles, that were under the bases, which King Solomon had made in the House of the Lord: the brasse of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threede of twelve cubites did compasse it, and the thicknesse thereof was foure fingers: it was hollow.

22 And a chapter of brasse was upon it, and the height of one chapter was five cubites with networke, and pomegranates upon the chapters,

round about, all of brasse: the second pillar also, and the pomegranates were like unto these.

23 And there were ninetie and fixe pomegranates on a side: and all the pomegranates upon the networke were an hundred round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the oversight of the men of warre, and seven men that were in the Kings presence, which were found in the citie, and Sopher captain of the hoaste, who mustered the people of the land, and threescore men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Judah was caried away captive out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captive: in the seventh yeere, even three thousand Jewes, and three and twentie.

29 In the eighteenth yeere of Nebuchad-nezzar, he caried away captive from Jerusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captive of the Jewes seven hundred forty and five persons: all the persons were foure thousand and fixe hundred.

31 And in the seven and thirtieth yeere of the captivite of Jehoiachin King of Judah, in the twelfth moneth, in the five and twentieth day of the moneth, Evil-merodach king of Babel, in the first yeere of his reigne, lifted up the head of Jehoiachin king of Judah, and brought him out of prison.

32 And spake kindly unto him, and set his throne above the throne of the Kings, that were with him in Babel.

33 And changed his prison garments, and hee did continually eate bread before him at the dayes of his life.

34 His portion was a continually portion given him of the king of Babel, every day a certain, all the dayes of his life until he died.

i But because of the roundnesse, no more could be scene but ninety and fixe.

k Which served in the high Priests stead, if he had any necessarie impediment.

l In the 2. King. 25. 19. is read but of five: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth.

o Ebr. soules.

o That is, restore him to liberty and honour.

p And gave him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Jeremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

e For her crueltie toward the poore and oppression of servants, ler. 34. 11

f As they used to come up with mirth and joy, Psal. 43. 4. g Ebr. bitterness. h Tarsis, have rule over her, Deut. 23. 44.

LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miserable estate of Jerusalem. ¶ And sheweth that they are plagued because of their finnes. The first and second Chapter begin every verse according to the letters of the Hebrew Alphabet. The third hath three verses for every letter, and the fourth is in the first.

How doeth the citie remaine solitary that was full of people! she is as a widow: she that was great among the nations, and princeesse among the provinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her lovers, she hath none to

comfort her: all her friends have dealt unfaithfully with her, and are her enemies.

3 Judah is caried away captive, because of affliction, and because of great servitude, she dwelleth among the heathen, and finde no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth to the solemne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in heavinesse.

5 Her adversaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captivite before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become

like

The Prophet bewaileth at the present calamitie of Jerusalem, which was strong and so full of people, to be now destroyed and desolate, which had rule over many provinces and countreys.

c So that she taketh no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.

h As men pined away with sorow and that have no courage.

i In her misery she considered the great benefits and commodities that she had lost.

k At her religion and serving of God, which was the greatest griefe to the godly.

l Or, driven away. I She is not ashamed of her sinne, although it be manifest.

m Ebr. hath magnified himselfe. God forbidde that the Ammonites and Moabites should enter into the Congregation of the Lord, and under them hee comprehendeth all enemies, Deut.

n Thus Jerusalem lamenteth mooving others to pitie her, and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions to the intent that we might seek unto him for remedy.

p Mine heavie finnes are continually before his eyes, as he that ryeth a thing to his hand for a remembrance.

q He hath troden them under foot as they tread grapes in the winepresse.

r Jerem. 14. 17. chap. 2. 23.

s Which because of her pollution was separate from her husband, Lev. 25. 19. and was abhorred for the time.

t Ebr. mouth.

u That is, they died for hunger.

b like harts that finde no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did hepe her: the adversarie sawe her, and did mocke at her **k** Sabbaths.

8 Jerusalem hath grievously sinned, therefore she is in derision: all that honoured her, despise her, because they have seene her filthines: yea, she figheth, and turneth backward.

9 Her filthinesse is in her skirts: she remembred not her last end, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hande upon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom **m** thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke *their* bread: they have given their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Have yee no regard, all yee that passe by *this way*: behold and see, if there be any **n** sorow like unto my sorowe, which is done unto mee wherewith the Lord hath afflicted *me* in the day of his fierce wrath.

13 From above hath **o** hee sent fire into my bones, which prevailleth against them: hee hath spread a net for my feet, and turned mee backe: hee hath made me desolate, and dayly in heavinesse.

14 The yoke of my transgressions is bound upon his hand: they are wrapped, and come up upon my necke: hee hath made my strength to fail: the Lord hath delivered me into *their* hands, neither am I able to rise up.

15 The Lord hath troden under foote all my valiant men in the middes of mee: he hath called an assembly against me to destroy my yong men: the Lord hath troden **q** the winepresse upon the virgine the daughter of Judah.

16 * For these things I weepe: mine eye, *even* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy prevailed.

17 Zion stretched out her hands, and there **s** none to comfort her: the Lord hath appointed the enemies of Jaakob round about him: Jerusalem is **t** as a menstruous woman in the middes of them.

18 The Lord is righteous: for I have rebelled against his **u** commandment: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my Priests and mine Elders perished in the citie, while they **v** fought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heavines: the sword spoileth abroad, as death *doeth* at home.

21 They have heard that I mourne, *but* there is none to comfort mee: all mine enemies have heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like unto me.

22 * Let all their wickednes come before thee: do unto them, as thou hast done unto me, for all my transgressions: for my sighes are many, and mine heart is heavy.

C H A P. II.

How hath the Lord **a** darkened the daughter of Zion in his wrath! and hath cast downe from **b** heaven unto the earth the beaurie of Israel, and remembred not his **c** footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Jaakob, and not spared: he hath thrown downe in his wrath the strong holds of the daughter of Judah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the **d** horne of Israel: he hath drawn back his **e** right hand from before the enemy, and there was kindled in Jaakob like a flame of fire, which devoured round about.

4 He **f** hath bent his bowe like an enemy: his right hand was stretched up as an adversary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemy: he hath devoured Israel and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Judah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his Congregation: the Lord hath caused the Feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath, the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuarie: hee hath given into the hand of the enemy the walles of her palaces: they have made a **g** noise in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wail of the daughter of Zion: hee stretched out a line: hee hath not withdrawn his hand from destroying: therefore hee made the rampart, **h** and the wall to lament: they were destroyed together.

9 Her gates are sunketo the ground: hee hath destroyed and broken her barres: her King and her Princes **i** are among the Gentiles: the Law **u** no more, neither can her Prophets receive *any* vision from the Lord.

10 The Elders of the daughter of Zion sit upon the ground, and keepe silence: they have cast up dust upon their heades: they have girded themselves with sackcloth: the virgins of Jerusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is powred upon the earth, for the destruction of the daughter of my people, because the children and sucklings **n** swoone in the streets of the citie.

12 They have said to their mothers, Where is **o** bread and drinke? when they swooned as the wounded in the streetes of the city, and when they **p** gave up the ghost in their mothers bowels.

13 **i** What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

t Of despising vengeance against the enemy, read Jer. 11. 20. and 18. 11. Or, gathered them like grapes.

a That is, brought her from prosperitie to adversitie.

b Hath given her a most sore fall.

c Alluding to the Temple, or to the Ark of the covenant, which was called the throne of the Lord, because they should not see their mindes so low, but lift up their hearts toward the heavens.

d Meaning the glory and strength as 1. Sam. 1. 1.

e That is, his favour which hee went to find us, when our enemies oppressed us.

f Showing that there is no remedy but destruction, where God is the enemy.

g As the people were accustomed to praise God to the solemn feasts with a loud voyce, so now the enemies blaspheme him with mourning and cry.

h This is a figurative speech, as the was, when he said, the wayes did lament, Chap. 1. 4. meaning, that this sorow was so great, that the insensible things had their part thereof.

i Or, made.

n Or, faint.

o Ebr. wheat and wine.

p Ebr. poured out the soule.

q Meaning, that her calamitie was so evident that it needed no witnesses.

daughter Jerusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets have looked out vain and foolish things for thee, and they have not discovered thine iniquitie, to turn away thy captivitie, but have looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hiss and wag their head upon the daughter Jerusalem, saying, Is this the citie that men call, The perfection of beauty, and the joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth, saying, Let us devour it: certainly this is the day that we looked for: we have found and seene it.

17 The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath thrown down, and not spared: hee hath caused thine enemy to rejoyce over thee, and set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter Zion, let teares run down like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches, powre out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, and confider to whom thou hast done thus: shall the women ear their fruit, and children of a spanne long? shall the Priest and the Prophet be laine in the Sanctuarie of the Lord?

21 The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and not spared.

22 Thou hast called as in a solemne day my terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I have nourished and brought up, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seen affliction in the rod of his indignation.

2 He hath led me, and brought me into darkness, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skinne hath he caused to waxe old, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath set me in dark places, as they that be dead for ever.

7 He hath hedged about mee, that I cannot get out: he hath made my chaines heaue.

8 Also when I cry and thout, he shutteth out my prayer.

9 He hath stopped up my wayes with hewen stone, and turned away my paths.

and causeth them to think that they are not heard, which thing God willeth to doe, that they might pray more earnestly and the oftner. And keepeth me in hold as a prisoner.

10 He was unto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 Hee hath bent his bowe, and made mee a mark for the arrow.

13 He caused the arrowes of his quiver to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with worme-wood.

16 He hath also broken my teeth with stones, and hath covered me with ashes.

17 Thus my soule was farre off from peace: I forgot prosperitie.

18 And I said, My strength and my hope is perished from the Lord.

19 Remembring mine affliction, and my mourning, the worm-wood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore have I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed every morning: great is thy faithfulness.

24 The Lord is my portion, faith my soule: therefore will I hope in him.

25 The Lord is good unto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the salvation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust, if there may be hope.

30 Hee giveth his cheek to him that smiteth him: hee is full with reproaches.

31 For the Lord will not forsake for ever.

32 But though he send affliction, yet will hee have compassion according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men.

34 In stamping under his feete all the prisoners of the earth,

35 In overthrowing the right of a man before the face of the most High,

36 In subverting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it commeth to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore then is the living man sorrowfull? man suffereth for his sin.

40 Let us search and trie our wayes, and turn againe to the Lord.

41 Let us lift up our hearts with our hands unto God in the heavens.

42 We have sinned, and have rebelled, therefore thou hast not spared.

43 Thou hast covered us with wrath, and persecuted us: thou hast slain, and not spared.

44 Thou hast covered thy self with a cloude, that our prayer should not passe thorow.

e He hath no pittie on me.

f Ebr. sonnes.

g With great anguish and sorrow

h He hath made me to lose my sense.

i Thus with paine he hath driven to and fro between hope and despair,

as the godly oft times are, yet in the end the spirit getteth the victory.

h He sheweth that God thus useth to exercise his, to the intent that hereby they may know themselves, and feeble his mercies.

i Considering the wickednes of man, it is marvell that any remaineth alive: but onely that God for his own mercies sake, and for his promise, will ever have his Church to remain, though they be never so few in number,

Isa. 1.9.

k We feeble thy benefitts daily.

l The godly put their whole confidence in God, and therefore look for none other inheritance, as Psal. 16.5.

m He sheweth that we can never begin to timely to be exercised under the cross, when afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himself as they that fall down with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppress the poore.

q He doeth not delight therein.

r He sheweth that nothing is done without Gods providence.

s That is, adversitie and prosperity.

Amos 3.6.

t When God afflicteth him.

v That is, both hearts and hands: for else to lift up the hands, is but hypocricie.

* 1. Cor. 4:13.

x I am overcome
with fore weeping
for all my people.y Read Jer. 37, 16.
how he was in the
myrie dungeon.z Meaning, the
cause wherefore
his life was in
danger.

* Psal. 28. 4.

n Or, an obstinate
heart.

a By the gold, he
meaneth the prin-
ces, as by the stones
he understandeth
the Priests.
b Or, hid.
c Or, sonnes.
d Which are of
small estimation,
and have none
honour.
e Though the dra-
gons be cruell, yet
they pise their
young, and nourish
them, which thing
Jerusalem doeth
not.
f The women for-
sake their children,
as the ostrich doth
her eggs.
Job 39. 17.

* Gen. 19. 25.
n Or, no strength
was against her.
* Num. 6. 2.

45 Thou hast made us as the * off-scouring
and refuse in the mids of the people.46 All our enemies have opened their mouth
against us.47 Feare, and a snare is come upon us with
detolation and destruction.48 Mine eye casteth out rivers of water, for
the destruction of the daughter of my people.49 Mine eye droppeth without stay, and cea-
seth not.50 Till the Lord looke down, and behold
from heaven.51 Mine eye x breaketh mine heart, because
of all the daughters of my citie.52 Mine enemies chafed mee sore, like a bird,
without cause.53 They have shut up my life y in the dunge-
on, and cast a stone upon me.54 Waters flowed over mine head, then
thought I, I am destroyed.55 I called upon thy Name, O Lord, out
of the low dungeon.56 Thou hast heard my voyce: stop not thine
eare from my sigh, and from my cry.57 Thou drewest neere in the day that I cal-
led upon thee: thou saidest, Feare not.58 O Lord, thou hast maintained the cause of
my z soule, and hast redeemed my life.59 O Lord, thou hast seene my wrong, judge
thou my cause.60 Thou hast seene all their vengeance, and all
their devises against me:61 Thou hast heard their reproach, O Lord,
and all their imaginations against me.62 The lips also of those that rose against me,
and their whispering against me continually.63 Behold, their sitting down, and their rising
up, how I am their song.64 * Give them a recompense, O Lord, accord-
ing to the work of their hands.65 Give them n sorrow of heart, even thy curse
to them.66 Persecute with wrath and destroy them
from under the heaven, O Lord.

C H A P. IV.

HOW is the a gold become so dimme! the
most fine gold is changed, and the stones of
the Sanctuary are scattered in the corner of every
streete.

2 The noble n men of Zion comparable to fine
gold, how are they esteemed as earthen b pitchers,
even the work of the hands of the porter!3 Even the dragons c draw out the brest, and
give suck to their yong: but the daughter of my
people is become cruell like the d Ostriches in the
wildernesse.4 The tongue of the sucking child cleaveth
to the roofof his mouth for thirst: the young
children ask bread, but no man breaketh it un-
to them.5 They that did feede delicately, perish in the
streetes: they that were brought up in scarlet,
embrace the dungue.6 For the iniquity of the daughter of my peo-
ple is become greater then the sinne of Sodom,
that was * destroyed as in a moment, and n none
pitched camps against her.7 Her * Nazaries were purer then the snow,
and whiter then the milk: they were more ruddyin body then the red precious stones: they were
like polished saphir.8 Now their e visage is blacker then a coale:
they cannot know them in the streetes: their skin
cleaveth to their bones: it is withered like a
stocke.9 They that be slaine with the sword, are bet-
ter then they that are killed with hunger: for they
fade away as they were stricken thorow for the
f fruits of the field.10 The hands of the pitifull women have fod-
den their owne children, which were their meat in
the destruction of the daughter of my people.11 The Lord hath accomplished his indigna-
tion: he hath powred out his fierce wrath, he hath
kindled a fire in Zion, which hath devoured the
foundation thereof.12 The kings of the earth, and all the inhabi-
tants of the world, would not have beleaved that
the adversary and the enemy should have entred
into the gates of Jerusalem:13 For the sinnes of her prophets, and the in-
iquities of her priests, that have shed the blood of
the just in the mids of s her.14 They have wandred as blinde men h in the
streets, and they were polluted with blood, so that
i they would not touch their garments.15 But they cried unto them, Depart yee pol-
lured, depart, depart, touch not: therefore they
fled away, and wandered: they have said among
the heathen, They shall no more dwell there.16 The n anger of the Lord hath scattered
them, he will no more regard them: k they re-
verenced not the face of the Priest, nor had com-
passion on the Elders.17 Whiles we waited for our vain helpe, our
eyes failed: for in our waiting we looked for l a
nation that could not save us.18 They hunt our steps, that we cannot go in
our streets: our end is neere, our dayes are fulfil-
led, for our end is come.19 Our persecuters are swifter then the eagles
of the heaven: they pursued us upon the moun-
taines, and laid wait for us in the wilderness.20 The m breath of our nostrils, the Anointed
of the Lord was taken in their nets, of whom we
said, Under his shadow we shall be preserved alive
among the heathen.21 Rejoyce and be glad, n O daughter Edom:
that dwellest in the land of Uz, the cup also
shall passe thorow unto thee: thou shalt be drun-
ken n and vomit.22 Thy punishment is accomplished, O daugh-
ter Zion: he o will no more carie thee away
into captivity, but he will visit thine iniquity, O
daughter Edom, he will discover thy sinnes.

C H A P. V.

The prayer of Ieremias.

Remember, O Lord, what is come upon us:
a consider, and behold our reproach.

2 Our inheritance is turned to the strangers,
our houses to the aliens.3 We are fatherlesse even without father, and
our mothers are as widowes.4 Wee have drunken our b water for money:
and our wood is sold unto m.5 Our neckes are under persecution: wee are
weary, and have no rest.

6 We have given our e hands to the Egyp-

thus prayed. b Meaning, their extreme servitude and bondage. c We are
joynd in league and amitie with them, or have submitted our selves unto them.

tians.

e They that were
before most in
Gods favour, are
now in greatest
abomination un-
to him.

f For lack of
food they pise
away and con-
sume.

g He meaneth
that these things
are come to passe
therefore, conside-
ry to all mens ex-
pectation.

h Some referre
this to the blinde
men, which as they
went, stumbled on
the blood wherof
the city was full.

i Meaning, the
heathen which
came to destroy
them, could not
abide them.

n Or, face.
k That is, the
enemies.

l He sheweth two
principall causes
of their destruction:
their crueltie and
their vain con-
fidence in man: for
they trusted in the
help of the Egyp-
tians.

m Our King Iosiah,
in whom stood our
hope of Gods fa-
vour, and on whom
depended our life
and life, was slain,
whom he callith
Anointed, becaus
he was a figure of
Christ.

n This is spoken
by derision.
o Or, these thy ac-
kednesse.

p He comforteth
the Church, by
sheweth severall
years their in-
firmities shall have
an end, whereas
the wicked should
be tormented for
ever.

a This prayer as is
saught, was made
when some of the
people were cari-
ed away captives,
others, as the poor-
est remanent, and
some went into
Egypt, and other
places for succour:
albeit it seemeth
that the Prophet
foreseeing their
miseries to come,

tians, and to Asshur, to be satisfied with bread.
 7 Our fathers have sinned, and are not, and we have borne ^d their iniquities.
 8 Servants have ruled over us, none would deliver us out of their hands.
 9 Wee gate our bread with the perill of our lives, because of the sword ^e of the wilderness.
 10 Our skinn was black like as an oven, because of the terrible famine.
 11 They defiled the women in Zion, and the maides in the cities of Judah.
 12 The princes are hanged up by ^f their hand: the faces of the Elders were not had in honour.
 13 They tooke the yong men to grinde, and the children fell under ^g the wood.
 14 The Elders have ceased from the ^h gate,

and the yong men from their songs.

15 The joy of our hearts is gone, our dance is turned into mourning.
 16 The crowne of our head is fallen: wo now unto us, that we have sinned.
 17 Therefore our heart is heaue for these things, our ⁱ eyes are dimme,
 18 Because of the mountaine of Zion, which is desolate: the foxes run upon it.
 19 But thou, O Lord, remainest for ^k ever: thy throne is from generation to generation.
 20 Wherefore doest thou forget us for ever, and forsake us so long time?
 21 Turne thou us unto thee, O Lord, and we shall be turned: renewe our dayes as of old.
 22 But thou hast utterly rejected us: thou art exceedingly angry against us.

ⁱ With weeping.
^k And therefore thy covenant and mercies can never faile.
^l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to convert us, and thus God worketh in us before we can turne to him, Jer. 31. 18.

E Z E K I E L.

THE ARGUMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nebuchadnezzar, and so went into captivitie with his mother, and divers of his princes and of the people, certaine beganne to repent and murmur that they had obeyed the Prophets counsell, as though the things which they had prophesied should not come to passe, and therefore their estate should be still miserable under the Caldeans. By reason wherefore he confirmeth his former prophesies, declaring by new visions and revelations shewed unto him, that the cite should most certainly be destroyed, and the people grievously tormented by Gods plagues, in so much that they that remained, should be brought into cruell bondage. And least the godly should despair in these great troubles, he assureth them that God will deliver his Church at his time appointed, and also destroy their enemies, which either afflicted them, or rejoiced in their miseries. The effect of the one and the other should be chiefly performed under Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, as the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captivitie.

CHAP. I.

1 The time wherein Ezekiel prophesied: in what place. 3 His kindred. 5 The vision of the foure beasts. 26 The vision of the throne.

IT came to passe in the thirteenth yeere, in the fourth moneth, and in the fift day of the moneth (as I was among the captives by the river ^b Chebar) that the heavens were opened, and I saw visions of ^c GOD.

2 In the fift day of the moneth (which was the fift yeere of king Iehoiachins captivitie.)

3 The word of the Lord came unto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the river Chebar, where the ^d hand of the Lord was upon him.

4 And I looked, and behold, ^e a whirlwind came out of the North, a great cloude and a fire wrapped about it, and a brightnesse ^f was about it, and in the mids thereof, ^g so was, in the middes of the fire came out as the likenesse of ^h amber.

5 Also out of the mids thereof came the likenesse of ⁱ foure beasts, and this was their forme: they had the appearance of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feet were streight feere, and the sole of their feet was like the soles of a calves foote, and they sparkled like the appearance of bright brasie.

8 And the hands of a man came out from under their wings in the foure parts of them, and they

^f Which were the foure Cherubims that represented the glory of

foure had their faces, and their wings.

9 They were ^g joyned by their wings one to another, and when they went forth, they returned not, but every one went streight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings were spread out above: two wings of every one were joyned one to another, and two covered their bodies.

12 And every one went streight forward: they went whither their ^h spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coles of fire, and like the appearance of lampes: for the fire ran among the beasts, and the fire gave a glister, and out of the fire there went lightning.

14 And the beasts ranne, and ⁱ returned like unto lightning.

15 Now as I beheld the beasts, beholde, a wheele appeared upon the earth by the beasts, having foure faces.

16 The fashion of the wheeles and their worke was like unto a ^k Chrysolite: and they foure had one forme, and their fashion and their worke was as one wheele in another wheele.

17 When they went, they went upon their foure sides, and they returned not when they went.

18 They had also ^l rings, and height, and were fearfull to beholde, and their rings were full of eyes, round about them foure.

^g The wing of the one touched the wing of the other.

^h Every Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke and of an Eagle on the left side.

ⁱ Ebr. whither their spirit or will was to goe.

^j That is, when they had executed Gods will: for afore they returned not till God had changed the state of things.

^k The Ebrew word is tarshish: meaning that the colour was like the Cilician Sea, or a precious stone so called.
^l Or, the trent.

THE VISION OF EZEKIEL.



A The cherubim that came out of the North, or Aquilon.
 B The great cloud.
 C The fire wrapped about it.
 D The brightness about it.
 E The likeness of Amber, or the pale colour.
 F The forms of the four beasts.
 G Their feet like calves feet.
 H Hands coming out from under their wings.
 I K L M The fashion of the four faces of every beast.
 N Their wings joined one to another.
 O Their two wings which covered their bodies.
 P Fire running among the beasts.
 Q Wheel having every one four faces.
 R The rings of the wheels which were full of eyes.
 S The firmament like unto Crystal.
 T The throne, which was set upon the firmament.
 V White face like the appearance of a man.
 X The appearance of amber about, and beneath the man.
 Y The fire about him.
 Z That brightness of fire like the rainbow.

Midy, Or the South.

19 And when the beasts went, the wheels went with them: and when the beasts were lifted up from the earth, the wheels were lifted up.

20 Whither their spirit led them, they went, and thither did the spirit of the wheels lead them, and the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted up from the earth, the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament upon the heads of the beasts was wonderful, like unto crystal spread over their heads above.

23 And under the firmament were their wings freight, the one toward the other: every one had two which covered them, and every one had two which covered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the Almighty, even the voice of speech, as the noise of an host: even when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads, was the fashion of a throne like unto a Saphir stone, and upon the similitude of the throne was by appearance, as the similitude of a man above upon it.

27 And I saw as the appearance of amber, and as the similitude of fire round about within it to look too, even from his loynes upward: and to look too, even from his loynes downward, I saw as the likeness of fire, and brightness round about it.

I Which declared the wisdom and the fearfulness of Gods judgements.
 m Which signified that they had no power of themselves, but only waited to execute Gods commandment.

n Wherby was signified a terrible judgement toward the earth.

28 As the likenesse of the bow, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell upon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errors.

And ^a he said unto me, ^b Son of man, stand up upon thy feet, and I will speak unto thee;

2 ^c And the spirit entred into mee, when hee had spoken unto me, and set me upon my feet, so that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers have rebelled against me, even unto this very day.

4 For they are ^d impudent children, and stiffe hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

5 But surely they will not heare, neither in deepe will they cease: for they are a rebellious house: yet shall they know that ^e there hath bene a Prophet among them.

6 And thou sonne of man, ^f feare them not, neither be afraid of their words, although rebels and thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their looks, for they are a rebellious house.

7 Therefore thou shalt speak my words unto them, but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou son of man, heare what I say unto thee: be not thou rebellious, like ^g this rebellious house: open thy mouth, and ^h eate that I give thee.

9 And when I looked up, behold, an hand was sent unto me, and loe, a roule of a book was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, ⁱ & Lamentations and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God and with the constant boldnesse of the spirit, is sent unto the people that were in captivity. 27 The office of true ministers.

Moreover he said unto me, Sonne of man, eat that thou findest: ^a eate this roule, and goe, and speak unto the house of Israel.

2 So I opened my mouth, and he gave me this roule to eat.

3 And he said unto mee, Sonne of man, cause thy belly to eat, and fill thy bowels with this roule that I give thee. Then did I eat, and it was in my mouth as sweet as hony.

4 And he said unto me, Sonne of man, go and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an ^b unknown tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an unknown tongue, or of an hard language, whose words

thou canst not understand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I have made thy ^b face strong against their faces, and thy forehead hard against their foreheads.

9 I have made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their lockes: for they are a rebellious house.

10 He said moreover unto me, Sonne of man, receive in thine heart all my words that I speak unto thee, and heare ^c them with thine cares,

11 And goe and enter to them that are led away captives unto the children of thy people, and speake unto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me up, and I heard behinde mee a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beaits, that touched one another, and the ratling of the wheeles that were by them, even a noyse of a great rushing.

14 So the spirit lift me up, and tooke me away, and I went in bitterness and indignation of my spirit, but the hand of the Lord was strong upon mee.

15 Then I came to them that were led away captives to ^d Tel-abib, that dwelt by the river Chepar, and I sate where they sate, and remained there astonished among them seven dayes.

16 And at the end of seven dayes, the word of the Lord came againe unto me, saying,

17 Sonne of man, I have made thee a ^e watchman unto the house of Israel: therefore heare the word at my mouth, and give them warning from mee.

18 When I shall say unto the wicked, Thou shalt surely die, and thou givest not him warning, nor speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou hast delivered thy soule.

20 Likewise, if a ^f righteous man turne from his righteousness, and commit iniquity, I will lay a ^g stumbling blocke before him and hee shall die, because thou hast not given him warning, he shall die in his sinne, and his righteous deedes, which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Nevertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall live because he is admonished: also thou hast delivered thy soule.

22 And the ^h hand of the Lord was there upon mee, and said unto me, Arise, and goe into the ⁱ field, and I will there talke with thee.

23 So when I had risen up, and gone forth into the field, behold, the ^j glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell downe upon my face.

24 Then the Spirit entred into me, which ^k o set mee

b God promiseth his assistance to his ministers, and that he will give them boldnesse and constance in their vocation, Isa. 50. 7. Iere. 1. 18. Mich. 3. 8.

c Hee sheweth what is meant by the eating of the booke, which is that the ministers of God may speak nothing as of themselves, but that onely, which they have received of the Lord. d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple, for this declared that the citie and Temple should be destroyed.

e This sheweth that there is ever an infinity of the flesh which can never be ready to render full obedience to God, and also Gods grace who ever afflicteth him, and overcome his rebellious affections. f Which was a place by Euphrates, where the Iewes were prisoners. g Declaring hereby that Gods ministers must with advisement and deliberation utter his judgements. h Of this see Chap. 33. 2.

i If he that hath been instructed in the right way turne backe. k I will give him up to a reprobate mind. Rom. 1. 18. l Which seemed to have been done in faith, and were not.

m That is, the spirit of prophesie. n Or, valley. o Meaning, the visions of the Cherubims, and the wheeles. o See Chap. 3. 2.

p Signifying, that not onely he should not profit, but they should grievously trouble and afflict him.

q Which declarereth the terrible plague of the Lord, when God stoppeth the mouthe of his ministers, and that all such are the rods of his vengeance that doe it.
* Revel. 22. 11.

a Which signified the stubbornesse and hardnesse of their heart.

b Hereby he represented the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninetie yeeres.

c Which declared Judah, who had now from the time of Josiah slept in their finnes fourty yeeres.

d In token of a speedy vengeance.
e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

g Which were fourtee moneths that the cite was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.
i Reade Exod. 29. 40.

k Signifying here by the great carcase of fuel and matter to burne.

mee up upon my feete, and spake unto mee, and sayd unto mee, Come, and p shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes upon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue a cleave to the roofof thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall have spoken unto thee, I will open thy mouth, and thou shalt say unto them, Thus sayth the Lord God, He that heared, let him heare, and hee that leaveth off, * let him leave: for they are a rebellious house.

CHAP. IIIII.

1 The besieging of the cite of Jerusalem is signified. 2 The long continuance of the captivitie of Iudah. 16 An hunger is prophesied to come.

Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray upon it the cite, even Jerusalem.

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an a yron pan, and set it for a wall of yron betwene thee and the cite, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe unto the house of Israel.

4 Sleepe thou also upon thy left side, and lay the iniquitie of the b house of Israel upon it: according to the number of the dayes, that thou shalt sleepe upon it, thou shalt beare their iniquitie.

5 For I have laide upon thee the yeeres of their iniquity according to the number of the dayes, even three hundred and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe upon thy a right side, and thou shalt beare the iniquitie of the house of Judah fourtie dayes: I have appointed thee a day for a yeere, even a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Jerusalem, and thine d arme shall be uncovered, and thou shalt prophesie against it.

8 And behold, I will lay e bands upon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also unto thee wheate, and barley, and beanes, and lentiles, and miller, and fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe upon thy side: even g three hundred and ninetie dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eat shall be by weight, even h twentie shekels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, even the sixt part of i an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barley-cakes, and thou shalt bake it k in the dung that commeth out of man in their sight.

13 And the Lord sayd, So shall the children of

Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth up, even unto this houre, I have not eaten of a thing dead or torne in pieces, neither came there any l uncleane flesh in my mouth.

15 Then he sayd unto me, Loe, I have given thee bullockes m dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, he sayd unto me, Sonne of man, behold, I will breake n the staffe of bread in Jerusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be sated one with another, and shall consume away for their iniquity.

CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

And thou sonne of man, take thee a sharpe knife, or take thee a barboours rasor, and cause it a to passe upon thine head, and upon thy beard: then take thee ballances to weigh, and divide the haire.

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy c lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: a for thereof shall a fire come forth into all the house of Israel.

5 Thus sayth the Lord God, This is Jerusalem, I have set it in the mids of the nations and countreys, that are round about her.

6 And she hath changed my e judgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her: for they have refused my judgements, and my statutes, and they have not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee have not walked in my statutes, neither have yee kept my judgements: no, yee have not done according to the judgements of the nations, that are round about you.

8 Therefore thus sayth the Lord God, Behold, I, even I come against thee, and will execute judgement in the mids of thee, even in the sight of the nations.

9 And I will do in thee that I never did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute judgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore as I live, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

l Much less such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish. 16. 3. 1. chap. 1. 17. and 14. 13.

a To shave thine head and thy beard.

b To wit, of the city which he had pourtrayed upon the bricke, Chap. 4. 1.

c By the fire and pestilence he meant the famine, wherewith one part perished during the siege of Nebuchad-nazzar.

By the sword, those that were slain when Zedekiah fled, and those that were carried away captive.

And by the scattering into the winde, those that fled into Egypt, and into other partes after the cite was taken.

c Meaning, that a very few should be left, which the Lord would preserve among all these stormes, but not without troubles and trials.

d Out of that fire which thou kindlest shall a fire come, which shall signifie the destruction of Israel.

e My word and law into idolatry and superstition.

f Because your idols are in greater number, and your superstitions more then among the professed idolaters, reade Isa. 65. 11. of the condemnation of their ingratitude in respect of his benefit.

* Levit. 24. 19. Deut. 21. 17.

1. King. 6. 19. Lament. 4. 10.

Baruch 2. 34.

neither shall mine eye spare thee, neither will I have any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the fight of all that passe by.

15 So thou shalt be a reproach and shame, a chaffisement and an astonishment unto the nations, that are round about thee, when I shall execute judgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord have spoken it.

16 When I shall send upon them the evil arrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will breake your staffe of bread.

17 So I will send upon you famine, and evil beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword upon thee: I the Lord have spoken it.

CHAP. VI.

He sheweth that Ierusalem shall be destroyed for their idolatrie. He prophesieth the repentance of the remnant of the people, and their deliverance.

A Gaine the word of the Lord came unto me, saying.

2 Sonne of man, set thy face towards the * mountaines of Israel, and prophecise against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the ^a mountaines and to the hills, to the rivers and to the valleys, Behold, I, even I will bring a sword upon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the ^b sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their ^c idols, and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be desolate, and the hie places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shall be broken and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the ^d ~~scourge~~ shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leave a remnant, ^e that you may have some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captivite, because I am grieved for their whorish hearts, which have departed from me, and for their eyes, which have gone a whoring after their

idoles, and they shall be displeased in themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the Lord, and that I have not said in vaine, that I would do this evil unto them.

11 Thus saith the Lord God, ^f smite with thine hand, and stretch forth with thy foot, and say, A-las, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath upon them.

13 Then shall ye know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, upon every hie hill in all the tops of the mountaines, and under every greene-tree, and under every thicke oke, ^g which is the place where they did offer sweete savour to all their idoles.

14 So will I ^h stretch mine hand upon them, and make the land waste and desolate ⁱ from the wilderness unto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

Moreover the word of the Lord came unto me, saying.

2 Also thou sonne of man, thus saith the Lord God, An end is come unto the land of Israel: the end is come unto the four corners of the land.

3 Now is the end ^j come upon thee, and I will fend my wrath upon thee, and will judge thee according to thy wayes, and will lay upon thee all ^k thine abominations.

4 Neither shall mine eye spare thee, neither will I have pitie: but I will lay thy wayes upon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, ^l Behold, one evil, ^m even one evil is come.

6 An end is come, the end is come, it ⁿ watched for thee: behold, it is come.

7 The ^o morning is come unto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the ^p founding againe of the mountaines.

8 Now I will shortly powre out my wrath upon thee, and fulfil mine anger upon thee: I will judge thee according to thy wayes, and will lay upon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I have pity, ^q but I will lay upon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord: that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the ^r rod flourisheth: pride hath budded.

11 ^s Cruelty is risen up into a rod of wickednesse: none of them shall remain, nor of their riches, nor of any of theirs, neither shall the ^t e be lamentation for them.

12 The time is come, the day draweth neere: let not the buyer ^u rejoyce, nor let him that selleth mourn:

^e They shall be ashamed to see that their hope in idols was but vaine, and so shall repent.

^f By these signes he would that the Prophet should signifye the great destruction to come.

^g That is, all nations when you shall see my judgement.

^h Chap. 5. 14.

ⁱ Some read, more desolate then the wilderness of Diblath, which was in Syria, and bordered upon Israel, or from ^j wilderness, which was South unto Diblath, which was North: meaning, the whole countrey.

^k I will punish thee as thou hast deserved for thine idolatry.

^l Or, behold, evil cometh after evil. ^m He sheweth that the judgements of God ever watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

ⁿ The beginning of his punishments is already come.

^o Which was a voyce of joy and mirth.

^p The scourge is in a readinesse.

^q That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

^r This cruell enemy shall be a sharpe scourge for their wickednesse.

^s Their own affliction shall be so great, that they shall have no regard to lament for others.

^t For the present profit.

k For he shall lose nothing.

l In the yeere of the Iubile, meaning that none should enjoy the privilege of the law, Levit. 25. 13. for they should all be carried away captives.

m This vision signified, that all should be carried away, and none should returne for the Iubile.

n No man for all this endeavoureth himself, or taketh heart to repent: for his evill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flustering themselves in evill.

o The Israelites made a brag, but their hearts failed them.

* Isa. 13. 7.

Iere. 6. 24.

* Isa. 15. 3.

Iere. 48. 37.

* Prov. 11. 4.

Zephan. 1. 18.

Ecclef. 5. 1.

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signif-
eth the most holy
place, whereinto
none might enter
but the hie Priest.

f Signifying, that
they should be
bound and led
away captives.

t That is, of finnes
that deserve death.

u Which was the
Temple that was
divided into three
parts, Psal. 63. 35.

* mourne: for the wrath is upon all the multitude thereof.

13 For hee that selleth, shall not¹ returne to that which is sold, although they were yet alive: for the^m vision was unto all the multitude thereof, and they returned not, neither doeth any encourage himself in the punishment of his life.

14 They have blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the city, famine and pestilence shall devour him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doves of the valleyes: all they shall mourne, every one for his iniquitie.

17 * All hands shall be weake, and all knees shall fall away as water.

18 * They shall also gird themselves with sackcloth, and feare shall cover them, and shame shall be upon all faces, and baldnesse upon their heads.

19 They shall cast their silver in the streetes, and their gold shall he cast farre off: their^{*} silver and their gold cannot deliver them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for^{thn} ruine is for their iniquitie.

20 He had also set the beauty of his^p ornament in majestic: but they made images of their abominations, and of their idoles therein: therefore have I set it farre from them.

21 And I will give it into the handes of the^q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my^{*} secret place: for the destroyers shall enter into it, and defile it.

23 * Make a^f chaine: for the land is full of the^g judgement of blood, and the city is full of cruelty.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their^u holy places shall be defiled.

25 When destruction commeth, they shall seeke peace, and shall not have it.

26 Calamitie shall come upon calamitie, and rumour shall be upon rumour: then shall they seeke a vision of the Prophets: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe unto them according to their wayes, and according to their judgements will I judge them, and they shall know that I am the Lord.

CHAP. VIII.

^a An appearance of the similitude of God. ³ Ezekiel is brought to Jerusalem in the spirit. ⁵ The Lord sheweth the Prophet the idolatryes of the house of Israel.

And in the^a sixth yeere, in the^b sixth moneth, and in the fifth day of the moneth, as I sat in mine house, and the Elders of Judah sat before me, the hand of the Lord God fell there upon me.

2 Then I behelde, and loe, there was a likeness, as the appearance of^c fire, to look too, from his loynes downward, and from his loynes

upward, as the appearance of brightnesse, and like unto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairy locke of mine head, and the Spirit lift me up betweene the earth and the heaven, and brought mee^a by a Divine vision to Jerusalem, into the entrie of the inner^e gate that lieth toward the North, where remained the idole of^f indignation, which provoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw^g in the field.

5 Then sayd he unto me, Sonne of man, lift up thine eyes now toward the North. So I lift up mine eyes toward the North, and behold, Northward, at the gate of the^h altar, this idole of indignation was in the entry.

6 He sayd furthermore unto mee, Sonne of man, seest thou not what they do? even the great abominations that the house of Israel committeth here to cause me to depart fromⁱ my Sanctuary: but yet turne thee and thou shalt see greater abominations.

7 And hee caused mee to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then sayd he unto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he sayd unto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was every similitude of creeping things, and^k abominable beasts, and all the idoles of the house of Israel painted upon the wall round about.

11 And there stood before them seventie^l men of the Ancients of the house of Israel, and in the middes of them stood Jaazaniah, the sonne of Shaphan, with every man his censor in his hand, and the vapour of the incense went up like^m a cloude.

12 Then sayd he unto me, Sonne of man, hast thou seene what the Ancients of the house of Israel doe in the darke, every one in the chamber of his imagerie: for they say, The Lord seeth us not, the Lord hath forsaken the earth.

13 Again he sayd also unto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sat women mourning forⁿ Tammuz.

15 Then sayd he unto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner-court of the Lords house, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar were about five and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then hee sayd unto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Judah to commit these abominations which they doe here? for they have filled the land with cruelty, and have returned to provoke me: and loe, they have cast out^p stinke before their noses.

18 Therefore will I also execute my wrath: mine

a Of the captivity

of Ieconiah.

b Which contai-

ned part of Au-

gust, and part of

September.

c As Chap. 1. 27.

1 Ebr. in the vi-

sions of God.

d Meaning, that

he was thus carried

in spirit, and not

in body.

e Which was the

porch or the court

where the people

assembled.

f So called, be-

cause it provoked

Gods indignation,

which was the

idole of Baal,

g Reade Chap. 3.

h That is, in the

court where the

people had made

an altar to Baal.

i For God will

be where idoles

are.

k Which were

forbidden in the

Law, Levit. 17. 4.

l Thus they that

should have kept

all the rest in the

seare, and true

service of God,

were the ring-

leaders of all abomi-

nation, and

their example

pulled others

from God.

m I was in such

abundance,

n For besides this

common idolatry

they had particu-

lar service, which

they had in secret

chambers.

o The Jews

wrote, that this

was a Prophet of

the idoles, who af-

ter his death was

once a yeere mou-

ned for in the

night.

p Declaring that

the cessings and

service of the id-

olaters, are but in-

fection and vili-

tie before God.

mine eye shall not spare them, neither will I have pitie, and * though they cry in mine eares with a loud voyce, yet will I not heare them.

C H A P. IX.

1 The destruction of the citie. 4 They that shall be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voice in mine eares, saying, The visitations of the citie draw neere, and every man hath a weapon in his hand to destroy it.

2 And behold, fixe ^b men came by the way of the hie gate, which lieth toward the North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers ^d ynke-horne by his side, and they went in and stood beside the brazen altar.

3 And the glorie of the God of Israel was gone up from the Cherub, whereupon hee was, and stood on the ^e doore of the house, and he called to the man clothed with linnen, which had the writers ynke-horne by his side.

4 And the Lord sayd unto him, Goe through the mids of the city, even through the mids of Jerusalem, and ^f set a marke upon the foreheads of them that ^f mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he sayd, that I might heare, Goeye after him through the city, and smite: let your eyes spare none, neither have pitie.

6 Destroy utterly the old, and the young, and the maides, and the children, and the women, but touch no man, upon whom is the ^g marke, and begin at my Sanctuary. Then they began at the ^h ancient men, which were before the house.

7 And he sayd unto them, Defile the house, and fill the courts with the slaine, then goe forth: and they went out and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe upon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath upon Jerusalem?

9 Then sayd he unto mee, The iniquity of the house of Israel, and Judah is exceeding great, so that the land is full of ⁱ blood, and the citie full of corrupt judgement: for they say, The Lord hath forsaken the earth, and the Lord seeth us not.

10 As touching mee also, mine eye shall not spare them; neither will I have pitie, but will recompenie their wayes upon their heads.

11 And beholde, the man clothed with linnen which had the ynke-horne by his side, made report, and sayd, Lord, I have done as thou hast commanded me.

C H A P. X.

1 Of the man that took hore burning coales out of the middle of the wheelcs of the Cherubims. 8 A rehersall of the vision of the wheelcs, of the beasts, and of the Cherubims.

And as I looked, behold, in the ^{*} firmament that was above the head of the ^{*} Cherubims, there appeared upon them like unto the similitude of a throne as it were a saphir-stone.

2 And hee spake unto the man clothed with linnen, and sayd, Goe in betweene the wheelcs, even under the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them over ^b the citie. And he went in in my sight.

3 Now the Cherubims stood upon the right side of the house, when the man went in, and the cloude filled the inner-court,

4 Then the gloiy of the Lord ^c went up from the Cherub, and stood over the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

5 And the ^d sound of the Cherubims wings was heard into the utter-court, as the voyce of the Almighty God, when he speaketh.

6 And when hee had commanded the man clothed with linnen, saying, Take fire from betweene the wheelcs, and from betweene the Cherubims, then hee went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims unto the fire that was betweene the Cherubims, and tooke thereof, and put it into the handes of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand under their wings.

9 And when I looked up, beholde, foure wheelcs were beside the Cherubims, one wheele by one Cherub, and another wheele by another cherub, and the appearance of the wheelcs was as the colour of a ^e Chrysolite-stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went upon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they ^f turned not as they went.

12 And their whole body, and their ^g rings, and their hands, and their wings, and the wheelcs were full of eyes round about, even in the same foure wheelcs.

13 And the Cherub cried to these wheelcs in mine hearing, saying, O wheele.

14 And every beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted up: ^{*} this is the beast that I saw at the river Chebar.

16 And when the Cherubims went, the wheelcs went by them: and when the Cherubims lift up their wings to mount up from the earth, the same wheelcs also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted up, they lifted themselves up also: for the ^g spirit of the beast was in them.

18 ^h Then the glory of the Lord departed from above the doore of the house, and stood upon the Cherubims.

19 And the Cherubims lift up their wings and mounted up from the earth in my sight: when they went out, the wheelcs also were beside them: and every one stood at the enrie of the gate of the Lords House at the East-side, and the glory of the God of Israel was upon them on hie.

20 ^{*} This is the ⁱ beast that I saw under the God of Israel by the river Chebar, and I knew that they were the Cherubims.

21 Every one had foure faces, and every one foure wings, and the likenesse of mans hands was under their wings.

22 And the likenesse of their faces was the selfsame faces, which I saw by the river Chebar, and the appearance of the Cherubims was the selfsame, and they went every one straight forward.

C H A P.

^c Meaning, that the glory of God should depart from the Temple.

^d Reade Chap. i.

^e Reade Chap. a. 16.

^f Until they had executed Gods judgements.
^h Or, tents.

^{*} Chap. i. 5.

^g There was one consent betweene the Cherubims and the wheelcs.
^h Reade Chap. 9.

^{*} Chap. i. 15.
ⁱ That is, the whole body of the foure beasts, or Cherubims.

C H A P. XI.

² Who they were that seduced the people of Israel. ⁸ Against these be prophesies, shewing them how they shall be dispersed abroad. ¹⁹ The renewing of the heart cometh of God. ²¹ He threatneth them that leave unto their owne counsells.

Moreover, the Spirit lift me up, and brought me unto the East-gate of the Lordes house, which lieth Eastward, and behold, at the entrie of the gate were five-and-twentie men: among whom I saw Jaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

² Then sayd he unto mee, Sonne of man, these are the men that imagine mischief, and devise wicked counsell in this citie.

³ For they say, ^a It is not neere, let us builde houses: this ^{citie} is the ^b caldron, and we be the flesh.

⁴ Therefore prophesie against them, sonne of man, prophesie.

⁵ And the Spirit of the Lord fell upon mee, and sayd unto me, Speake, Thus sayth the Lord, O ye house of Israel, this have yee sayd, and I know that which riseth up of your mindes.

⁶ Many have yee murdered in this citie, and yee have filled the freetes thereof with the flaine.

⁷ Therefore thus sayth the Lord God, They that yee have flaine, and have laide in the middes of it, they are ^c the flesh, and this ^{citie} is the caldron, but I will bring you forth of the midds of it.

⁸ Ye have feareth the sword, and I will bring a sword upon you, sayth the Lord God.

⁹ And I will bring you out of the midds thereof, and deliver you into ^d the hands of strangers, and will execute judgements among you.

¹⁰ Ye shall fall by the sword, and I will judge you in the border of ^e Israel, and ye shall know that I am the Lord.

¹¹ This ^{citie} shall not be your caldron, neither shall ye be the flesh in the midds thereof, but I will judge you in the border of Israel.

¹² And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgements, but have done after the manners of the heathen that are round about you.

¹³ ¶ And when I prophesieth, Pelatiah the sonne of Benaiah died: then fell I downe upon my face, and cryed with a loude voyce, and sayd, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

¹⁴ Again the word of the Lord came unto me, saying,

¹⁵ Sonne of man, thy ^g brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholy ^{are} they unto whom the inhabitants of Jerusalem have sayd, Depart ye farre from the Lord: for the Land is given us in possession.

¹⁶ Therefore say, Thus sayth the Lord God, Although I have cast them farre off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little ^h Sanctuary in the countries, where they shall come.

¹⁷ Therefore say, Thus sayth the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye have bene scattered, and I will give you the land of Israel.

¹⁸ And they shall come thither, and they shall take away all the idoles thereof, and all the abo-

minations thereof from thence.

¹⁹ * And I will give them one heart, and I will put a new spirit within their bowels, and I will take the ⁱ stonie heart out of their bodies, and will give them an heart of flesh.

²⁰ That they may walke in my statutes, and keepe my judgements, and execute them: and they shall be my people, and I will be their God.

²¹ But upon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way upon their owne heads, sayth the Lord God.

²² ¶ Then did the Cherubims lift up their wings, and the wheelles besides them, and the glory of the God of Israel was upon them on hie.

²³ And the glory of the Lord went up from the midds of the citie, and stood upon the mountaine which is toward the East-side of the citie.

²⁴ Afterward the Spirit tooke mee up, and brought me in a vision by the Spirit of God into Caldea to them that were ledde away captives: so the vision that I had seene, went up from me.

²⁵ Then I declared unto them that were kled away captives, all the things that the Lord had shewed me.

C H A P. XII.

¹ The parable of the captivitie. ¹⁸ Another parable whereby the distresse of hunger, and thirst is signified.

THe word of the Lord also came unto mee, saying,

² Sonne of man, thou dwellest in the midds of a rebellious house, which have eyes to see, and see ^a not: they have eares to heare, and heare not: for they are a rebellious house.

³ Therefore thou sonne of man, [†] prepare thy stuffe to goe into captivitie, and goe forth by day in their fight: and thou shalt passe from thy place to another place in their fight, if it be possible: that they may consider it: for they are a rebellious house.

⁴ Then shalt thou bring forth thy stuffe by day in their fight, as the stuffe of him that goeth into captivitie: and thou shalt go forth at even in their fight, as they that goe forth into captivitie.

⁵ Digge thou through the wall in their fight, and cary out thereby.

⁶ In their fight shalt thou beare it upon thy shoulders, and cary it forth in the darke: thou shalt cover thy face that thou see not the earth: for I have set thee as a ^b signe unto the house of Israel.

⁷ And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captivitie: and by night I digged through the wall with mine hand, and brought it forth in the dark, and I bare it upon my shoulder in their fight.

⁸ And in the morning came the word of the Lord unto me, saying,

⁹ Sonne of man, hath not the house of Israel, the rebellious house, sayd unto thee, What ^c doest thou?

¹⁰ ^{But} say thou unto them, Thus sayth the Lord God, This ^{is} burden concerneth the chiefe in Jerusalem, and all the house of Israel that are among them.

¹¹ Say, I am your signe: like as I have done, so shall it be done unto them: they shall goe into bondage and captivitie.

¹² And the chiefe that is among them, shall beare upon his shoulder in the darke, and shall goe

^a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gave themselves still to their pleasures. ^b We shall not be pulled out of Jerusalem, till the hour of our death come, as the flesh is not taken out of the caldron till it be sodde. ^c Contrary to their vaine confidence, he sheweth in what sense the citie is the caldron: that is, because of the dead bodies that have bene murdered therein, and so lie as flesh in the caldron. ^d That is, of the Caldeans. ^e That is, in Riblah, reads a King. 25. 6.

^f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange judgement of God toward the rest of the people. ^g They that remained still at Jerusalem thus reproched them that were gone into captivitie, as though they were cast off and forsaken of God. ^h They shall be yet a little Church: shewing that the Lord will ever have some to call upon his Name, whom he will preserve and restore, though they be for a time afflicted.

* Jer. 24. 7. Chap. 36. 26. ⁱ Meaning, the heart whereunto nothing can enter, and regenerate them anew, so that their hearts may be soft, and ready to receive my graces.

^k When Jerusalem was led away captive.

^a That is, they receive not the fruit of that which they see, and heare. [†] Abr. make thee vessels to goe into captivitie.

^b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

^c Doe not they deride thy doing?

^d Or, prophecies.

go forth: they shall dig through the wall, to cary out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My ner also will I spread upon ^d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leave a ^e little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ^f Moreover, the word of the Lord came unto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say unto the people of the land, Thus sayth the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with defolation: for the land shalbe desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left void, and the land shalbe desolate, and ye shall know that I am the Lord.

21 ^g And the word of the Lord came unto me, saying,

22 Sonne of man, what is that proverb that you have in the land of Israel, saying, The dayes are prolonged, and all visions ^h faile?

23 Tell them therefore, Thus sayth the Lord God, I will make this proverbe to cease, and they shall no more use it as a proverb in Israel: but say unto them, The dayes are at hand, and the effect of every vision.

24 For no vision shalbe any more in vaine, neither shall there be any flattering divination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, sayth the Lord God.

26 Again the word of the Lord came unto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for ⁱ many dayes to come, and he prophecieth of the times that are farre off.

28 Therefore say unto them, Thus sayth the Lord God, All my wordes shall no longer be delayed, but that thing which I have spoken, shall be done, sayth the Lord God.

CHAP. XIII.

^j The word of the Lord against false Prophets, which teach the people the counsils of their own hearts.

And the word of the Lord came unto me, saying,

2 Sonne of man, prophecie against the prophets of ^k Israel, that prophecie, and say thou unto them, that prophecie out of their ^l owne hearts, Heare the word of the Lord.

3 Thus sayth the Lord God, Woe unto the

foolish Prophets that follow their owne spirit, and have seene nothing.

4 O Israel, thy Prophets are like the foxes ^m in the waste places.

5 ⁿ Ye have not risen up in the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They have seene vanitie, and lying divination, saying, The Lord sayth it, and the Lord hath not sent them: and they have made ^o others to hope that they would confirme the word of ^p their prophecie.

7 Have ye not seene a vaine vision? and have ye not spoken a lying divination? ^q ye say, The Lord sayth it, albeit I have not spoken.

8 Therefore thus sayth the Lord God, Because ye have spoken vanitie and have seene lies, therefore behold, I am against you, sayeth the Lord God.

9 And mine hand shalbe upon the Prophets that see vanitie, and divine lies, they shall not be in the assembly of my people, neither shall they be written in the ^r writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they have deceived my people, saying, ^s Peace, and there was no peace: and one built up a ^t wall, and behold, the others daubed it with untempered mortar.

11 Say unto them which daube it with untempered mortar, that it shall fall: for there shall come a great showre, and I will send haile-stones, which shall cause it to fall, and a stormie wind shall breake it.

12 Loe, when the wall is fallen, shall it not be sayd unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus sayth the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shalbe in mine anger, and hailestones in ^u mine indignation to consume it.

14 So I will destroy the wall that ye have daubed with untempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with ^v untempered mortar, and will say unto you, The wall is no more, neither the daubers thereof.

16 ^w To wit, the Prophets of Israel, which prophecie upon Jerusalem, and see visions of peace for it, and there is no peace, sayth the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus sayth the Lord God, Woe unto the ^x women that sow ^y pillowes under all arme holes, and make vailles upon the head of every one that standeth up, to hunt soules: will ye hunt the soules of my people, and will ye give life to the soules that come unto you?

19 And will ye pollute me among my people for handfulls of barley, and for pieces of bread to stay the soules of them that should not die, and to give life to the soules that should not live, in lying to my people, that heare ^z your lies?

20 Wherefore thus sayth the Lord God, Behold, I will have to doe with your pillowes, where-

b Watching to destroy the vineyard.

c He speaketh to the governours, and true ministers that should have refuted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ier. 6. 14.

g Whereas the true Prophets prophecied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd, (which is here called the building of the wall) an other false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoever man of himself setteth forth under the authoritie of Gods word.

i These superstitious women for sacre would prophecie and tell every man his fortune, giving them pillowes to leane upon, & kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serve your bellies?

l These forerers made the people believe that they could preserve life or destroy it, and that it should come to every one according as they prophecied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatening them that were godly, and upholding the wicked.

a He sheweth the hypocrite of the idolaters, who will dissemble to heare of Prophets of God, though in their heart they follow nothing lesse then their adimonitions, and also how by one means or other God doeth discover them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness, and cause them to stumble, and cast them out of Gods favour, so that he will not heare them when they call unto him, reade Jere. 10. 15.

c To inquire of things which the Lord had appointed to come to passe.
d As his abomination hath deserved: that is, he shall be led with lies according as he delighted therein.
e That is, convince them by their own conscience.
f Or, by my self.
g The Prophet declareth that God for mans ingratitude raiseth up false prophets to seduce them that delight in lies rather then in the truth of God, and thus he punisheth sinne by sinne.

1. King. 22. 20. 22. and destroyeth all those Prophets as that people.

g Thus Gods judgements against the wicked, are adimonitions to godly, to cleave unto the Lord, and not to defile themselves with like abominations.

with yee hunt the ^m soules to make them to flee, and I will teare them from your armes, and will let the soules goe, ^e even the soules that ye hunt to make them to flee.

21 Your vailes also will I teare, and deliver my people out of your hand, and they shall be no more in your hands to be hunted, and yee shall know that I am the Lord.

22 Because with ⁿ your lyes yee have made the heart of the ^a righteous sad, whom I have not made sad, and strengthened the handes of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanitie, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false Prophets for the ingratitude of the people. 22 He reserveth a small portion for his Church.

Then came certaine of the Elders of Israel unto me, and a ^a fare before me.

2 And the word of the Lord came unto mee, saying,

3 Sonne of man, these men have set up their idoles in their ^b heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answer them?

4 Therefore speake unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel ^y setteth up his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the ^c Prophet: the Lord will answer him that commeth, according to the multitude ^d of his idoles:

5 That ^e I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say unto the house of Israel. Thus saith the Lord God, Returne, and withdraw your selves, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth up his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him ^f for my self.

8 And I will set my face against that man, and will make him an example and proverbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be ^g deceived, when hee hath spoken a thing, I the Lord have deceived that Prophet, and I will stretch out mine hand upon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall be even as the punishment of him that asked.

11 That the house of ^h Israel may go no more astray from mee, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, sayth the Lord God.

12 ⁱ The word of the Lord came again unto me, saying,

13 Sonne of man, when the land sinned against

me by committing a trespass, then will I stretch out mine hand upon it, ^h and will breake the staffe of the bread thereof, and will send famine upon it, and I will destroy man and beast forth of it.

14 Though these three men, ⁱ Noah, Daniel, and Job were among them, they should deliver but their owne soules by their ^k righteousness, sayth the Lord God.

15 If I bring noysome beastes into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the mids thereof, As I live, sayth the Lord God, they shall save neither sonnes nor daughters: they onely shall be delivered, but the land shall be waste.

17 Or if I bring a sword upon this land, and say, Sword, go through the land, so that I destroy man and beast out of it.

18 Though these three men were in the mids thereof, As I live, sayth the Lord God, they shall deliver neither sonnes nor daughters, but they onely shall be delivered themselves.

19 Or if I send a pestilence into this land, and powre out my wrath upon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel and Job were in the mids of it, As I live, sayth the Lord God, they shall deliver neither sonne nor daughter: they shall but deliver their owne soules by their righteousness.

21 For thus sayth the Lord God, How much more when I send my ^k foure sore judgements upon Jerusalem, ^e even the sword and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a ^l remnant of them that shall be carried away both sonnes and daughters: behold, they shall come forth unto you, and ye shall see their way, and their enterprises: and ye shall be comforted, concerning the evill that I have brought upon Jerusalem, ^e even concerning all that I have brought upon it.

23 And they shall comfort you, when yee see their way and their enterprises: and ye shall know that I have not done without cause all that I have done in it, sayth the Lord God.

CHAP. XV.

2 As the unprofitable wood of the vine-tree is cast into the fire, so Jerusalem shall be burnt.

And the word of the Lord came unto me, saying,

2 Sonne of man, what commeth of the vine-tree above all ^o other trees? and of the vine-branch, which is among the ^p trees of the Forrest?

3 Shall wood be taken thereof to doe any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt, Is it meet for ^q any worke?

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine-tree, ^r that is among the trees of the Forrest, which I have given to the fire to be consumed, so will I give the inhabitants of Jerusalem.

7 And I will set my ^s face against them: they shall goe out from ^t one fire: and another fire shall consume them: and ye shall know, that I am the

Lord,

h Read Chap. 9. and 1. 17. 18. 22.

i Though Noah and Job were among them, which in their time were most godly men (for at this time Daniel was in captivity with Noah, and Job was in the land of Uz) and so these three together should pay for this wicked people, yet would I not heare them, reade Jer. 1. 16. k Meaning, that very few which he called the remnant, rest as should escape these plagues, whom God had sanctified and made righteous, so that this offence is a sign that they are the Church of God, whom he would preserve for his owne sake.

* Chap. 1. 17.

l Read Chap. 4.

a Which bringeth forth no fruit, no more than the other trees of the Forrest doe: meaning, that if Jerusalem, which is the name of the Church, did not bring forth fruit, it should be destroyed.

b Though they escape one day, yet another day shall take them.

Lord, when I set my face against them.

8 And when I make the land waste, because they have greatly offended, saith the Lord God.

CHAP. XVI.

The prophet declared the benefits of God toward Ierusalem. 15 Their unkindnes. 16 He justifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 17 The cause of the abominations, into which the Sodomites fell. 18 Mercy is promised to the repentant.

A Gaine, the word of the Lord came unto mee, saying.

2 Sonne of man, cause Ierusalem to know her abominations.

3 And say, Thus saith the Lord God unto Ierusalem, Thine habitation and thy kined is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy navell was not cut, thou wast not washed in water, to soften thee: thou wast not salted with salt, nor swaddled in cloutes.

5 None eye pitied thee to do any of these unto thee, for to have compassion upon thee: but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said unto thee, when thou wast in thy blood, Thou shalt live: even when thou wast in thy blood, I said unto thee, Thou shalt live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments, thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy times was as the time of love, and I spread my skirts over thee, and covered thy filthines: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broidered worke, and shod thee with badgers-skin, and I girded thee about with fine linnen, & I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thine handes, and a chaine on thy necke.

12 And I put a frontlet upon thy face, and earrings in thine eares, and a beautifull crown upon thine head.

13 Thus wast thou deckt with gold and silver, and thy raiment was of fine linnen, and silke, and broidered worke: thou didst eat fine flour, and hony and oyle, and thou wast very beautifull, and thou diddest grow up into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfite through my beautie which I had set upon thee, saith the Lord God.

15 Now thou didst trust in thine owne beauty and playedst the harlot, because of thy renowne, and hast powred out thy fornications on every one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine hie places with divers colours, and playedst the harlot thereupon: the like things shall

not come, neither hath any done so.

17 Thou hast also taken thy faire jewels made of my golde and of my silver, which I had given thee, and madest to thy self images of men, and diddest commit whoredome with them.

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oyle and my perfume before them.

19 My meare also, which I gave thee, as fine flour, oyle and hony, wherewith I fed thee, thou hast even set it before them for a sweete savour: thus it was, saith the Lord God.

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne unto mee, and these hast thou sacrificed unto them, to be devoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and delivered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo unto thee, saith the Lord God.)

24 Thou hast also built unto thee an hie place, and hast made thee an high place in every street.

25 Thou hast built thine high place at every corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feet to every one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredome, to provoke me.

27 Behold, therefore I did stretch out mine hand over thee, and will diminish thine ordinary, and deliver thee unto the will of them that hate thee, even to the daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast plaid the whore also with the Assyrians, because thou wast insatiable, yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, sayth the Lord God, seeing thou doest all these things, even the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of every way, and makest thine hie place in every street, and hast not bene as an harlot that despiseth a reward.

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts, to all other whores, but thou givest gifts unto all thy lovers, and rewardest them that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heate the word of the Lord.

36 Thus sayeth the Lord God, Because thy shame was powred out, and thy filthines discovered through thy fornications with thy lovers,

M m

n Thou hast converted my vessels and instruments, which I gave thee to serve me with, to the use of thine idoles.

o Meaning, by fire, read Levit. 18. 21. 2. Kings 23. 10.

i Or, head.

p See noteth the great impiety of this people, who first falling from God to seeke help at strange nations, did also at length embrace their idolatry, thinking thereby to make their amity more strong.

i Or, cities.

i Or, that will beare rule.

q Meaning, that some harlots contented small rewards, but no lovers gave a reward to Israel, but they gave to all others signifying that the idolaters bestow all their substance which they receive of God for his glory, to serve their vile abominations.

i Or, wether parts.

r Egyptians, Assyrians, and Chaldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 23. 9.

f I will judge thee to death, as the adulterers and murderers,

** 2. King. 25. 9.*

i I will utterly destroy thee, and so my jealousie shall cease.

u I have punished thy faults, but thou couldest not repent.

u As were the Canaanites, and the Hittites and others your predecessors, so are you, their successors.

y That is, of Samaria and Sodome.

z That is, her cities. *f* Ebr. thy sister younger then thou. *a* But done farre worse.

h Hee alledgeth these foure vices, pride, excess, idleness and contempt of the poore, as foure principall causes of such abominations, wherefore they were so horribly punished, Gene. 19. 24. *c* Which worshipped the calves in Beth-el and Dan. *d* Thou art so wicked, that in respect of thee Sodome and Samaria were not just.

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer unto them.

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy filthiness unto them, that they may see all thy filthiness.

38 And I will judge thee after the manner of them that are harlots, and of them that shed blood, and I will give thee the blood of wrath, and jealousie.

39 I will also give thee into their hands, and they shall destroy thine house, and shall breake downe thine high places: they shall strip thee also out of thy clothes, and shall take thy faire jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burne up thine houses with fire, and execute judgements upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt give no reward any more.

42 So will I make my wrath toward thee to rest, and my jealousie shall depart from thee, and I will cease, and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast provoked me with all these things, beholde therefore I also have brought thy way upon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that use proverbes, shall use this proverbe against thee, saying, As was the mother, so was her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodome, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I live, saith the Lord God, Sodome thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodome, pride, fulnesse of bread and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poore & needy.

50 But they were haughty, and committed abomination before mee: therefore I tooke them away as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast justified thy sisters in all thine abominations which thou hast done.

52 Therefore thou which hast justified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast justified thy sisters.

53 Therefore I will bring againe their captivity, with the captivity of Sodome, and her daughters, and with the captivity of Samaria, and her daughters, even the captivity of thy captives in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodome and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.

56 For thy sister Sodome was not heard of by thy report in the day of thy pride.

57 Before thy wickednes was discovered, as in the same time of the reproach of the daughters of Aram, and of all the daughters of the Philistines round about her, which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might even deale with thee, as thou hast done: when thou diddest despise the oath, in breaking the covenant.

60 Nevertheless, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme unto thee an everlasting Covenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy sisters, both thy elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, and never open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

stand to my covenant though thou hast deserved the contrary. *n* Whereby he sheweth that among the most wicked, hee had ever some seed of his Church, which he would not to frustrate in due time: and here hee declareth how hee will call the Gentiles.

o But of my free mercy. *p* This declareth what fruits Gods mercie workes in his, wit, sorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came unto me, saying,

2 Sonne of man, put forth a parable and speake a proverbe unto the house of Israel,

3 And say, thus saith the Lord God, The great eagle with great wings and long wings, and full of feathers, which had divers colours, came unto Lebanon, and tooke the highest branch of the cedar,

4 And brake of the top of his twigge, and carried it into the land of merchants, and let it in a circle of merchants.

5 Hee tooke also of the seed of the land, and planted it in a fruitful ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded up, and was like a spreading vine of low stature, whose branches turned toward it, and the rootes thereof were under it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also another great Eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and spread forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare

e This hee saith in comparison, saying that he would restore Jerusalem, when Sodome should be restored, that is, never, and this is meant of the greatest part of the Jews, in that thou hast showed thy self worse then they, and yet thoughtest to escape punishment.

g Meaning, that should never come to pass.

f Ebr. was not a name in thy mouth.

h Thou wouldest not call her punishment to minde.

i when thou wast aloft, to leave to me my judgement.

j That is, all that was brought down by the Syrians, and Philistines, and Chaldeans.

k which joynt with the Syrians, or corrupted the Jerusalem.

l When I have kept the covenant which was made between thee and me, as verily.

m That is, of mercy and love I will give thee, and so

a That is, Nebuchadnezzar who had great power, riches, and many countreyes under him, shall come to Jerusalem, and take away Jerusalem, as verily.

b Meaning, to Babylon.

c That is, Zedekiah who was of the Kings blood, and was left at Jerusalem, and made King in stead of Jehoiachin, 2. King. 24. 18.

d This was Zedekiah King of Judah.

e That is, iniquity, not here power, as in the Hebrew, bylon, as verily.

f Meaning, the King of Babel, whom Zedekiah sought to be his ally against the Chaldeans.

g They thought to be multiplied by the waters of Nile.

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaves of her bud shall wither without great power, or many people, to plucke it up by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried up, and whither? when the East-wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came unto me, saying,

12 Say now to this rebellious house, Know ye not what these things mean? tell them, behold, the king of Babel is come to Jerusalem, and hath taken the king thereof and the princes thereof, and led them with him to Babel.

13 And hath taken one of the Kings seede, and made a covenant with him, and hath taken an oath of him: hee hath also taken the Princes of the land.

14 That the kingdome might be in subjection, and not lift it self up, but keepe their covenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doeth such things? or shall he breake the covenant, and be delivered?

16 As I live, saith the Lord God, he shall die in the middes of Babel, in the place of the king that had made him king, whose oath he despised, and whose covenant made with him, he brake.

17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they have cast up mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the covenant (yet loe, he had given his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken upon his owne head.

20 * And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into judgement with him there for his trespass that he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shall be scattered toward all the windes: and ye shall know that I the Lord have spoken it.

22 Thus saith the Lord God, I will also take off the top of his high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it upon an high mountaine and great.

23 Even in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and under it shall remaine all birds, and every fowle shall dwell in the shadow of the branches thereof.

24 And all the trees of the field shall know that I the Lord have brought down the high tree, and exalted the low-tree: that I have dried up the greene-tree, and made the dry-tree to flourish: I the Lord have spoken it, and have done it.

CHAP. XVIII.

2 He sheweth that every man shall beare his owne sinne. 21 To him that ascendeth salvation is promised. 24 Death is pro-

phesied for the righteous, which turneth backe from the right way.

The word of the Lord came unto me againe, saying,

2 What meane ye that ye speake this proverbe concerning the land of Israel, saying, The fathers have eaten sowre grapes, and the childrens teeth are set on edge?

3 As I live, saith the Lord God, yee shall use this proverbe no more in Israel.

4 Behold, all foules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be just, and doe that which is lawfull and right,

6 And hath not eaten upon the mountaine, neither hath lift up his eyes to the idols of the house of Israel, neither had he defiled his neighbours wife, neither hath he lien with a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtrour: hee that hath spoiled none by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

8 And hath not given forth upon usurie, neither hath taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true judgement betweene man and man,

9 And hath walked in my statutes, and hath kept my judgements to deale truly, hee is just, he shall surely live, saith the Lord God.

10 ¶ If he beget a sonne, that is a thief, or a shedder of blood, if he do any one of these things.

11 Though he doe not all these things, but either hath eaten upon the mountaine, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath lift up his eyes unto the idoles, or hath committed abomination,

13 Or hath given forth upon usurie, or hath taken increase, shall he live? he shall not live: seeing he hath done all these abominations, he shall dye the death, and his blood shall be upon him.

14 But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten upon the mountaine, neither hath lift up his eyes to idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor received usurie nor increase, but hath executed my judgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, but he shall surely live.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, even he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed judgement and justice, and hath kept all my statutes, and done them, he shall surely live.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall

a The people murmured at the chastisings of the Lord and therefore used this proverbe, meaning, that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31. 39. b If he hath not eaten of the flesh that hath bene offered up to idols, to honour them thereby. * Levit. 18. 20. * Ebr. come neere. * Levit. 20. 18. * Isa. 58. 7. * Matt. 23. 35. * Exod. 22. 25. Levit. 25. 37. Deut. 23. 19. Psal. 15. 5.

Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or else not.

* Deut. 24. 16. * King. 4. 6. * Chron. 22. 4.

d We joyne the
observation of the
commandments
with repentance :
for none can re-
pent indeed, ex-
cept he labour to
keepe the law.
e Or, nor layd to
his charge.
f That is, in the
fruits of his faith
which declare that
God doth accept
him.
g He speaketh this
to commend Gods
mercie to poore
sinners, who rather
is ready to punish, as
his long-suffering
declared, Chap.
33.11. Albeit God
in his eternall
counsell appointed
the death and
damnation of the
reprobate, yet the
end of his counsell
was not their
death onely, but
chiefly his owne
glory. And also be-
cause he doth not
approve sinne,
therefore it is here
said that he would
have them to turne
away from it, that
they might live.
h Or, rather that he
may returne from
his wayes, and live.
i That is, the false
opinion that the
hypocrites have of
their righteousness,
h In punishing
the father with
the children.
i He sheweth that
man cannot forsake
this wickednesse, till
his heart be chang-
ed, which is onely
the work of God.

a That is, Jehozab
and Jehoiakim Jo-
siah's sonnes, who
for their pride and
crucity are com-
pared unto lions.
b To wit, Jehoabaz
mother, or Ieru-
lem.
c By Pharaoh Ne-
cho king of Egypt,
2. Kings 23.33.

d Which was Je-
hoiakim.
e He slew of the
prophets, and them
that feared God,
and ravished their
wives.

be upon him, and the wickednesse of the wicked
shalbe upon himself.

21 But if the wicked will returne from all his
sinnes that he hath committed, and keepe all my
statutes, and do that which is lawfull and right,
he shall surely live, and shall not die.

22 All his transgressions that he hath commit-
ted, they shall not be mentioned unto him, but in
his righteousness that he hath done, he shall live.

23 Have I any desire that the wicked should
die, saith the Lord God? or shall he not live, if
he returne from his wayes?

24 But if the righteous turne away from his
righteousnesse, and commit iniquitie, and do accord-
ing to all the abominations that the wicked man
doth, shall he live? all his righteousness that he
hath done, shall not be mentioned: but in his
transgression that he hath committed, and in his
sinne that he hath sinned, in them shall he die.

25 Yee say, The way of the Lord is not equal-
l: heare now, O house of Israel, Is not my way
equal? or are not your wayes unequal?

26 For when a righteous man turneth away
from his righteousness, and committeth iniquitie,
hee shall even die for the same, he shall even die
for his iniquitie that he hath done.

27 Againe, when the wicked turneth away
from his wickednes that he hath committed, and
doth that which is lawfull and right, he shall save
his soule alive.

28 Because he considereth, and turneth away
from all his transgressions that he hath commit-
ted, he shall surely live, and not die.

29 Yet saith the house of Israel, The way of the
Lord is not equal. O house of Israel, are not my
wayes equal? or are not your wayes unequal?

30 Therefore I will judge you, O house of Is-
rael, every one according to his wayes, saith the
Lord God: returne therefore, and cause others to
turne away from all your transgressions: so in-
iquitie shall not be your destruction.

31 Cast away from you all your transgressions,
whereby ye have transgressed, and make you
a new heart and a new spirit: for why will ye die,
O house of Israel?

32 For I desire not the death of him that dieth,
saith the Lord God: cause therefore one another to
returne, and live ye.

CHAP. XIX.

1 The captivity of the kings of Iudah signified by the Lyons whelpes
and by the lyon. 10 The prosperitie of the citie of Ierusalem
that is past, and the misery thereof that is present.

Thou also take up a lamentation for the a Prin-
ces of Israel,

2 And say, Wherefore lay the b mother, as a
lionesse among the lions? she nourished her yong
ones among the lions whelpes,

3 And shee brought up one of her whelpes, and
it became a lion, and it learned to catch the pray,
and it devoured men:

4 The c nations also heard of him, and hee
was taken in their nets, and they brought him in
chaines unto the land of Egypt.

5 Now when shee saw that shee had waited,
and her hope was lost, shee tooke another of her
d whelpes, and made him a lion.

6 Which went among the lions, and became
a lion, and learned to catch the pray, and hee de-
voured men.

7 And he knew their widowes, and he destroy-
ed their cities, and the land was wasted, and all

that was therein by the noyle of his roaring.

8 Then the f nations set against him on every
side of the countreyes, and layed their nets for
him: so he was taken in their pit.

9 And they put him in prison and in chaines,
and brought him to the king of Babel, and they
put him in holds, that his voyce should no more
be heard upon the mountaines of Israel.

10 Thy g mother is like a vine in thy blood,
planted by the waters: shee brought forth fruit
and branches by the abundant waters,

11 And shee had strong rods for the scepters of
them that beare rule, and her stature was exalted
among the branches, and shee appeared in her
height with the multitude of her branches.

12 But she was plucked up in wrath: shee was
cast downe to the ground, and the h East-winde
dried up her fruite, her branches were broken and
withered, as for the rod of her strength, the fire
consumed it.

13 And now shee is planted in the wildernes in
a drie and thirly ground.

14 And fire is gone out i of a rod of her bran-
ches, which hath devoured her fruit, so that shee
hath no strong rod to be a scepter to rule: this is
a lamentation, and shalbe for a lamentation.

CHAP. XX.

3 The Lord denied, that he will answer them when they pray, be-
cause of their unkindnesse. 33 He promiseth that his people
shall returne from captivitie. 46 By the forest that should be
burnt, is signified the burning of Ierusalem.

And in the a seventh yeere, in the fifth moneth,
the tenth day of the moneth, came certain of
the Elders of Israel to enquire of the Lord, and
sate before me.

2 Then came the word of the Lord unto me,
saying,

3 Sonne of man, speake unto the Elders of Is-
rael, and say unto them, Thus saith the Lord God,
Are ye come to enquire of me? as I live, saith the
Lord God, when I am asked, I will not answer ye.

4 Wilt thou judge them, sonne of man? wilt
thou judge them? cause b them to understand the
abominations of their fathers,

5 And say unto them, Thus saith the Lord
God, In the day when I chose Israel, and c lift up
mine hand unto the seed of the house of Jaakob,
and made my self known unto them in the land
of Egypt, when I lift up mine hand unto them,
and said, I am the Lord your God,

6 In the day that I lift up mine hand unto them,
to bring them forth of the land of Egypt, into a
land that I had provided for them, flowing with
milke and hony, which is pleasant among all lands.

7 Then said i unto them, Let every man cast
away the abominations of his eyes, d and defile
not your selves with the idoles of Egypt: for I am
the Lord your God.

8 But they rebelled against me, and would not
heare me: for none cast away the abominations of
e their eyes, neither did they forsake the idoles of
Egypt: then I thought to powre out mine indig-
nation upon them, and to accomplish my wrath
against them in the midst of the land of Egypt.

9 But I had respect to my f Name, that it
should not be polluted before the heathen among
whom they were, and in whose fight I made my
self known unto them in bringing them forth
of the land of Egypt.

his Name evil spoken of among the Gentiles for the punishment: but his people de-
ved, in confidence whereof the godly ever prayed, as Exodus 32.12. Num. 14.19.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and declared my judgements unto them, which if a man doe, hee shall live in them.

12 Moreover I gave them also my Sabbath to be a signe betweene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my judgements, which if a man doe; hee shall live in them, and my Sabbaths have they greatly polluted, then I thought to powre out mine indignation upon them * in the wilderness to consume them.

14 But I had respect to my Name, that I should not be polluted before the heathen in whose fight I brought them out.

15 Yet nevertheless, I lift up mine hand unto them in the wilderness, that I would not bring them into the land, which I had given them, flowing with milke and hony, which was pleasant above all lands.

16 Because they cast away my judgements, and walked not in my statutes, but have polluted my Sabbaths: for their heart went after their idoles.

17 Nevertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said unto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither observe their manners, nor defile your selves with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my judgements and do them.

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my judgements to doe them, which if a man do, he shall live in them, but they polluted my Sabbaths: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the wilderness.

22 Nevertheless, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose fight I brought them forth.

23 Yet I lift up mine hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreys.

24 Because they had not executed my judgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gave them also statutes that were not good, and judgements, wherein they should not live.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, sonne of man, speake unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thicke trees: and they offered there their sacrifices, and there they presented their offering of provocation: there also they made their sweete favour, and powred out there their drinke-offerings.

29 Then I said unto them, What is the high place whereunto ye goe? And the name thereof was called Bamah unto this day.

30 Wherefore, say unto the house of Israel, Thus saith the Lord God, Are yee not polluted after the manner of your fathers? And commit ye not whoredome after their abominations?

31 For when you offer your giftes, and make your sonnes to passe thorow the fire, you pollute your selves with your idoles unto this day: shall I answere you when I am asked, O house of Israel? As I live, saith the Lord God, I will not answere you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, we will be as the heathen, and as the families of the countreys, and serve wood, and stone.

33 As I live, saith the Lord God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out.

34 And will bring you from the people, and will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe under the rod, and will bring you into the bond of the covenant.

38 And I will schuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Goe you, and serve every one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your giftes, and with your idoles.

40 For in mine holy mountaine, even in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all the land serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.

41 I will accept your sweete favour, when I bring you from the people, and gather you out of the countreys, wherein ye have been scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land for the which I lifted up mine hand to give it to your fathers.

43 And there shall yee remember your wayes, and all your works, wherein yee have bin defiled, and ye shall judge your selves worthy to be cut off, for all your evils that ye have committed.

44 And ye shall know that I am the Lord, when I have respect unto you for my Names sake, and not after your wicked wayes, nor according to your corrupt workes, O yee house of

Israel,

o Which signifieth an high place, declaring that they vaunted themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly that they should have no altar lifted upon high by stairs, Exod. 20. 26.

p Ebr. in the way. p He sheweth that the ingratitude of the people defileth that God should cut them off, and that they should not have the comfort of his word.

q He declareth that man of nature is wholly enemy unto God, and to his owne salvation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy in forgiving his rebellion, and wickedness.

r I will bring you among strange nations as into a wilderness, and there will visit you, and to call you to repentance, and then bring the godly home againe.

sfa. 67. 9. f Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his. t This is spoken to the hypocrites.

u Your owne consciences shall convict you after, that you have felt my mercies.

M m 3

Israel, faith the Lord God.

45 ^g Moreover, the word of the Lord came unto me, saying,

46 Sonne of man, Set thy face toward the way of Teman, and drop thy word toward ^x the South, and prophetic toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord, thus faith the Lord God, Behold, I will kindle a fire in thee, and it shall devour all the ^y greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and every face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not he speake ^z parables?

CHAP. XXI.

3 He threateth the sword and destruction to Jerusalem.

25 He

sworoth the fall of king Zedekiah. 28 He is commanded to prophetic the destruction of the children of Ammon. 30 The Lord threateth to destroy Nebuchadnezzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Jerusalem, ^a and drop thy word toward the holy places, and prophetic against the land of Israel,

3 And say to the land of Israel, Thus faith the Lord, Behold, I come against thee, and will drawe my sword out of his sheath, and cut off from thee both the ^b righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the ^c North.

5 That all flesh may know that I the Lord have drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore thou sonne of man, ^d as in the paine of thy ^e reines, and mourn bitterly before them.

7 And if they say unto thee, Wherefore mournest thou? Then answer, Because ^f of the bruit: for it commeth, and every heart shall melt, and all hand shall be weake, and all minds shall faint, and all knees shall fall away ^g as water: behold, it commeth, and shall be done, faith the Lord God.

8 ^g Again, the word of the Lord came unto me, saying,

9 Sonne of man, prophetic, and say, Thus faith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is tharpened to make a fore slaughter, and it is fourbished that it may ^h glitter: how shall we rejoyce ⁱ for it contemnerth the ^j rod of my sonne, ^k as ^l all other trees.

11 And he hath given it to be fourbished, that he may handle it: this sword is sharp, and is fourbished that he may give it into the hand of ^m slayer.

12 Cry and howle, sonne of man: for this shall come to my people, and it shall come unto all the princes of Israel: the terrors of the sword shall be up ⁿ my people, I smite therefore upon thy thigh.

13 For ^o as a triall, I and what shall this be, if the sword contemnerth even the rod? It shall be ^p no more, faith the Lord God.

14 Thou therefore, sonne of man, prophetic and smite ^q hand to hand, and let the sword be doubled: let the sword that hath killed, ^r returne the third time: it is the sword of the graet slaughter

entring into their privie chambers.

15 I have brought the feare of the sword into all their gates to make ^s their heart to faint, and to multiply ^t their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee ^u alone: goe to the right hand, or get thy selfe to the left hand, whithersoever thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease, I the Lord have said it.

18 ^v The word of the Lord came unto me againe, saying,

19 Also thou sonne of man, appoint thee ^w two wayes, that the sword of the Kings of Babel may come, both ^x twaine shall come out of one land, and chuse a place, and chuse it in the corner of thy way of the citie.

20 Appoint a way, that the sword may come to Rabbah of the Ammonites, and ^y to Judah in Jerusalem the strong citie.

21 And the King of Babel stood at the ^z parting of the way, at the head of the two wayes, consulting by divination, and made his arrows bright: he consulted with idoles, and looked in ^a the river.

22 At his right hand was the divination for Jerusalem to appoint captains to open ^b their mouth in the slaughter, and to lift up their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortesse.

23 And it shall be unto them ^c as a false divination in their sight for the oathes made unto them: ^d but hee will call to remembrance ^e their iniquity, to the intent they should be taken.

24 Therefore thus faith the Lord God, Because ye have made your iniquitie to be remembered in discovering your rebellion, that in all your works your finnes might appeare: because I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou ^f Prince of Israel polluted, and wicked, whose day is come, when iniquitie shall have an end.

26 Thus faith the Lord God, I will take away the ^g diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will overturne, overturne, overturne it, and it shall be no more untill he ^h come, whose right it is, and I will give it him.

28 ⁱ And thou sonne of man, prophetic, and say, Thus faith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn fourth and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see ^j vanity unto thee, and prophetic a lye unto thee to bring thee upon the neckes of the wicked that are slaine, whose day is come, when their iniquitie shall have an end.

30 Shall I cause it to returne into his sheath? I will judge thee in the place where thou wast created, ^k even in the land of thine habitation.

31 And I will powre out mine indignation upon thee, and will blow against thee in the fire of my wrath, and deliver thee into the hand of beafty men, and skilfull to destroy.

32 Thou shalt be in the fire to be devoured: thy blood shall be in the middes of the land, and thou shalt be no more remembered: for I the Lord have spoken it.

CHAP.

^x For Judah stood South from Babylon.

^y Both strong and weake in Jerusalem.

^z The people said that the Prophet spake darkly: therefore hee desireth the Lord to give them a plaine declaration thereof.

^a Speake sensibly, that all may understand.

^b That is, such which seeme to have an outward shew of righteousness by observation of the ceremonies of the law.

^c Meaning, throw all the land.

^d As though thou were in extreme anguish.

^e Because of the great woe of the army of the Caldeans.

^f And so cause a feare.

^g Meaning, the sceptor: shewing that it will not spare the King, who should be as the sonne of God, and in his place.

^h That is, the rest of the people.

ⁱ To wit, unto the army of the Caldeans.

^k Reade Jer. 31, 19.

^l Ezekiel mooved with compassion, thus complaineth, fearing the destruction of the kingdom which God had confirmed to David and his posterity by promise, which promise God performed, although here it seemed to mans eye that it should utterly perish.

^m That is, encourage the sword.

ⁿ Provide for thy selfe: for thou shalt see Gods plague of all parts in this country.

^o This was spoken because that when Nebuchadnezzar came against Judah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, hee consulted with his soothsayers, and so went against Judah.

^p That is, to the tribe of Judah that kept themselves in Jerusalem.

^q To know whether hee should goe against the Ammonites, or them of Jerusalem.

^r He used conjuring and sorcery.

^s Because there was a league betwixt the Jewes & the Babylonians, they of Jerusalem shall thinke nothing less than that this thing should come to pass.

^t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come upon them.

^u Meaning, Zedekiah, who practised with the Egyptians to make himselfe his aide to resist the Babylonians.

^v Some referre this to the Priests attire: for Zedekiah the Priest went into captivity with the King.

^w That is, unto the coming of Messiah: for though the Jewes had some signe of government: afterward under the Persians, Greeks and Romans, yet this re-stitution was not till Christ came, and in length should be accomplished, as was promised, Gen. 49, 10.

^x Though the Jewes and Ammonites would not believe that thou, to wit, the sword, shouldst come upon them, and said, that the Prophet, which thus spake lies, yet thou shalt as surely come as though thou wast ready upon their neckes.

CHAP. XXII.

1 Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their unstable covetousness. 27 The tyranny of rulers. 29 The wickedness of the people.

Moreover, the word of the Lord came unto me, saying,

2 Now thou sonne of man, wilt thou a judge, wilt thou judge this bloody city? wilt thou thew her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her b time may come, and maketh idoles c against her self, to pollute her self.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come unto thy terme: therefore have I made thee a reproach to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in d name and sore in affliction.

6 Behold, the princes of Israel every one in thee was ready to his power, to shed blood.

7 In thee have they despised father and mother: in the mids of thee e have they oppressed the stranger: in thee have they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shedde blood: in thee are they that eat upon the mountaines: in the mids of thee they commit abomination.

10 * In thee have they discovered their fathers shame: in thee have they vexed her that was polluted in her floures.

11 And every one * hath committed abomination with his neighbours wife, and every one hath wickedly defiled his daughter in law, and in thee hath every man forced his own sister, even his fathers daughter.

12 In thee have they taken gifts to shed blood: thou hast taken usurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I have f smitten mine hands upon thy coverousnes, that thou hast used, and upon the blood, which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands g bee strong, in the dayes that I shall have to do with thee? I the Lord have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy h hithinesse to cease from thee.

16 And thou shalt take thine i inheritance in thy self in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came unto me, saying,

18 Sonne of man, the house of Israel is unto me as k droffe: all they are brasie, and tinne, and yron, and lead in the mids of the fornace: they are even the droffe of silver.

19 Therefore thus saith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Jerusalem.

20 As they gather silver and brasie, and yron,

and lead, and tinne into the mids of the fornace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there l and melt you.

21 I will gather you, I say, and blow the fire of my wrath upon you, and you shall be melted in the mids thereof.

22 As silver is melted in the midst of the fornace, so shall ye be melted in the mids thereof, and ye shall know that I the Lord have powred out my wrath upon you.

23 And the word of the Lord came unto mee, saying,

24 Sonne of man, say unto her, Thou art the land that is uncleane, m and not rained upon in the day of wrath.

25 There is a conspiracie n of her prophets in the mids thereof like a roaring lyon, ravening the pray: they have devoured soules: they have taken the riches and precious things: they have made her many widows in the mids thereof.

26 Her Priests have broken my Law, and have defiled mine holy things: they have put no difference between the holy and prophane, neither discerned between the uncleane and the cleane, and have hid their o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof are like wolves, ravening the pray to shed blood, and to destroy soules for their own covetous lucre.

28 And her p prophets have dawbed them with untampered mortar, seeing vanities, and divining lies unto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land have violently oppressed by spoyling and robbing, and have vexed the poore and the needy: yea, they have oppressed the stranger against right.

30 And I sought for a man among them, that should q make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore have I powred out mine indignation upon them, and consumed them with the fire of my wrath: their owne wayes have I rendred upon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Jerusalem, under the names of Aholah and Aholibah.

The word of the Lord came againe unto mee, saying,

2 Sonne of man, there were two women, the daughters of one * mother.

3 And they committed fornication in b Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginie.

4 And the names of c them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot * when d she was mine, and she was set on fire with her lovers, to wit, with the Assyrians her neighbours.

6 Which were clothed with blew silke, both captains and princes, they were all pleasant yong men, and horsemen riding upon horses.

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

l Meaning hereby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plaguesh with drought. n The false prophets have conspired together to make their doctrine more probable.

o They have neglected my service.

* Mich. 3.11. Zeph. 3.3.

p They which should have reprovved them, flattered them in their vices, and covered their doings with lies Chap. 13.10.

q Which would shew himself zealous in my cause by resisting vice, Isa. 59. and 58.5. and also pray unto me to withhold my plagues, Psal. 106.13.

a Meaning, Israel and Judah, which came both out of one familie.

b They became idolaters after the manner of the Egyptians.

c Aholah signifieth a mansion or dwelling in herself, meaning Samaria which was the royall citie of Israel, and Aholibah signifieth my mansion is here, whereby is meant Jerusalem, where Gods Temple was.

* Ebr. under me.

e The holy Ghost useth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry so to be abhorred, that unnethe any should abide to beare the name thereof mentioned.
f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging love and filthy lusts dote upon the images, and paintings of them after whom they lust.

h These were the names of certaine princes under Nebuchadnezzar.

* Ebr. I will give judgement before them.
* Or, lawes.

7 Thus shee committed her whoredome with them, *even* with all them that were the chosen men of Asshur, and with all on whom she doted, and defiled her self with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and powred their whoredome upon her.

9 Wherefore I delivered her into the hands of her lovers, *even* into the hands of the Assyrians, upon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an *evil* name among women: for *f* they had executed judgement upon her.

11 And when her sister Aholibah saw this, she married her self with inordinate love more then she, and with her fornications more then her sister with her fornications.

12 She doted upon the Assyrians her neighbours, both capitaines and princes clothed with divers suites, horsemen riding upon horses; they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one fort.

14 And that she increased her fornications: for when she saw men painted upon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles upon their loynes, and with diademes upon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativite.)

16 Alas, I say, as she saw them, shee doted upon them, and sent messengers unto them, into Caldea.

17 Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For she doted upon their servants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are *thus*.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thine heart is departed, and I will bring them against thee on every side.

23 To wit, the Babylonians, and all the Caldeans, Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captains and princes: all they were valiant and renowned, riding upon horses.

24 Even these shall come against thee with charrets, wagons, and wheelies, and with a multitude of people, which shall set against thee buckler and shield, and helmet round about, and * I will leave the punishment unto them, and they shall judge thee according to their * judgements.

25 And I will lay mine indignation upon thee, and they shall deale cruelly with thee: they shall

cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sons and thy daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy cloaths, and take away thy faire jewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them, whom thou hatest, *even* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leave thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednesse, and thy whoredome.

30 I will doe these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I give her a cup into thine hand.

32 Thus saith the Lord God, Thou shalt drink of thy sisters cup, deep and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennesse and sorrow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drinke it, and wring it out to the dregges, and thou shalt break the sheards thereof, and reare thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they have played the whores, and blood is in their hands, and with their idoles have they committed adultery, and have also caused their sonnes, whom they bare unto mee, to passe by the fire to be their meat.

38 Moreover, thus have they done unto mee: they have defiled my Sanctuary in the same day, and have prophaned my Sabbaths.

39 For when they have slain their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus have they done in the mids of mine house.

40 And how much more is it that they sent for men to come from farre, unto whom a messenger was sent, and lo, they came? for whom thou diddest wash thy self, and paintedst thine eyes, and deckedst thee with ornaments.

41 And sarest thou upon a costly bed, and a table prepared before it, wherein thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great, were brought men of Seba from the wilderness, which put bracelets upon their hands, and beautiful crownes upon their heads.

43 Then I said unto her that was old in adulteries, Now shall she and her fornications come to an end.

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures, and riches which thou hast gotten by labour.

l All the world shall see thy shameful forsaking of God to serve idoles.

m I will execute the same judgement and vengeance against thee, and that with greater severity. n Meaning, that the afflictions should be such that they should cause them to lose their senses and reason.

o That is, to be sacrificed to their idoles, read Chap. 16. 10.

p They sent into other countries to have such as should teach the service of their idoles. q He meaneth the altar that was prepared for the idoles.

r Which should teach the manner of worshipping their gods.

44 And they went in unto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall judge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude upon them, and will give them unto the tumult and to the spoyle.

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne up their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after you wickednesse.

49 And they shall lay your wickednesse upon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXXIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiel's wife being dead.

A Gaine in the ninth yeere, in the tenth moneth, in the tenth day of the moneth, came the word of the Lord unto me, saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the King of Babel set himself against Ierusalem this same day.

3 Therefore speake a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the d pieces thereof into it, even every good piece, as the thigh and the shoulder, and fill it with the chief bones.

5 Take one of the best sheep, and burne also the bones under it, and make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloody city, even to the pot, whose skum is therein, & whose skum is not gone out of it: bring it out piece by piece: let no lot fall upon it.

7 For her blood is in the midst of her: she set it upon an high rocke, and powred it not upon the ground to cover it with dust.

8 That it might cause wrath to arise, and take vengeance, even I have set her blood upon an high rocke that it should not be covered.

9 Therefore thus saith the Lord God, * Woe to the bloody city, for I will make it burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empie upon the coals thereof, that the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

12 Shee hath wearied herself with lies, and her great skumme went not out of her: therefore her skumme shall be consumed with fire.

13 Thou remainest in thy filthinesse and wickednesse: because I would not have purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I have caused my wrath to light upon thee.

14 I the Lord have spoken it: it shall come to passe, and I will doe it: I will not goe backe; neither will I spare, neither will I repent: according

to thy wayes, and according to thy workes shall they judge thee, saith the Lord God.

15 Also the word of the Lord came unto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shall thou neither mourne nor weepe, neither shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tire of thine head upon thee, and put on thy shooes upon thy feete, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died: and I did in the morning, as I was commanded.

19 And the people said unto mee, Wilt thou not tell us what these things meane toward us that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speake unto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes and your daughters whom ye have left, shall fall by the sword.

22 And ye shall doe as I have done: yee shall not cover your shippes, neither shall yee eat the bread of men.

23 And your tire shall be upon your head, and your shooes upon your feet: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is unto you a signe, according to all that he hath done; ye shall doe: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the joy of their honor, the pleasure of their eyes, and the desire of their heart, their sons and their daughters,

26 That he that escapeth in that day, shall come unto thee to tell thee that which he hath heard with his eares?

27 In that day shall the mouth be opened to him which is escaped, and thou shalt speake, and be no more dumbe, and thou shalt be a signe unto them, and they shall know that I am the Lord.

CHAP. XXV.

The word of the Lord against Ammon, which rejected at the fall of Ierusalem, against Moab and Sîr, Idumea and the Philistines.

The word of the Lord came againe unto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophetic against them,

3 And say unto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivirie,

4 Behold, therefore I will deliver thee to the men of the East for a possession, and they shall see their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke:

5 And I will make a Rabbah a dwelling-place for camels, and the Ammonites a sheepe-cote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast

n That is, the Babylonians.

o Meaning, his wife, in whom he delighted, as vers. 18.

p For in mourning they went bare headed and barefooted, and also covered their lips, q That is, which the neighbours sent to them that mourned, r Meaning, the morning following.

r By sending the Chaldeans to destroy it, as Chap. 7.22. t Wherein you boast and delight.

u Ebr. lifting up of their soules.

a Because ye rejoiced when the enemy destroyed my cite and Temple. b That is, to the Babylonians. c They shall chase thee away, and take thy gorgeous houses to dwell in. d Called also Philadelphia, which was the chief cite of the Ammonites, and full of conduct, a. Sam. 22.17.

hast clapped the hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel.

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Judah is like unto all the heathen.

9 Therefore, behold, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant contrey, Beth-jeshimoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute judgements upon Moab, and they shall know that I am the Lord.

12 Thus saith the Lord God, because that Edom hath done evil by taking vengeance upon the house of Judah, and hath committed great offence, and revenged himself upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines have executed vengeance, and revenged themselves with a despitefull heart, to destroy it for the old hatred.

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXV.

1 He prophesieth that Tyrus shall be overthrown, because it rejoiced at the destruction of Jerusalem. 15 The wounding and astonishment of the merchants for the destruction of Tyrus.

And in the eleventh yeere in the first day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, because that Tyrus hath said against Jerusalem, Aha, the gate of the people is broken: it is turned unto me: for seeing this is desolate, I shall be replenished.

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring up many nations against thee, as the sea mounteth up with his waves.

4 And they shall destroy the walles of Tyrus and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I have spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her daughters which are in the field,

shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadnezzar king of Babel, a King of kings from the North, with horses and with charers, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall cover thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheelles, and of the charrets, when he shall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooves of his horses shall he tread down all thy streets: he shall slay the people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake down thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the toppe of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall: and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the Princes of the sea shall come down from their thrones: they shall lay away their robes, and put off their brodered garments, and shall cloathe themselves with astonishment: they shall sit upon the ground and be astonished at every moment, and be amazed at thee.

17 And they shall take up a lamentation for thee, and say to thee: How art thou destroyed, that wast inhabited of the Sea-men, the renowned city which was strong in the sea, both shee and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe upon thee, and great waters shall cover thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the living.

21 I will bring thee to nothing, and thou shalt be no more, though thou be sought for, yet shalt thou never be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, showing what were the riches, power and authority thereof in time past.

The

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, whereby they oft times molested the Jewes, of the Cherethims David also had a gard, 2 Sam. 8. 16.

a Either of the captivitie of Sennacherib, or of the reigne of Zedekiah.

b That is, the famous city Jerusalem, whereunto all people resorted. c My riches and fame shall increase: thus the wicked joyce at their fall by whom they may have any profit for advantage.

d The townes that belonged unto her.

e For Tyrus was much built by sea, and by labour of man was walled out of the sea. Some referre this unto the longest of the walls which they had erected up for their glory and defence. I will make thee so bare that thou shalt have nothing to boast thee.

g The governments and rulers of other countries that dwell by the sea, whereby he signifieth that her destruction should be so horrible, that all the world should hear thereof and be afraid. h Meaning, merchants which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning, to be desolate, when it shall be restored. l Or, make thee a wastour.

THe word of the Lord came againe unto mee, saying,

2 Sonne of man, take up a lamentation for Tyrus,

3 And say unto Tyrus that is situate at the entry of the sea, which is the mart^a of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beauty.

4 Thy borders are in the * mids of the sea, and thy builders have made thee of perfite beaurie.

5 They have made all thy ^{ship} boards of firre-trees of ^b Shenir: they have brought cedars from Lebanon, to make maits for thee.

6 Of the oakes of Bathan have they made thine ores: the company of the Assyrians have made thy banks of yvory, brought out of the yles of ^c Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread over thee to be thy saile, blew silke and purple, brought from the yles of Elithah was thy covering.

8 The inhabitants of Zidon, and Arvad were thy mariners, O Tyrus: thy wisemen that were in thee, they were thy * pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy ^d calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Phat were in thine armie: thy men of warre they hanged the shield and helmer in thee: they set forth thy beaurie.

11 The men of Arvad with thine armie were upon thy walles round about, and the ^e Gamma-dims were in thy towers: they hanged their shields upon thy walles round about: they have made thy beaurie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for silver, yron, tinne, and lead, which they brought to thy faires.

13 They of Javan, Tubal and Meshech were thy marchants, concerning the lives of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of ^f Togarmach brought to thy faires, hores and horsemen, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine handis: they brought thee for a present, ^g hores, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy ^h wares: they occupied in thy faires, with * emerandes, purple, and broydered worke, and * fine linnen, and corall, and pearle.

17 They of Judah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of ⁱ Minnith, and Pannag, and hony, and oyle, and * balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wool,

19 They of Dan also and of Javan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan, were thy marchants in precious cloathes for the charers.

21 They of Arabia, and all the princes of Kedar, * occupied with thee, in lambes, and rammes, and goates: in these were thy marchants.

22 The merchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Assur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in rayment of blew silke, and of broydered worke, and in coffers for the rich apparell, which were bound with coardes: chaines also were among thy marchandise.

25 The ships of Tarshish * were thy chiefe in thy marchandise, and thou was replenished and made very glorious in the mids of the sea.

26 Thy * robbers have brought thee into great waters: the ^l East-winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The ^m suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners, and all the pilots of the sea shall come downe from their ships, and shall stand upon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust upon their heads and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weepe for thee with sorow of heart and bitter mourning.

32 And in their mourning, they shall take up a lamentation for thee, saying, What city is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their Kings shall be fore afraid and troubled in their countenance.

36 The marchants among the people shall hiss at thee: thou shalt be a terrour, and never shalt be any more.

CHAP. XXVIII.

¹ The word of God against the king of Tyrus for his pride. ²³ The word of the Lord against Zidon. ²⁵ The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe unto mee, saying,

2 Sonne of man, say unto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man, & not God, & though thou diddest thinke in thine heart, that thou wast equall with God.

3 Behold, thou art wiser then ^b Daniel: there is no secret that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thy riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold,

* Or, came in come pany toward thee.

* Or, towers. I That is, Nebuchadnezzar.

m That is, the cities neere about thee, as was Zidon, Arvad, and others.

a Whereby is meant a long time: for it was prophesied to be destroyed but seventie yeeres, as Isa. 23. 15.

a I am sure that none can come to hurt me, as God is in the heaven.

* Ebr. though thou set thine heart as the heart of God. b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.

7 Behold, therefore I will bring strangers up on thee, even the terrible nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall cast thee down to the pit, and thou shalt die the death of them, that are slain in the mids of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god; but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 Moreover, the word of the Lord came unto me, saying,

12 Some of man, take up a lamentation upon the King of Tyrus, and say unto him; Thus saith the Lord God, Thou sealest up the summe, and art full of wisdom, and perfest in beauty.

13 Thou hast been in Eden the garden of God: every precious stone was in thy garment, the ruby, the topaze, and the diamond, the chrysolite, the onix, and the jasper, the saphir, * emerald, and the carbuncle and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anoynted Cherub, that covereth, and I have set thee in honour: thou wast upon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou wast perfest in the wayes from the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they have filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee. O covering Cherub, from the mids of stones of fire.

17 Thine heart was lifted up because of thy beaurie, and thou hast corrupted thy wisdom by reason of thy brightness, I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 Again the word of the Lord came unto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecise against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall have executed judgements in her, and she shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slain shall fall in the mids of her: the enemies shall come against her with the sword on every side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne unto the house of Israel, nor any grievous thorne of al that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be a sanctified in them in the sight of the heathen, then shall they dwell in the land, that I have given to my servant Jaakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed judgements upon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He prophesied against Pharaoh and Egypt. 13 The Lord prophesied that he will restore Egypt after seventy years. 15 Egypt is the reward of King Nebuchadnezzar for the labour which he took against Tyrus.

In the tenth yeere and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came unto me, saying,

1 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophecise against him, and against all Egypt.

2 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lieth in the mids of his rivers, which hath said, The rivers is mine, and I have made it for my self.

3 But I will put hooks in thy jawes, and I will cause the fish of the rivers to stick unto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

4 And I will leave thee in the wilderness, both thee and all the fish of thy rivers: thou shalt fall upon the open field: thou shalt not be brought together, nor gathered: for I have given thee for meate to the beasts of the field, and to the fowles of the heaven.

5 And all the inhabitants of Egypt shall know that I am the Lord, because they have bin a staffe of a reede to the house of Israel.

6 When they tooke holde of thee with their hand: thou diddest breake and rent all their shoulder: and when they leaned upon thee, thou brakest and madest all their loynes to stand upright.

7 Therefore thus saith the Lord God, behold, I will bring a sword upon thee, and destroy man and beast of thee.

8 And the land of Egypt shall be desolate, and waste, and they shall know y I am the Lord: because he hath said, The river is mine, and I have made it.

9 Behold, therefore I come upon thee, and upon thy rivers, and I will make the land of Egypt utterly waste and desolate from the towne of Seuenh, even unto the borders of the blacke Moores.

10 No foot of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited for ever.

11 And I will make the land of Egypt desolate in the midst of the countreyes that are desolate, and her cite shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreyes.

12 Yet thus saith the Lord God, At the end of forty yeeres will I gather the Egyptians from the people, where they were scattered.

13 And I will bring againe the captivitie of Egypt, and will cause them to returne into the land of Patros, into the land of their habitation, and they shall be there a small kingdome.

s Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, streng h and pleasures.
* Or, jasper.
* Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof be compareth to the Cherubims which covered the Arke: and by this honour to make thee one of the builders of my Temple, which was when Hiram sent unto Salomon things necessary for the worke.
g To wit, among my people Israel, which thined as precious stones.
h Which was when I first called thee to this dignity.
i Thou shalt have no part among my people.
k That is, the honour, whereunto I called them.

* Or, brought to nothing.

l By executing my judgements against thy wickedness.

m That is, Nebuchadnezzar.

n He threateth for what cause God will afflicke his Church, and prophecise in his name he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

a To wit, of the captivitie of Iosiah, or of the reigne of Zedekiah. Of the order of these prophecies, and how the former somethimes stand after the latter, read Jer. li. b He compareth Pharaoh to a dragon which binde himself in the river Nile, as Isa. xl. c I will send enemies against thee, which shall plague thee, and thy people, which trust in thee, out of thy safe places.

d Reede a King, 18. 17. 25. 34.

* Or, spake. e When they take their hold, they would say no more upon thee, but stand upon their feet, and put their trust in others.

f Thus God would not suffer that he should straggle any thing to himself, or put his trust in any thing save in him alone.
* Ebr. Cull, or Ethiopia.

* Jer. 46. 16. g Meaning, that they should not have full dominion, but be under the Persians, Grecians and Romans. h The cause is that the Israelites should no more put their trust in them, but leave to depend on God.

15 It shall be the smallest of the kingdoms, neither shall it exalt it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquities to remembrance by looking after them: so shall they know that I am the Lord God.

17 ¶ In the ⁱ seven and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord unto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his army to serve a great service against Tyrus: every head was made balde, and every shoulder was made bare: yet he had no wages, nor his army for Tyrus, for the service that he served against it.

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-nezzar the king of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages for his armie.

20 I have given him the land of Egypt for his labour, that hee served against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will give thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe unto me, saying,

2 Sonne of man, prophetic, and say, Thus saith the Lord God, Howle and cry, Woe be unto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and feare shall be in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of ^b Sevench shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers go forth from me in ships, to make the carelesse Moores afraid, and feare shall come upon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, even the terrible nations shall be brought to destroy the land, and they shall drawe their swords against Egypt, and fill the land with the flaine.

12 And I will make the rivers dry, and sell the land into the hands of the wicked, and I will make

the land wast, and all that therein is by the hands of strangers: I the Lord have spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute judgement in No.

15 And I will powre my wrath upon Sin, which is the strength of Egypt: and I will destroy the multitude of Sin.

16 And I will set fire in Egypt, Sin shall have great sorow, and No shall be destroyed, and Noph shall have sorrowes dayly.

17 The yong men of Aven, and of Phibefeth shall fall by the sword: and these cities shall go into captivitie.

18 At Tehaphnehes the day shall restraine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall cover her, and her daughters shall goe into captivitie.

19 Thus will I execute judgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleventh yeere, in the first moneth, and in the seventh day of the moneth, the word of the Lord came unto me, saying,

21 Sonne of man, I have broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound up to be healed, neither shall they put a roule to bind it, and so make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand:

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babel, and hee shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 Here propheticke a like destruction to them both.

ANd in the eleventh yeere, in the third moneth, and in the first day of the moneth the word of the Lord came unto me, saying,

2 Sonne of man, speake unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Behold, Ashtur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot up very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

^a Or, Memphis, or Alcaira.

^a Or, Tanis.

^a Or, Pelusium.

^a Or, Alexandria.

^a Or, Heliopolis.

^a Or, Bubastum.

^c Meaning, that there shall be great sorow and affliction.

^d That is, the strength and force.

^e Of the captivitie of Jeconiah, or of Zedekiahs reigne.

^f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Jerem. 46, 26.

^g His force and power.

^h Whereby wee see that tyrants have no power of themselves, neither can doe any more harme then God appointeth, and when he will they must cease.

^a Of Zedekiahs reigne, or of Jeconiahs captivitie.

^b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians overcame,

c Many other nations were under their domination.
 || Or, concerning.

exalted him on hie with her rivers running round about his plants, and sent out her c litle rivers unto all the trees of the d field.

f Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heavens made their nestes in his boughes, and under his branches did all the beastes of the field bring forth their young, and under his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches: and the cheffenut trees were not like his boughes: all the trees in the garden of God were not like unto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 I therefore thus saith the Lord God, Because he is lift up on high, and hath thor up his toppes among the thicke boughes, and his heart is lift up in his height.

11 I have therefore delivered him into the hands of the e mightiest among the heaven: hee shall handle him, for I have cast him away for his wickednesse.

12 And the strangers have destroyed him, even the terrible nations, and they have left him upon the mountaines, and in all the valleys his branches are fallen, and his boughes are f broken by all the rivers of the land: and all the people of the earth are departed from his shadowe, and have forsaken him.

13 Upon his ruine shall all the foules of the heaven remaine, and all the beastes of the field shall be upon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot up their top among the thicke boughes, neither shall their leaves stand up in their height, which drinke so much water: for they are all delivered unto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I g covered the deepe for him, and I did reſtore the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shall h be comforted in the nether parts of the earth.

17 They also went downe to hel with him unto them that were slaine with the sword, and his arme, and they that dwelt under his shadow in the mids of the heathen.

18 To whom i art thou thus like in glory and in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden unto the nether parts of the earth: thou shalt sleepe in the mids of the k uncircumcised, with them that

be slaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

a The Prophet is commanded to bewaile Pharaoh King of Egypt.
 12 He prophesieth that destruction shall come unto Egypt through the King of Babylon.

And in the a twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a b lion of the nations, and art as a c dragon in the sea: thou castest out thy rivers e and troubledst the waters with thy feet, and stampedst in their rivers.

3 Thus saith the Lord God, * I will therefore spread my net over thee with a great multitude of people, and they shall make thee come up into my net.

4 Then will I leave thee upon the land, and I will cast thee upon the open field, and I will cause all the foules of the heaven to remain upon thee, and I will fill all the beastes of the field with thee.

5 And I will lay thy flesh upon the mountaines, and fill the valleys d with thine height.

6 I will also water with thy blood the land wherein thou e swimmeſt, even to the mountaines, and the rivers shall be full of thee.

7 And when I shall f put thee out, I will cover the heaven, and make the starres thereof darke: * I will cover the sunne with a cloude, and the moone shall not give her light.

8 All the lights of the heaven will I make darke for thee, and bring g darkenesse upon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and upon the countries which thou hast not knowne.

10 Yea, I will make my people amazed at thee, and their kings shall be astonied with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every moment: every man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come upon thee.

12 By the swords of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the h pompe of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beastes thereof from the great water-sides, neither shall the foot of man trouble them any more, nor the hooves of beasts trouble them.

14 Then will I make i their waters deep, and cause their rivers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be layd waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 g In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord unto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

d Signifying, that there was no greater power in the world then his was.

|| Or, thou wast lift up.

e That is, of Nebuchad-nezzar, who afterward was the Monarch and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so hie (meaning his great abundance and pompe) shall now lament as though they were covered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, hee setteth forth other kings and princes which are dead, as though they rejoiced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.
 k Reade Chap. 18, 10.

a Which was the first yeere of the generall captivitie under Zedekiah.
 b Thus the figures compare Pharaoh to a cruel and huge beast which devours all that be weaker then they, and saith as they may overcome.

c Or, whale.
 d Thus prepared great armies.
 e Chap. 11, 34, and 17, 10.

d With hope of thine armie.

e As Nilus over-floeth Egypt, so will I make the blood of thine hoste to overflow it.

f The word signifieth to be put out as a candle is put out.

g Isa. 13, 10. Joel 2, 31. and 3, 15. Matt. 24, 29.

h By this manner of speech is meant the great sorrow that shall be for the slaughter of the king and his people.

i This came to passe in less then foure yeeres after this prophesie.

j To wit, of the Caldeans thine enemies, which shall quietly enjoy all thy commodities.

Egypt, and ^k cast them down, *even* them and the daughters of the mighty nations under the nether parts of the earth, with them that go down into the pit.

19 Whom doest thou passe ^l in beautie? go down and sleepe with the uncircumcised.

20 They shall fall in the mids of them that are slain by the sword: ^m shee is delivered to the sword: draw her down, and all her multitude.

21 The most mighty and strong shall speake to ⁿ him out of the middes of hell with them that helpher: they are gone down, and sleepe with the uncircumcised that be slain by the sword.

22 Asshur is there and all his company: their graves are about him: all they are slain and fallen by the sword.

23 Whose graves are made in the side of the pit, and his multitude are round about his grave: all they are slain and fallen by the sword, which caused feare ^o to be in the land of the living.

24 There ^p is Elam and all his multitude round about his grave: all they are slain and fallen by the sword, which are gone down with the uncircumcised into the netherparts of the earth, which caused themselves to be feared in the land of the living, yet have they borne their shame with them that are gone down to the pit.

25 They have made his bed in the mids of the slain with all his multitude: their graves are round about him: all these uncircumcised are slain by the sword: though they have caused their feare in the land of the living, yet have they borne their shame with them that go down to the pit: they are laid in the middes of them that be slain.

26 There ^q is Meshech, Tuball, and all their multitude: their graves are round about them: all these uncircumcised were slain by the sword, though they caused their feare ^o to be in the land of the living.

27 And they shall not lie with the valiant ^r of the uncircumcised, that are fallen, which are gone down to the grave with their weapons of warre, and have laid their swords under their heads, but their iniquity shall be upon their bones: because ^u they were the feare of the mighty in the land of the living.

28 Yea, thou shalt be broken in the middes of the uncircumcised, and lie with them that are slain by the sword.

29 There ^v is Edom, his kings, and all his princes, which with their strength are layd by them that were slain by the sword: they shall sleepe with the uncircumcised, and with them that goe down to the pit.

30 There be all the princes of the ^w North, with all the Zidonians, which are gone down with the slain, with their feare: they are ashamed of their strength, and the uncircumcised sleepe with them that be slain by the sword, and beare their shame with them that goe down to the pit.

31 Pharaoh shall see them, and hee shall be comforted over all his multitude: Pharaoh, and all his armie shall be slain by the sword, saith the Lord God.

32 For I have caused my ^x feare ^o to be in the land of the living: and he shall be laid in the middes of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

1 The office of the governors and ministers. 24 His strength.

showeth them that a spate: and boldness them with the promise of mercy. 30 The word of the Lord against the mockers of the Prophets.

A Gaine the word of the Lord came unto mee, saying,

2 Sonne of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man ^a from among them, and make him their watchman,

3 If when he seeth the sword come upon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be upon his own head.

5 For he heard the sound of the trumpet, and would not be admonished: *therefore* his blood shall be upon him: but he that receiveth warning, shall save his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, hee is taken away for his ^b iniquitie, but his blood will I require at the watchmans hand.

7 ^{*} So thou, O sonne of man, I have made thee a watchman unto the house of Israel: *therefore* thou shalt heare the word at my ^c mouth, and admonish them from me.

8 When I shall say unto the wicked, O wicked man, thou shalt die the death, if thou doest not speak and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I ^d require at thine hand.

9 Nevertheless, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast delivered thy soule.

10 Therefore, O thou sonne of man, speak unto the house of Israel, Thus yee speake and say, If our transgressions and our sins be upon us, and wee are consumed because of them, ^e how should we then live?

11 Say unto them, As I live, saith the Lord God, ^f I desire not the death of the wicked, but that the wicked turne from his way and live: turne you, turne you from your evill wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say unto the children of thy people, The ^g righteousness of the righteous shall not deliver him in the day of his transgression, nor the wickednesse of the wicked shall *cause* him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous live for *his* righteousness in the day that he sinneth.

13 When I shall say unto the righteous, that he shall surely live, if hee trust to his own righteousness, and commit iniquitie, all his righteousness shall be no more remembered, but for his iniquitie that he hath committed, he shall die for the same.

14 Again when I shall say unto the wicked, Thou shalt die the death, if he turn from his sinne, and doe that which is lawfull and ^h right,

15 *To wit*, if the wicked restore the pledge, and give again that he had robbed, and walke in the statutes of life, without committing iniquitie, he shall surely live, and not die.

16 None of his sinnes that he hath committed, shall be mentioned unto him: *because* he hath done that

^a Or, of their coats.
^b He sheweth that the people ought to have continually governors and teachers, which may have a care over them, and to warne them ever of the dangers which are at hand.

^b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

^c Chap. 3. 17.
^c Which teacheth that he that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

^d The watchman must answer for the blood of all that perish through his negligence.

^e Thus the wicked when they heare Gods judgements for their sinnes, despaire of his mercies, and murmur.

^f Read Chap. 18. 23.
^g Reade of this righteousness, Chap. 18. 23. 24.

^h Hereby he condemneth all them of hypocritie, which pretend to forsake wickednes, and yet declare not themselves such by their fruits, that is, in obeying Gods commandments, and by godly life.

* Chap. 18, 25.

that which is lawfull and right, he shall surely live.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their own way is unequal.

18 When the righteous turneth from his righteousness, and committeth iniquity, hee shall even die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equall, O ye house of Israel, I will judge you every one after his wayes.

21 Also in the twelfth yeare of our ⁱ captivity in the tenth ^{moneth}, and in the fifth day of the moneth, one that had escaped out of Jerusalem, came unto me, and said, The citie is smitten.

22 Now the * hand of the Lord had bene upon mee in the evening afore hee that had escaped, came, and had opened my mouth untill he came to me in the morning: and when he had opened my ⁱ mouth, I was no more dumbe.

23 Again the word of the Lord came unto me, and said,

24 Son of man, these that dwell in the desolate places of the land of Israel, talke and say, ^m Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be given us in possession.

25 Wherefore say unto them, Thus saith the Lord God, Yee eat with the * blood, and lift up your eyes toward your idoles, and shed blood: should ye then possesse the land?

26 Ye leane upon your * swords, ye work abomination, and ye defile every one his neighbours wife: should ye then possesse the land?

27 Say thus unto them, Thus saith the Lord God, As I live, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I give unto the beasts to be devoured: and they that be in the forts and in the caves, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountains of Israel shall be desolate: and none shall passe through.

29 Then shall they know that I am the Lord, when I have laid the land desolate and waste, because of all their abominations, that they have committed.

30 Also thou son of man, the children of thy people that ^p talke of thee by the wals and in the doores of houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is ^q word that commeth from the Lord.

31 For they come unto thee, as the people ^u wish to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make ^v jestes, and their heart goeth after their covetousnesse.

32 And lo, thou art unto them, as a ^v jesting song of one that hath a pleasant voice, and can sing well: for they heare thy wordes, but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

C H A P. XXXIV.

ⁱ Against the shepherds that despised the flock of Christ, and seek their own gain. ⁷ The Lord saith that he will visite his dispersed flock, and gather them together. ²³ He promisseth the true shepherd Christ, and will him praise.

And the word of the Lord came unto me, saying.

2 Son of man, prophetic against the shepherds of Israel, prophetic and say unto them, Thus saith the Lord God unto the shepherds, * Wo be unto the ^a shepherds of Israel, that feede themselves: should not the shepherds feede the flockes?

3 Yee eat the ^b fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The ^c weake have ye not strengthened: the sicke have ye not healed, neither have ye bound up the broken, nor brought again that which was driven away, neither have ye sought that which was lost, but with cruelty, and with rigour have ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were ^d devoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountains, and upon every hie hill: yea, my flock was scattered thorow all the earth, and none did seeke or search ^e after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flock was spoyle, and my sheepe were devoured of all the beasts of the field, having no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe.

9 Therefore, heare ye the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheepe at their hands, and cause them to cease from feeding the sheep: neither shall the shepherds feed themselves any more: for I will deliver my sheepe from ^e their mouthes, and they shall no more devoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bene among his sheep that are scattered, so will I seeke out my sheepe and will deliver them out of all places, where they have bin scattered in ^f the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and upon the hie mountains of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feed upon the mountains of Israel.

15 I will feed my sheep, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen the weak, but I will destroy the fat and the ^g strong, and I will feed them with ^h judgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I judge between sheep and sheepe, between the rams and the goats.

18 Seemeth it a small thing unto you to have eaten up the good ⁱ pasture, but yee must tread down with your feet, the residue of your pasture: and

ⁱ When the Prophet was led away captive with Jeconiah.

^k I was indued with the Spirit of prophetic, Chap. 1, 2.

^l Whereby is signified that the ministers of God cannot speak till God give them courage, and open their mouthes, Chap. 24, 27, and 29, 31. ^m Thus the wicked think themselves more worthy to enjoy Gods promises then the Saints of God, to whom they were made: and would blinde God to be subject to them, though they would not be bound to him.

ⁿ Contrary to the Law, Levit. 17, 14. ^o As they that are ready till to shed blood.

* Chap. 7, 24, and 24, 31, and 30, 6, 7.

^p In derision, ^q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abuse the word to our own condemnation, and make of his ministers, as though they were jests to serve mens foolish fantasies. ^r Or, pleasant, and love song.

* Jer. 1, 2. ^a By the shepherds, he meaneth the King, the Magistrates, Priests, and Prophets. ^b Ye seek to enrich your selves by their commotions, and to spoile the ritches and inheritance. ^c He denoteth the office and duty of a good shepherd, who ought to be and succour his flock, and not to be cruel toward them. ^d For lacke of good government and doctrine the perished.

^e By destroying the covetous shepherds, and reducing true shepherds, whereby we have a figure to our God, which true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word. ^f In the day of their affliction and misery: and this promise is to comfort the Church all dangers.

^g Meaning, such as lift up themselves above their brethren, and that they have no more to be governed by me.

^h That is, by putting difference between the good and the bad, and so give to each as they deserve. ⁱ By good pasture and deeper waters is meant the word of God, the administration of justice, which they did not desire to the people till they had corrupted it.

and to have drunke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which yee have trodden with your feet, and drinke that which yee have troubled with your feet.

20 Therefore thus saith the Lord God unto them, Behold, I, even I will judge betweene the fat sheepe and the leane sheepe.

21 Because ye have thrust with fide and with shoulder, and pusht all the weake with your hornes, till ye have scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will judge betweene sheepe and sheepe.

23 And I will set up a shepheard over them, and he shall feede them, even my servant David, he shall feede them, and he shall be their shepheard.

24 And I the Lord will be their God, and my servant David shall be the Prince among them, I the Lord have spoken it.

25 And I will make with them a covenant of peace, and I will cause the evill beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, even round about my mountaines, and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall give her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the cordes of their yoke, and delivered them out of the hands of those that served themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid.

29 And will raise up for them a plant of renowne, and they shall be no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they understand, that I the Lord their God am with them, and that they, even the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

1 The destruction that shall come on mount Seir, because they troubled the people of Israel.

Moreover, the word of the Lord came unto me, saying,

2 Sonne of man, Set thy face against mount Seir, and propheticke against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an end.

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate and

waste, and cut off from it him that passeth our and him that returneth.

8 And I will fill his mountaines with his slain men: in thine hills, and in thy valleyes, and in all thy rivers shall they fall, that are slain with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not returne, and yee shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countreyes shall be mine, and wee will possesse them (seeing the Lord was there.)

11 Therefore as I live, saith the Lord God, I will even doe according to thy swarth, and according to thine indignation, which thou hast used in thine hatred against them: and I will make my selfe known among them, when I have judged thee.

12 And thou shalt know, that I the Lord have heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are given us to be devoured.

13 Thus with your mouthes yee have boasted against me, and I have multiplied your words against me: I have heard them.

14 Thus saith the Lord God, So shall all the world rejoyce, when I shall make thee desolate.

15 As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

1 The promise to deliver Israel from the Gentiles. 2 The benefits done unto the Jewes: are to be ascribed to the mercy of God, and not unto their deservings. 3 God promiseth one heart that we may walke in his commandments.

As thou sonne of man, propheticke unto the mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord,

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the high places of the world are ours in possession.

3 Therefore propheticke and say, Thus saith the Lord God, Because that they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are come unto the lips and tongues of men, and unto the reproch of the people.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines, and to the hills, to the rivers and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation have I spoken against the residue of the heathen, and against all Idumea, which have taken my land for their possession, with the joy of all their heart, and with despitefull minds to cast it out for a prey.

6 Prophecicke therefore upon the land of Israel, and say unto the mountaines and to the hills, to the rivers, and to the valleyes, Thus saith the Lord God, Behold, I have spoken in mine indignation and in my wrath, because yee have suffered the shame of the heathen.

7 Therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Showing that when God punisheth the enemies, the godly ought to consider that he hath a care over them, and to praise his Name: and also that the wicked rage as though there were no God, till they feelee his hand to their destruction.

i That is, the Idumeans.

j That is, Ierusalem, which for Gods promises was the chiefest of all the world.

k Ye are made a matter of talke and derision to all the world.

l They appointed themselves to have it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.

m Because you have beene a laughing stocke unto them, by making a scorn of the heathen.

n By making a scorn of the heathen.

o By making a scorn of the heathen.

p By making a scorn of the heathen.

q By making a scorn of the heathen.

r By making a scorn of the heathen.

s By making a scorn of the heathen.

t By making a scorn of the heathen.

u By making a scorn of the heathen.

N n about

g God declareth his mercies and goodnesse toward his Church, who still preserveth his, even when he destroyeth his enemies.

h Which was accomplished under Christ, to whom all these temporall deliverances did direct them.

i That is, upon the mountaines of Ierusalem.

j Or, thee.
k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust judgements.

* Isa. 52. 5. Rom. 2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would have reproched me, if I had suffred my Church to perish.

m This excludeth from man all dignity, and meane to deserve anything by, seeing that God referreth the whole to himself, and that onely for the glory of his holy Name.

n Or, your.
o That is, his spirit, whereby he reformeth the heart, and regeneraeth his, Isa. 44. 3.

* Jer. 32. 39. chap. 11. 19.

about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come unto you, and I will ruine unto you, and ye shall be tilled and sowed.

10 And I will multiply the men upon you, even all the house of Israel wholly; & the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiplie upon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites upon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke upon you, even my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth deprive them of men.

13 Thus saith the Lord, Because they say unto you, Thou land devourest up men, and hast bene a waster of thy people,

14 Therefore thou shalt devoure men no more; neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came unto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath upon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreyes: for according to their wayes, and according to their deedes, I judged them.

20 * And when they entred unto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I favoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you have polluted it, and the heathen shall know that I am the Lord, saith the Lord God; when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreyes, and will bring you into your owne land.

25 Then will I powre cleane water upon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 * A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my judgements and doe them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also deliver you from all your filthinesse, and I will call for corn, and will increase it, and lay no famine upon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among heathen.

31 Then shall ye remember your own wicked wayes, and your deedes that were not good, & shall judge yourselves worthy to have bin destroyed for your iniquities, and for your abominations.

32 Be it known unto you that I doe not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed and confounded for your own wayes.

33 Thus saith the Lord God, What time as I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, where as it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord have spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to perform it unto them: I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in their solemne feasts, so shall the desolate cities be filled with flocks of men, and they shall know that I am the Lord.

¶ CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, being in captivity. 2 He sheweth the union of the ten tribes with the two.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set mee down in the mids of the field, which was full of bones:

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said unto mee, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto mee, Prophecie upon these bones, and say unto them, O ye dry bones, heare the word of the Lord.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinewes upon you, and make flesh grow upon you, and cover you with skinned, and put breath in you, that yee may live, and yee shall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo the sinewes, and the flesh grew upon them, and above the skinned covered them, but there was no breath in them.

9 Then said he unto mee, Prophecie unto the winde:

o Under the shadow of wings, benefite the conclusion the spiritual graces.

p Ye shall receive true repentance, and think your selves unworthy to be of the number of Gods creatures, for your ingratitude against him.

q He declareth that it ought not to be referred to the folly or blindness of the earth thereby, and abundant, but only to Gods mercies, as his plagues and curses declare, which he maketh it known.

r Or, valley, a He sheweth by a great miracle that God hath power, and also will deliver his people from their captivity, in as much as he is able to give life to the dead bones, and bodies, and raise them up againe.

winde : prophecie , sonne of man , and say to the winde , Thus saith the Lord God , Come from the foure ^b winds , O breath , and breathe upon these flaine , that they may live .

10 So I prophecied as he had commanded me : and the breath came into them , and they lived , and stood upon their feet , an exceeding great armie .

11 Then he said unto me , Son of man , these bones are the whole house of Israel , Behold , they say , Our bones are dried , and our hope is gone , and we are clean cut off .

12 Therefore prophecie , and say unto them , Thus saith the Lord God , Behold , my people , I will open your graves , and cause you to come up out of your sepulchres , and bring you into the land of Israel .

13 And yee shall know that I am the Lord , when I have opened your graves , O my people , and brought you up out of your sepulchres .

14 And shall put my Spirit in you , and ye shall live , and I shall place you in your own land : then ye shall know that I the Lord have spoken it , and performed it , saith the Lord .

15 ¶ The word of the Lord came againe unto me , saying ,

16 Moreover , thou sonne of man , take thee a piece of wood , and write upon it , Unto Judah , and to the children of Israel his companions : then take ^d another piece of wood , and write upon it , Unto Joseph the tree of Ephraim , and to all the house of Israel his companions ,

17 And thou shalt joyne them one to another into one tree , and they shall be as one in thine hand .

18 And when the children of thy people shall speak unto thee , saying , Wilt thou not shew us what thou meanest by these ?

19 Thou shalt answer them , Thus saith the Lord God , Behold , I will take the tree ^e of Joseph , which is in the hand of Ephraim , and the tribes of Israel his fellows , and will put them with him , even with the tree of Judah , and make them one tree , and they shall be one in mine hand .

20 And the pieces of wood whereon thou writest , shall be in thine hand , in their sight .

21 And say unto them , Thus saith the Lord God , Behold , I will take the children of Israel from among the heathen whither they be gone , and will gather them on every side , and bring them into their own land .

22 And I will make them one people in the land , upon the mountains of Israel , * and one king shall be king to them all : and they shall be no more two peoples , neither be divided any more henceforth into two kingdoms .

23 Neither shall they be polluted any more with their idoles , nor with their abominations , nor with any of their transgressions : but I will save them out of all their dwelling-places , wherein they have sinned , and will cleanse them : so shall they be my people , and I will be their God .

24 And David my * servant shall be king over them , and they shall all have one shepherd : they shall also walk in my judgements , and observe my statutes , and doe them .

25 And they shall dwell in the ^f land , that I have given unto Jaakob my servant , where your fathers have dwelt , and they shall dwell therein , even they , and their sonnes , and their sonnes sonnes for ever , and my servant David shall be

their prince for ever .

26 Moreover , I will make * a covenant of peace with them : it shall be an everlasting covenant with them , and I will place them , and multiplie them , and will set my sanctuary among them for evermore .

27 My tabernacle also shall be with them : yea , I will be their God , and they shall be my people .

28 Thus the heathen shall know , that I the Lord doe sanctifie Israel , when my Sanctuary shall be among them for evermore .

CHAP. XXXVIII.

^a He prophecied that Gog and Magog shall fight with great power against the people of God . ²¹ Their destruction .

And the word of the Lord came unto me , saying ,

2 Son of man , set thy face against * Gog , and against the land of Magog , the chief prince , of Meshech and Tubal , and prophecie against him ,

3 And say , Thus saith the Lord God , Behold , I come against thee , O Gog , the chief prince of Meshech and Tubal .

4 And I will destroy thee , and put hookes in thy jawes , and I will bring thee forth and all thine host , ^b both horses and horsemen , all clothed with all sorts of armour , even a great multitude with bucklers and shields , all ^b handling swords .

5 They of ^c Paras , of Cush , and Phut with them , even all they that beare shield and helmer .

6 ^d Gomer and all his bands , and the house of Togarmah of the North-quarters , and all his bands , and much people with thee .

7 Prepare thy self , and make thee ^e readie , both thou , and all thy multitude that are assembled unto thee , and be thou their safeguard .

8 After many dayes thou shalt be visited : for in the latter yeares thou shalt come into the land that hath beene destroyed with the sword , and is gathered out of many people upon the mountains of Israel , which have long lien waste : yet they have been brought out of the people , and they shall dwell all save .

9 Thou shalt ascend and come up like a tempest , and shalt be like a cloud to cover the land , both thou , and all thy bands , and many people with thee .

10 Thus saith the Lord God , Even at the same time shall many things come into thy mind , and thou shalt think ^f evill thoughts .

11 And thou shalt say , I will go up to the land that hath no walled towers : I will go to them that are at rest and dwell in safety , which dwell all without walles , and have neither barres nor gates .

12 Thinking to spoil the prey , and to take a boory , to turn thine hand upon the desolate places that are ^g now inhabited , and upon the people , that are gathered out of the nations which have gotten cattell , and goods , and dwell in the mids of the land .

13 Sheba and Dedan , and the merchants of Tarshish , with all the Lyons thereof shall say unto thee , ^h Art thou come to spoil the prey ? hast thou gathered thy multitude to take a boory ? to carie away silver and gold , to take away cattell and goods , and to spoil a great prey ?

14 Therefore , sonne of man , prophecie , and say unto Gog , Thus saith the Lord God , In that day , when my people of Israel dwell in safety , shalt thou not know it ?

* Psal. 109. 4. and 116. 2.

^a Which was a people that came of Magog the son of Japhet , Gen. 10. 2. Magog also here signifieth a certaine countrey , so that by these two countreys which had the government of Grecia and Italie , hee meaneth the principall enemies of the Church . Revel. 20. 8.

^b He sheweth that the enemies should bend themselves against the Church , but it should be to their own destruction .

^c The Persians , Ethiopians and men of Africa .

^d Gomer was Japheth's sonne , and Togarmah the sonne of Gomer , and are thought to be they that inhabit Asia Minor .

^e Signifying , that all the people of the world should assemble themselves against the Church and Christ their head .

^f Or , it is meaning , the land of Israel .

^g That is , to molest and destroy the Church .

^h Meaning , Israel , which had now bin destroyed , and was not yet built again : declaring hereby the simplicity of the godly , who seek not so much to fortifie themselves by outward force , as to depend on the providence and goodness of God .

ⁱ One enemy shall envie another , because every one shall think to have the spoyle of the Church .

^j Shalt not thou spie thine occasions to come against my Church when they suspect nothing ?

k Meaning, in the last age, and from the coming of Christ unto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 23.

m Hereby he declares that none affliction can come to the Church, whereof they have not been advertised aforetime,

to teach them to endure all things with more patience, when they know that God hath so ordained.

n At meane while, by man should think to save himself, shall fail.

o Against the people of Gog and Magog.

* Chap. 36. 19. and 37. 23.

o Against the people of Gog and Magog.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

* Chap. 36. 19. and 37. 23.

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride upon horses, even a great multitude and a mighty armie.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land, thou shalt be in the latter dayes, and I will bring thee upon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I have spoken in old time, by the hands of my servants the Prophets of Israel which prophesied in those dayes and yeares, that I would bring thee upon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath have I spoken it: surely at that time these shall be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the fowles of the heaven, and the beasts of the field, and all that moove and creep upon the earth, and all the men that are upon the earth, shall tremble at my presence, and the mountains shall be overthrown, and the faires shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountaines, saith the Lord God: every mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine upon him and upon his bands, and upon the great people that are with him, a sore raine, and hailestones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog, and Magog. 11 The graves of Gog and his host. 17 They shall be devoured of birds and beasts. 23 Wherefore the house of Israel is captive. 24 I have brought you out from captivity is promised.

Therefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will destroy thee, and leave but the sixth part of thee, and will cause thee to come up from the North parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall upon the mountaines of Israel, and all thy bands and the people, that is with thee: for I will give thee unto the birds, and to every feathered fowle and beast of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy One of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire upon the weapons, and on the shields, and bucklers, upon the bowes, and upon the arrowes, and upon the fives in their hands, and upon the speares, and they shall burne them with fire seven yeares.

10 So that they shall bring no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I give unto Gog a place there for buriall in Israel, even the valley, whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their noses, and there they shall bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And seven moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall have a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the land with them that travaile, to bury those that remaine upon the ground, to cleanse it: they shall search to the end of seven moneths.

15 And the travellers that passe through the land, if any see a mans bone, then shall he set up a signe by it, till the buriers have buried it in the valley of Hamon-Gog.

16 And also the name of the cities shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speak unto every feathered fowle, and to all the beasts of the field, Assemble your selves, and come: gather your selves on every side to my sacrifice: for I doe sacrifice a great sacrifice for you upon the mountaines of Israel, that yee may eat flesh, and drink blood.

18 Yee shall eat the flesh of the valiant, and drink the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, and of bullocks, even of all beasts of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice, which I have sacrificed for you:

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgement, that I have executed, and mine hand, which I have laid upon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know that the house of Israel went into captivity for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 There-

d That is, this plague is fully determined, in my counsel, and shall not be changed.

e After this destruction the Church shall have great peace and tranquillity, and born all their weapons, because they shall no more

f They shall no more fear the enemies, and this is chiefly meant of the accomplishment of Christs kingdom when by their head Christ, all enemies shall be overcome.

g Which declares that the enemies shall have a horrible fall.

h For the sake of the children of the covenant.

i Or, the multitude of Gog.

k Meaning, a multitude.

l Partly that the holy land should not be polluted, and partly for the compassion that the children of God have, even to their enemies.

m Or, multitude.

n Whereby he signifies the terrible destruction that should come upon the enemies of his Church.

o Or, multitude.

p Or, multitude.

q Or, multitude.

r Or, multitude.

s Or, multitude.

t Or, multitude.

u Or, multitude.

v Or, multitude.

w Or, multitude.

x Or, multitude.

y Or, multitude.

25 Therefore thus saith the Lord God, Now will I bring againe the captivity of Jaakob, and have compassion upon the whole house of Israel, and will be jealous for mine holy Name.

26 After that they have borne their shame, and all their transgression, whereby they have transgressed against me, when they dwell safely in their land, and without feare of any.

27 When I have brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their owne land, and have left none of them any more here.

29 Neither will I hide my face any more from them: for I have powred out my Spirit upon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

IN the five and twentieth yeere of our being in captivity, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the self-same day, the hand of the Lord was upon mee, and brought me thither.

2 Into the land of Israel brought he me by a divine vision, and set me upon a very high mountaine, whereupon was as the building of a citie,

toward the South.

3 And he brought me thither, and beholde, there was a man, whose similitude was to looke to, like brasie, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4 And the man said unto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest unto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of sixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

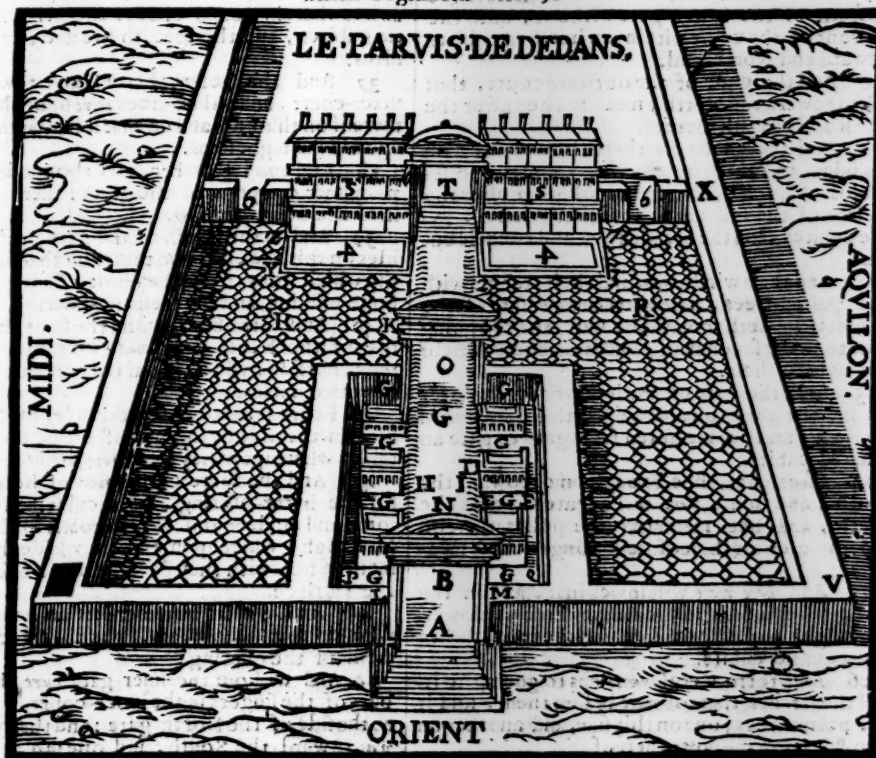
6 Then came he unto the gate which looketh toward the East, and went up the staires thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad.

7 And every chamber was one reed long, and one reed broad, and betweene the chambers were five cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubites and the posts thereof, of two cubits, and the porch of the gate was inward.

THE DESCRIPTION OF THE FIGURE
which beginneth verse 5.



b Which was an Angel in forme of a man, that came to measure out this building.

1 Or, threshold.
2 Or, upper-post.

3 Or, pentises.

verse 5. The wall that compasseth about the Temple and the courts, as appeareth in the second, and in the great figure.

A B The thickness of the wall was sixe cubites: for so long the reede was.

A C The height of the wall, which was also six cubites: this wall conjoined 2000 cubites, that is, on the East-side 500.

C H And on the North-side 500.

H I As much on the South-side.

C K And 500. on the West-side.

I K This wall did separate the Temple from the city, Chap. 42. 30.

Verf. 6 This gate in the great figure is marked with D unto the which appertaine seven steps B. Thence they goe into the porch, where are sixe chambers F, which porch was closed with a wall G.

Verf. 7. E F G The length. The G from the three-

breadth. F O G The space of five cubits betweene the chambers, and so much space was on this side, and beyond the chambers. shold inward to the porch was sixe cubits, A B B C The porch.

Verfe 9. C D The upper-posts. H I The breadth of the valley of the porch. B C The length of the porch, which was inward.

N n 3 10 And

Verf. 11. L M the breadth of the gate and the height A N. Verf. 12. The space before the chambers, as a little gallery O. Verf. 13. The breadth of the whole porch from the utmost chamber to the gate 25 cubits P Q. In the 14. verse he speaketh of the upper-postes, or penstiles which in all were 60 cubits: for every chamber had six, and the threshold, and lintel of the doore, either 12 K figures. Verf. 15. A D. The fiftie cubits. Verf. 17. The outward court R so called, because it was the outward court in respect of the Temple, as appeareth in the great figure N. but it is the inner-court in respect of the porch which hath bene described S. The thirtie chambers, fiftene on a side. The two little gates G, which are by the great gate T. Verf. 19. The lower gate A which hath seven steps, and the gate within eight T, between A T were 100 cubits, and had as much from South to North V X. Verf. 20. This must be considered in the great figure. The outward court in respect of the Temple M R the North-side. The porch S. The court without T. The length of the porch with the chambers as in the East-side V X. The breadth 25 cubits Y Z. Verf. 23. The gate of the inner-court B over against the gate of the outward court R, and toward the East C an hundred cubites R B. Verf. 24. The South gate in the great figure D. The outward court. Verf. 27. The inner-court gate. F. An hundred cubites D F, which was the length of a court and his chambers.

10 And the Chambers of the gate Eastward, were three on this side: and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteene cubits.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were six cubites on this side, and six cubits on that side.

13 He measured then the gate from the rooffe of a chamber to the top of the gate, the breadth was five and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the posts of the court, and of the gate, had one measure round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within were fiftie cubits.

16 And there were narrowe windowes in the chambers, and in their posts within the gate round about, and likewise to the archers: and the windowes went round about within: and upon the post were palme-trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirtie chambers were upon the pavement.

18 And the pavement was by the side of the gates over against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the archers thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their archers with their palme-trees, were after the measure of the gate that looketh toward the East, and the going up unto it had seven steps, and the archers thereof were before them.

23 And the gate of the inner-court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the archers thereof according to these measures.

25 And there were windowes in it, and in the archers thereof round about, like those windowes: the height was fiftie cubites, and the breadth five and twentie cubits.

26 And there were seven steps to goe up to it, and the arches thereof were before them, and it had palme-trees, one on this side, and another on that side upon the poste thereof.

27 ¶ And there was a gate in the inner-court toward the South, and he measured from gate to

gate toward the South an hundred cubits.

28 And he brought me into the inner-court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

30 And the arches round about were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the utter Court, and palme-trees were upon the postes thereof, and the going up to it had eight steps.

32 ¶ Againe hee brought me into the inner-court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about: it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the utter-court, and palme-trees were upon the postes thereof, on this side and on that side, and the going up to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the utter-court, and palme-trees were upon the postes thereof on this side, and on that side, and the going up to it had eight steps.

38 And every chamber, and the entrie thereof was under the posts of the gates: there they washed the burnt-offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they slew the burnt-offering, and the sinne-offering, and the trespass-offering.

40 And at the side beyond the steps, at the entrie of the North-gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side; and four tables on that side by the side of the gate, even eight tables whereupon they slew their sacrifices.

42 And the four tables were of hewen stone for the burnt-offering, of a cubit and an half long, and a cubite and a half broad, and one cubite high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and upon the tables lay the flesh of the offering.

44 And without the inner-gate were the chambers of the fingers in the inner-court, which was at the side of the North-gate: and their prospect was toward the South, and one was at the side of the East-gate, having the prospect toward the North.

Verf. 21. The inner court G. The steps are hid with the building, but they are like the steps of the East-gate for all the court were of one measure, quantitie of fashion.

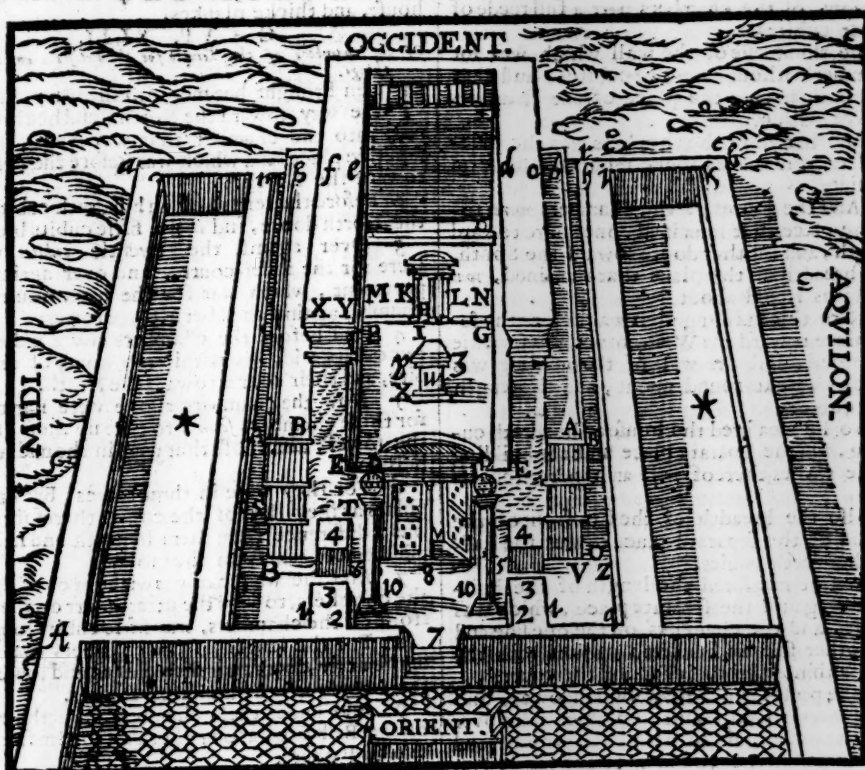
Verf. 32. The inner court on the East side N, and so in all he maketh fast court, two on the East-side, two on North, and two on the South-side. Look in the great figure.

Verf. 38. He speaketh of the chambers, which were in the porch of the inner-court on the North-side L. The entrie of the chambers, that is, the doors were under the upper-postes or penstiles, which hanged over the chambers, so also did over the gate. Look in the great figure.

Verf. 39. In the porch of the inner court were four tables K, and as many in the outward court S, a cubite and an half long, and as broad, and one cubite high.

Verf. 44. The chambers in the inner-porch on the North side for the fingers L, but the perspective hindereth the sight, therefore behold them which are in the East-court, for they are all alike: likewise on the South-side. The Prophet was now in the East court where he saw the altar measured, and described one row of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



45 And he said unto me, This chamber whose prospect is toward the South is for the Priests, that have charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that have the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come neere to the Lord to minister unto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, even foure square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleven cubits, and hee brought me by the steps whereby they went up to it, and there were pillars by the postes, one on this side and another on that side.

at large, because the things here mentioned, might the better be understood vers. 43. By the postes of the porch hee meaneth the wall which was five cubites thick on either side of the alley or porch. 1. 2. The two little gates in the side of the porch 34, which were to goe to the Priests chambers, that were by the Temple A B. The length of the porch 20, cubites 5. 6. And the breadth eleven, 7. 3. The reason wherby the Prophet came into the porch of the Temple 9. 7. The two pillars to.

CHAP. XLI.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

Afterward, hee brought mee to the Temple and measured the postes, fixe cubites broad

on the one side, and six cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the eurrie were five cubites, on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said unto me, This is the most holy place.

5 After, hee measured the wall of the house, fixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

6 And the chambers were chamber upon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting upward to the chambers: for the staire of the house was mounting upward, round about the house: therefore the house was larger upward: so they went up from the lowest chamber to the highest by the mids.

Verf. 4. The length twentie cubites GO, so it was square. * Verse 5. The first chamber was foure cubites QR. The second five ST, and the third fixe AB. There were three heights or stages of Chambers KSA. The turning staire cannot be shewed in the figure, but may easily be conceived.

Nn 4

I saw

Verf. 2. The breadth of the entrie or gate ten cubites, C D. Five cubites from the Temple wall to the gate on either side E C D F. The length of forty cubites from the Temple gate to the most holy place 3. 1. The breadth of the Temple twentie cubites E F or G P. He speaketh not here of the height: therefore it is made of thirty cubits according to Salomons. Verf. 3. The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thicknesse of the wall H I. The gates fixe cubites K L. The breadth on either side the gate fixe cubits M K and I N, which make in all twentie cubites.

Verf. 8. The foundations of fixe cubites, meaning, the hie chamber was so, and the nether from thence seemed so likewise, by a perpendicular line or plummeth B Z.

Verf. 9. The chamber without was the hie chamber, and from that chamber the wall was but five cubites thicke, B X Y: for downward it was fixe Q 6.

Verf. 10. The chambers on the one side were distant from them on the other side twentie cubites, which was the breadth of the Temple.

Verf. 11. The doores of the chambers on the North-side, opened toward the North V, and they on the South-side toward the South R, for there was an alley of five cubites round about the Temple V Z, and was so closed with a wall 11.

Verf. 12. The building, or the great place compisid with a wall, of five cubites thicke, and was further off the Temple: then the alley, or separate place *, and this is more plainly set forth in the great figure.

Verf. 16. He declared that whatsoeuer was of stone worke from the bottome to the top, was covered with wood on the East, South, and North-side.

Verf. 32. The altar V, which was three cubites high Y X, and two cubites long Y Z.

8 I saw also the house high round about: the foundations of the chambers were a full reede of fixe great cubites.

9 The thickenesse of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wide-nesse of twentie cubites round about the House on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubites round about.

12 Now the building that was before the separate place toward the West-corner, was seuentie cubites broad, and the wall of the building was five cubites thicke round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubites long, and the separate place and the building with the wallles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundreth cubites.

15 And he measured the length of the building over against the separate place, which was behind it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the archers of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, field with cedar-wood round about, and from the ground up to the windowes, and the windowes were fielded.

17 And from above the doore, unto the inner-house and without, and by all the wall round about within and without it was fielded according to the measure.

18 And it was made with Cherubims and palme-trees, so that a palme-tree was betweene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme-tree on the one side, and the face of a lion toward the palme-tree on the other side: thus was it made through all the house round about.

20 From the ground unto above the doore were Cherubims, and palme-trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke unto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubites high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he said unto me, This is the Table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims and palme-trees, like as was made upon the wallles, and there were thicke planks upon the forefront of the porch without.

26 And there were narrow windowes and palme-trees on the one side, and on the other side,

by the sides of the porch, and upon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought hee mee into the utter-court by the way toward the North, and hee brought mee into the chamber that was over against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites, was the North doore, and it was fiftie cubites broad.

3 Over against the twentie cubites which were for the inner-court, and over against the pavement, which was for the utter-court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers above were narrower: for those chambers seemed to eate up these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without over against the chambers, toward the utter-court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the utter-court, was fiftie cubites, and loe, before the Temple were an hundreth cubites.

9 And under these chambers was the entry, on the East-side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward the East, over against the separate place, and over against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entreth.

13 Then said he unto me, The North-chambers and the South-chambers which are before the separate place, they be holy chambers, wherein the Priests that approach unto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meat-offering, and the sinne-offering, and the trespass-offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the utter-court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner-house, he brought me fourth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East-side with the measuring rodde, five hundreth reedes even with the measuring reede round about.

17 He measured also the North-side, five hundreth

Verf. 1. Having described the length and breadth of the Temple, he cometh to the outward court on the North-side T. The appearance in the great figure, he brought me into the chamber, that is, the row of chambers, which were toward the separate place without.

Verf. 2. He saith that the North was an hundreth cubites long, X Y, and its breadth fiftie, B X.

Verf. 4. This gallery appears in the great figure in this number 11.

Verf. 5. These chambers were contrary situated to them of the Temple.

Verf. 6. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

Verf. 9. Under these chambers were entries, or doores to passe from one place to another, which are noted every by Z in the great figure.

Verf. 10, 11. The chambers of the East court M, were like to the chambers of the North court.

Verf. 13. Which chambers were in the East gate toward the North and South J, and toward the separate place or back building K, which chambers are called holy, because they were by the Temple.

dreth reeds, even with the measuring-reed round about.

18 And he measured the South side five hundred reedes with the measuring-reede.

19 He turned about also to the West-side, and measured five hundred reeds with the measuring-reede.

20 He measured it by the four sides: it had a wall round about, five hundred reedes long, and five hundred broad to make a separation between the Sanctuary, and the prophane place.

CHAP. XLIII.

1 He saith the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them again to repentance.

Afterward hee brought mee to the gate, even the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was * like the vision, even as the vision that I saw * when I came to destroy the citie: and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit took me up and brought mee into the inner-court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house: and there stood a man by me,

7 Which said unto mee, Son of man, this place is my throne, and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeyes of their kings in their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall between mee and them) yet have they defiled mine holy Name with their abominations; that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeyes of their kings far from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, & all the lawes thereof: and write it in their sight, that they may keep the whole fashion thereof, and all the ordinances thereof, & do them.

12 This is the description of the house, it shall be upon the top of the mount: all the limits thereof round about shall be most holy, Behold, this is the description of the house.

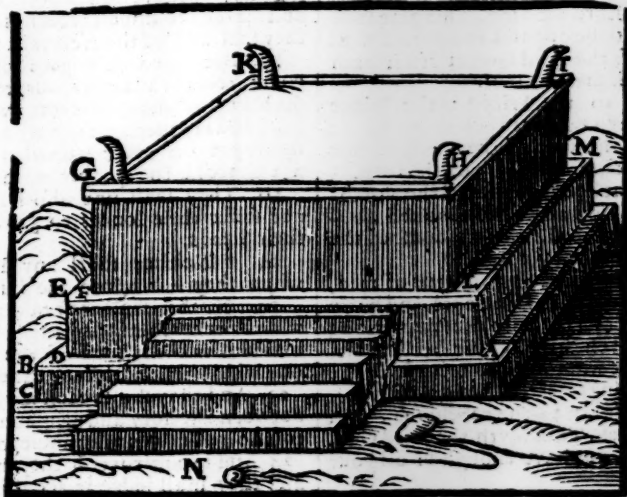
13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and a hand breadth, even the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

c By their idolatries. d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected up monuments to their idoles.

† Ebr. law.

Verf. 13. The midd or bottome A, which was a cubite hie B C. and a cubits broad B D.

THE FIGURE OF THE ALTAR.



edge thereof round about shall be a span: and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubits, and the breadth one cubite, and from the little piece to the great piece shall be four cubits, and the breadth one cubite.

15 So the altar shall be four cubits, and from the altar upward shall be four hornes.

16 And the altar shall be twelve cubits long and twelve broad, and four-square in the four

corners thereof.

17 And the frame shall be fourteen cubits long, and fourteen broad in the four-square corners thereof, and the border about it shall be half a cubite, and the bottome thereof shall be a cubit about, and the steps thereof shall be turned toward the East.

18 ¶ And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt-offering thereon, & to sprinkle blood thereon.

19 And thou shalt give to the Priestes, and to the

Verf. 17. The frame whereupon the first piece of wood, is fourteen cubits: for on every side it is longer, by a cubite then the uppermost E I, L M.

the Levites that be of the seed of Zadok, which approach unto mee, to minister unto mee, sayth the Lord God, a yong bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put it on the foure horns of it, and on the foure corners of the frame, and upon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullock also of the sinne-offering, and burn it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee-goat without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt upon them, and they shall offer them for a burnt-offering unto the Lord.

25 Seven dayes shalt thou prepare every day an hee-goat for a sinne-offering: they shall also prepare a yong bullock and a ramme out of the flock without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and † consecrate it.

27 And when these dayes are expired upon the eight day and so forth, the Priests shall make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

1 Hee reprooveth the people for their offence. 2 The uncircumcised in heart, and in the flesh. 3 Who are to be admitted to the service of the Temple, and who to be refused.

† **T**hen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then said the Lord unto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himself shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee mee toward the North-gate before the house: and when I looked, behold, the glory of the Lord, filled the house of the Lord, and I fell upon my face.

5 And the Lord sayd unto me, Sonne of man, † mark well and behold with thine eyes, and heare with thine eares, all † I say unto thee concerning all the ordinances of the house of the Lord, and all the lawes thereof, & mark well † entering in of the house with every going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus sayth the Lord God, O house of Israel, yee have enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary † strangers uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, even fat, and blood: and they have broken my covenant, because of all your abominations.

8 For yee have not kept the † ordinances of mine holy things: but you your selves have set other to take the charge of my Sanctuary.

9 Thus sayth the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any stranger

that is among the children of Israel.

10 Neither yet the † Levites that are gone back from me, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serve in my Sanctuary, and keep the gates of the House, and minister in the House: they shall slay the burnt-offering and the sacrifice for the people: and they shall stand before them to serve them.

12 Because they served before their idoles, and caused † house of Israel to fall into iniquity, therefore have I lift up mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere unto me to doe the office of the Priest unto me, neither shall they come neere unto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they have committed.

14 And I will make them keepers of the watch of the House, for all the service thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sons of Zadok, that † kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to mee to serve mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serve mee, and they shall keep my charge.

17 And when they shall enter in at the gates of the inner-court, they shall be clothed with linnen garments, and no wool shall come upon them while they serve in the gates of † inner-court, & within.

18 They shall have linnen boners upon their heads, and shall have linnen breeches upon their loyns: they shall not gird themselves in the swearing places.

19 But when they go forth into the utter-court, even to the utter-court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also † shave their heads, nor suffer their lockes to grow long, but round their heads.

21 † Neither shall any Priests drink wine when they enter into the inner-court.

22 Neither shall they take for their † wives a widow, or her that is divorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference between the holy and prophane, and cause them to discern between the uncleane and the cleane.

24 And in controversie they shall stand to judge, and they shall judge it according to my judgments: and they shall keep my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 † And they shall come at no dead person to defile themselves, except at their father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: in these may they † be defiled.

26 And when he is cleansed, they shall reckon unto him seven dayes.

27 And when he goeth into the Sanctuary, unto the inner-court, to minister in the Sanctuary, he shall offer his sinne-offering, sayth the Lord God.

28 † And

† Ebr. fill his hand.

Verse 1. The East-gate D, in the great figure.

a Meaning, from the common people, but not from the Priests, nor the Prince, read Chap. 46. 9. 9.

† Ebr. set thine heart.

b For they had brought idolaters which were of other countries, to teach them their idolatry, Chap. 23. 40.
c Ye have not offered unto mee according to my Law.

d The Levites which had committed idolatry were put from their dignitie, and could not be received into the Priest's office, although they had bene of the house of Aaron, but must serve in the inferior offices, as to watch and to keep the doors, such as King 1. 9.

e Which observed the Law of God, and fell not to idolatry.

f As did the idols and heathens.

* Levit. 10. 9.

* Levit. 21. 13, 14.

* Levit. 21. 1, 2.

g They may be at their buriall, which was a defiling.

28 * And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eat the meate-offering, and the sinne-offering, and the trespass-offering, and every dedicate thing in Israel shall be theirs.

30 * And all the first of all the first-borne, and every oblation, even all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is * dead, or torne whether it be foule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate four portions: of which the first is given to the Priests, and to the Temple, the second to the Levites, the third to the city, the fourth to the prince. 2 An exhortation unto the heads of Israel. 3 Of just weights and measures. 4 Of the first fruits, &c.

Moreover, when yee shall divide the land for inheritance, yee shall offer an oblation unto the Lord an holy portion of the land, five and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundredth in length, with five hundredth in breadth, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession for twenty chambers.

6 Also ye shall appoint the possession of 5 citie, five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, even before the oblation of the holy portion, and before the possession of the citie from the West-corner Westward, and from the East-corner Eastward, and the length shall be by one of the portions from the West-border unto the East-border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leave off craftie and oppression, and execute judgement and justice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall have just balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 * And the shekel shall be twentie Gerahs,

and twentie shekels, and a five and twentie shekels and fiftene shekels shall be your Maneh.

13 * This is the oblation that yee shall offer, the sixth part of an Ephah of an Homer of wheate, and ye shall give the sixth part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, even of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one Lambe of two hundredth sheepe out of the fat pastures of Israel for a meate-offering, and for a burnt-offering and for peace-offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt-offering, and meate-offering, and drinke-offerings in the solemne-feasts and in the new moones, and in the Sabbaths, and in all the big feastes of the house of Israel: he shall prepare the sinne-offering, and the meate-offering, and the burnt-offering, and the peace-offerings to make reconciliation for the house of Israel.

18 * Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne-offering, and put it upon the postes of the house, and upon the foure corners of the frame of the altar, and upon the postes of the gate of the inner-court.

20 And so shalt thou doe the seventh day of the month, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, ye shall have the Paschever, a feast of seven dayes, and yee shall eat unleavened bread.

22 And upon that day, shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne-offering.

23 And in the seven dayes of the feast he shall make a burnt-offering to the Lord, even of seven bullockes, and seven rammes without blemish dayly for seven dayes, and an hee goate dayly for a sinne-offering.

24 And he shall prepare a meate-offering of an Ephah for a bullocke, an Ephah for a ramme, and an Ephah of oyle for an Ephah.

25 In the seventh month, in the fifteenth day of the month, shall he doe the like in the feast for seven dayes, according to the sinne-offering, according to the burnt-offering, and according to the meate-offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone. 2 The seven which doors they must goe in, or come out of the Temple, &c.

Thus sayth the Lord God, The gate of the inner-court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt-offering, and his peace-offerings, and he shall

d That is, three-score shekels make a weight called Mina, for he joyneeth these three parts so a Mina.

e Which was Nissan, containing part of March and part of April.

f Or, court.

* Exod. 23. 18. leuit. 23. 5.

f Reade ex od. 27. 40.

Verse 2. The inner-court-gate, whereunto they went up by eight steps, as appeareth in the great figure.

10. And then the ^ffishers shall stand upon it, and from Engedi even unto ^gEn-eglaïm, they shall spread on their nets: for their fish shall be according to their kinds, as the fish of ^hthe maine sea, exceeding many.

11 But in the myrie places thereof, and the marishes thereof shall not be wholesome, they shall be made salt pits.

12. And by this river upon the brinke thereof, on this side, and on that side shall grow all fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meate, and the leafe thereof shall be for medicine.

13 ¶ Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes * of Israel: Joseph shall have ~~two~~ portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

15 And this shall be the border ^k of the land toward the North-side, from the maine sea toward Bethlon, as men goe to Zedadah :

16 Hamath, Berothah, Sibraim, which is between the border of Damascus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea ~~shall be~~ Hazar, Enan, and the border of Damascus, and the residue of the North Northward, and the border of Hamath : so ~~shall be~~ the North part.

18 But the East-side shall ye measure from Hauran , and from Damascus , and from Gilead , and from the land of Israel by Jorden , and from the border unto the East-sea : and so *shall be* the East part.

19 And the South-side *shalbe* toward Teman, from Tamar to the waters of Meriboth in Kadesh, and the river to the maine sea: so *shalbe* the South part toward Teman.

20 The West part also *shalbe* the great sea from the border, till a man come over against Hamath: this shall be the west part.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 And you shall divide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be unto you, as borne in the country among the children of Israel, they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The loss of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the cities, and of the Prince are rehearsed.

Now these are the names of the tribes. From the Northside, to the coast toward Herthion, as one goeth to Hamath, Hazer, Epan and the border of Damascus Northward the coast of Hamath, even from the East side to the West shall be a portion for Dan.

2. And by the border of Dan from the East-

side unto the Westside, a portion for Asher.

3 And by the border of Asher from the East part even unto the West part, a *portion* for Naphtali,

4 And by the border of Naphtali from the East quarter unto the West-side, a portion for Manasseh

5 And by the border of Manasseh, from the East-side unto the West-side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter unto the Westquarter, a *portion* for Judah.

8 And by the border of Judah from the East part unto the West part shalbe the offering which they shall offer of five and twentie thousand reedes broad, and of length as one of the other parts, from the East-side unto the West-side, and the Sanctuary shalbe in the middes of it.

9 The oblation that yee shall offer unto the Lord, *shall be* of five and twentis thousand long, and of ten thousand the breadth.

10. And for them, *even* for the Priests shall be this holy oblation, toward the North five and twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

II It shall be for the Priests that are sanctified of the sonnes of Zadok, which have kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore *this* oblation of the land that is offered shall be theirs, *as* a thing most holy by the border of the Levites.

13 And over against the border of the Priests the Levites *shall have five and twentie thousand long, and ten thousand broad ; all the length shall be five and twentie thousand, and the breadth ten thousand.*

14 And they shall not sell of it, neither change it, nor abalienate the first fruites of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over against the five and twentie thousand, shall be a prophane place for the citie, for touting, and for suburbs, and the citie shall be in the mids thereof.

36. And therein shall be the measures thereof, the North part five hundredth and foure thousand, and the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the city shall be toward the North two hundredeth and fifty, and toward the South two hundred and fifty, and toward the East two hundredeth and fifty, and toward the West two hundredeth and fifty.

18. And the residue in length over against the oblation of the holy portion ~~shall be~~ ^{shall be} ten thousand Eastward, and ten thousand Westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be for foode unto them that serve in the city.

19 And they that serve in the citie, shall be of
all the tribes of Israel that shall serve therein.

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shall be divided into three parts, for the Priests, for the Princes, and for the city.

* Chap. 44.5-

c-Meaning, that it should be square.

The first of these is the fact that the
 Government has not yet decided whether
 it will accept the offer of the
 International Labour Office to
 establish a permanent
 commission of experts to
 study the problem of
 unemployment.

d Every way it
shalbe five and
twenty thousand.

e So that Judah was on the North-side of the Princes and Levites portions, and Benjamin on the Southside.

20 All the oblation *shalbe* five and twentie thousand with ^a five and twentie thousand: you shall offer this oblation fouresquare for the Sanctuary, and for the possession of the cite.

21 And the residue *shalbe* for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the citie, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twentie thousand toward the West border, over against *shalbe* for the portion of the prince: this *shalbe* the holy oblation, and the house of the Sanctuary *shalbe* in the middes thereof.

23 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border of Iudah, and betweene the border of Beniamin shalbe the Princes:

23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East-side unto the West-side, Simeon a portion.

25 And by the border of Benjamin, from the part unto the West part, Issachar a portion.

26 And by the border of Ishachar, from the East-side unto the West, Zebulun a portion.

27 And by the border of Zebulun, from the

East part unto the West part, Gad a portion.

28 And by the border of Gad at the south-
side, toward ^f Temath, the border shall be even
from ^g Tamar, unto the waters of Meribah in Ka-
desh, and to the ^h river, that runneth into the
maine sea.

29 This is the land, which yee shall distribute unto the tribes of Israel for inheritance, and these are their portions, sayth the Lord God.

30 And these are the boundes of the city, on the North-side five hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East-side five hundredth and foure thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one of Dan.

33 And at the South-side, five hundred and four thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West-side, five hundredth and four thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 It was round about eightene thousand
measures, and the name of the citie from that day
shalbe, The Lord is there.

D A N I E L.

THE ARGUMENT.

THE great providence of God, and his singular mercies toward his Church are most lively here set forth, who never leaved his destitute, but now in their greatest miseries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certaine number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God ever exercised his people under the crosse, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church, untill the dead rise againe, and Christ gather his into his kingdome in the heavens.

CHAP. I.

1 The capitulate of Iehoiakim king of Judah. 4 The king
choiseth certaine young men of the Iewes to learne his law.
5 They have the kings ordinary appointed, 8 but they
abstaine from it.

a Read 2.King.
24. 1. and Jerem. 25. 1.
b Which was a
plain by Babylon,
where was the
Temple of their
great god, and is
here taken for
Babylon.
c Who was at
master of the
wardes.
d He calleth them
Eunuchs whom
the King nour-
ished, and brought
up to be rulers
of other coun-
treys afterward.
e His purpose was
victorious, and al-
favour rather him
land: moreover he
otherwise to procu-

IN the third yeere of the reigne of
Jehoiakim king of Judah, came Ne-
buchad-nezzar King of Babel unto
Jerusalem and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into his gods' treasure.

3 And the King spake unto ^e Aspenaz the master of his ^d Eunuches, that hee should bring certaine of the children of Israel, of the ^e Kings seede, and of the princes:

4 Children in whom was no blemish, but well favoured, and instructed in all wisdom, and well versed in knowledge, and able to utter knowledge, and such as were able to stand in the kings palace, and whom they might teach the learning, and tongue of the Chaldeans.

5 And the king appointed them provision every day of a portion of the kings meare, and of the wine, which hee dranke, for nourishing them: three yeeres, that at the end thereof, they might stand before the king.

6 Now among these were *certain* of the children of Judah, Daniel, Hananiah, Misbael, and Azariah.

praise, that he esteemed learning, and knew that it was a necessity. That they might forget their owne religion, and count him the better to his purpose: yet it is not to be thought that knowledge that was not godly; in all points hee refused the superstition, inasmuch that hee would not eate the meate which the heathen was content to learne the knowledge of naturall things, but in entertainment they might learne to forget the mediocrity of their intellect: in this time they might both learne the manners of their tongue. K Aswell to serve at the table, as in other offices.

f which is
taken for
g Which was
richo the
palme-crest.
h Meaning, M
that round
the Sea, call
Mediterrane

H. Ebr. Iehovah
Shammah

f The King required three things that they should be of such nature that they should be wise and learned, and that they should be of a strong and constant nature, that it might do him better service: this he did for his owne commoditie therefore it is to praye his liberaltie: yet is

7 Unto whom the chief of the Eunuches gave other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

8 But Daniel had determined in his heart, that he would not deſile himſelf with the portion of the Kings meat, nor with the wine which he dranke; therefore he required the chief of the Eunuches that he might not deſile himſelf.

9 (Now God hath brought Daniel into favour, and tender love with the chief of the Eunuches.)

10 And the chief of the Eunuches ſayd unto Daniel, I feare my lord the King, who hath appointed your meat and your drinke: therefore if he ſee your faces worſe liking then the other children which are of your fort, then ſhall you make me loſe mine head unto the King.

11 Then ſayd Daniel to Melzar, whom the chief of the Eunuches had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Proove thy ſervants, I beſeech thee, ten dayes, and let them give us pulſe to eate, and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eate of the portions of the Kings meate: and as thou ſeeſt, deale with thy ſervants.

14 So he conſented to them in this matter, and proved them ten dayes.

15 And at the end of ten dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meat, and the wine that I ſhould drinke, and gave them pulſe.

17 As for theſe foure children, God gave them knowledge, and underſtanding in all learning, and wiſedome: alſo he gave Daniel underſtanding of all viſions and dreames.

18 Now when the time was expired, that the King had appointed to bring them in, the chief of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtoode they before the king.

20 And in all matters of wiſedome, and underſtanding that the king enquired of them, hee found them teppes times better then all the inchanters and aſtrogians that were in all his realme.

21 And Daniel was unto the fiſtyeere of king Cyrus.

and ſtrength him his dreame, and the interpretation thereof.
44 Of the everlaſting kingdome of Chriſt.

And in the ſecond yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his ſpirit was troubled, and his ſleepe was upon him.

2 Then the king commanded to call the inchanters, and the aſtrogians, and the forcerers, and the Caldeans for to ſhew the king his dreames: ſo they came and ſtoode before the King.

3 And the king ſayd unto them, I have dreamed a dreame, and my ſpirit was troubled to know the dreame.

4 Then ſpake the Caldeans to the king in the Aramites language, O king, live for ever: ſhew thy ſervants thy dreame, and wee ſhall ſhew the interpretation.

5 And the king answered and ſayd to the Caldeans, The thing is gone from me. If yee will not make mee underſtand the dreame with the interpretation thereof, yee ſhall be drawen in pieces, and your houſes ſhall be made a jakes.

6 But if yee declare the dreame and the interpretation thereof, ye ſhall receive of me gifts and rewards, and great honour: therefore ſhew mee the dreame and the interpretation of it.

7 They answered againe, and ſayd; Let the king ſhew his ſervants the dreame, and we will declare the interpretation thereof.

8 Then the king answered and ſayd, I know certainly that ye would gaine the time, becauſe ye ſee the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one judgement for you: for yee have prepared lying and corrupt wordes, to ſpeake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and ſayd, There is no man upon earth that can declare the kings matter: yea, there is neither King nor Prince, nor Lord that asked ſuch things at an inchanter, or aſtrogian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the God whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and in great furie, and commaunded to deſtroy all the wiſe men of Babel.

13 And when ſentence was given, the wiſe men were ſlaine: and they ſought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counſell and wiſedome to Arioch the kings chief ſteward, which was gone forth to put to death the wiſe men of Babel.

15 Yea, hee answered and ſayd unto Arioch the kings capraine, Why is the ſentence ſo haſtie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and deſired the king that hee would give him leiſure, and that hee would ſhew the king the interpretation thereof.

a The father and the ſonne were both called by this name, ſo that this is meant of the ſonne, when hee reigned alone: for he reigned alſo after a ſort with his father.

b Not that he had many dreames, but becauſe many matters were contained in this dreame.

c Becauſe it was ſo rare and ſtrange a dreame, that he had not had the like.

d He was ſo heavy with ſleepe, that he began to ſleepe againe. Some read, and his ſleepe was broken for him.

e For all theſe Aſtrogians & forcerers called themſelves by this name of honour, as though all the wiſdome and knowledge of the countrey depended upon them, & that all other countreys were void of the ſame.

f That is, in the Syrian tongue which differed not much from the Caldeans, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpeake it, as the Jewiſh writers doe to this day.

g This is a juſt reward of their arrogance (which wanted of themſelves that they had the knowledge of all things) that they ſhould be proved fooles, and that to their perpetuall ſhame and confuſion.

h Herein appeared this ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except hee entered them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and ſo as deluſers of the people, they were worthy to die.

i Ebr. redeeme the time.

j Which declarerth that God would not have his ſervant joynd in the company of theſe forcerers and Aſtrogians, whoſe artes were wicked, and therefore juſtly ought to die, though the king did it upon a rage and no zeale.

k Or, the captain of the guards.

17 ¶ Then

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king commaunded all the wiſe men of Babel to be ſlaine, becauſe they could not interpret his dreame. 16 Daniel requieth time to ſoluite the queſtion. 24 Daniel is brought unto the king.

that God would not have his ſervant joynd in the company of theſe forcerers and Aſtrogians, whoſe artes were wicked, and therefore juſtly ought to die, though the king did it upon a rage and no zeale.

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heaven for grace in his secrets, that Daniel and his fellows should not perish with the rest of the wife men of Babel.

19 Then was the secret revealed unto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and sayd, * The Name of God be praised for ever and ever: for wisdom and strength are his.

21 And he changeth the times and seasons: he taketh away kings: he setteth up kings: he giveth wisdom unto the wise, and understanding to those that understand.

22 He discovereth the deepe and secret things: he knoweth what is in the darknes, and the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast given me wisdom and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared unto us the kings matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king hath ordeined to destroy the wife men of Babel: hee went and sayd thus unto him, Destroy not the wife men of Babel, but bring mee before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and sayd thus unto him, I have found a man of the children of Judah that were brought captives, that will declare unto the king the interpretation.

26 Then answered the king, and sayd unto Daniel, whose name was Belshazzar, Art thou able to shew mee the dreame which I have seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and sayd, The secret which the king hath demanded, can neither the wise, the astrologians, the enchanters, nor the soothsayers declare unto the king.

28 But there is a God in heaven that revealeth secrets, and sheweth the king Nebuchadnezzar what shall be in the latter dayes. Thy dreame, and the thing which thou hast seene in thine head upon thy bed, is this:

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that revealeth secrets, telleth thee what shall come.

30 As for mee, this secret is not shewed mee for any wisdom that I have more then any other living, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme therefore was terrible.

32 This images head was of fine golde, his breast, and his armes of silver, his belly and his thighes of brasse.

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image upon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the silver and the golde broken all together, and became like the chaffe of the summer Hournes, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall rise another kingdom inferiour to thee, of silver, and another third kingdom shalbe of brasse, which shall beare rule over all the earth.

40 And the fourth kingdom shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseeth all these things, so shall it breake in pieces, and bruise all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdom shall be divided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, and earth, they shall mingle themselves with the seed of men: but they shall not joyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and this kingdom shall not be given to another people, but it shall breake, and destroy all these kingdoms, and it shall stand for ever.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the silver, and the golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and bowed himself unto Daniel, and commanded that they should offer meate of fringes, and sweete odours unto him.

47 Also the king answered unto Daniel, and

God, and not set up by man, whose kingdom at the beginning should be lasting without beautie to mans judgement, but should at length grow and fill the whole world which he calleth a great mountaine, as vers. 35. And this kingdom which is not referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shalbe eternal: for the spirit that is in them is life eternal. Rom. 8. 3. Though this humbling of the king seemed to deserve commendation, yet because he joyed Gods honour with the Prophets, it is to be reprovved, and Daniel himself was suffered to: but it is credible that Daniel admonished him of his fault, and did suffer it.

sayd,

* Psal. 113. 2. and 115. 18.

¶ He sheweth that man hath neither wisdom nor knowledge, but very darke blindness and ignorance of himself: for it cometh openly of God, that man understandeth any thing.

¶ To whom thou madest thy promise, and who lived in thy feare: whereby he excludeth all other gods.

¶ Meaning, power to interpret it.

¶ Whereby appeareth that many were false, as vers. 13. and the rest at Daniels offer were preserved on condition: not that Daniel favoured their wicked profession, but that he had respect to equity, because the King proceeded according to his wicked affection, and not considering if their science were lawfull or no.

¶ He affirmeth that man by reason and arte is not able to attaine to the cause of Gods secrets, but the understanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reverence of God, that he might be the more apt to receive the his mysteries, that should be revealed.

¶ Because he had sayd that God onely must reveale the signification of this dreame, the King might have asked, why Daniel did enterprize to interpret it, and therefore he sheweth that he was but Gods minister and had no gifts, but

such as God had given him to set forth his glory.

¶ By gold, silver, brasse and yron, are meant the Caldean, Persian, Macedonian and Romaue Kingdomes, which should successively rule all the world till Christ (which is here called the stone) come himself, and destroy the last: and this was to assure the Jewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messias, which should be at the end of this fourth Monarchy.

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sayd, *I know* of a truth that your God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. Hee made him governour over the whole province of Babel, and chief of the rulers, and above all the wise men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego over the charge of the province of Babel: but Daniel sate in the gate of the king.

50 In this their captivity, and also he received them, least he should offend the cruel king, which willingly gave them.

51 He did not this for their sake: but that the whole Church, which was then there in affliction, might be delivered from the same: but that either he was a judge, or he had the whole authority, so that none could be admitted to the kings presence,

CHAP. III.

1 The king setteth up a golden image. 8 Certaine are accused because they despised the kings commandments, and are put into a burning oven. 15 By helpe of God they are delivered from the fire. 25 Nebuchadnezzar confesseth the power of God after the sight of the miracle.

Nebuchadnezzar the king made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it up in the plains of Dura, in the province of Babel.

2 Then Nebuchadnezzar the king sent forth to gather together the nobles, the princes and the dukes, the judges, and receivers, the counsellors, the officers, and all the governours of the provinces, that they should come to the dedication of the image, which Nebuchadnezzar the King had set up.

3 So the nobles, princes, and dukes, the judges, the receivers, the counsellors, the officers, and all the governours of the provinces were assembled unto the dedicating of the image that Nebuchadnezzar the King had set up, and they stood before the image which Nebuchadnezzar had set up.

4 Then an herald cried aloud, Be it known to you, O people, nations and languages,

5 That when ye heare the sound of the corner, trumpet, harpe, sackbut, psaltery, dulcimer, and instruments of musick, ye fall downe, and worship the golden image, that Nebuchadnezzar the king hath set up.

6 And whosoever falleth not down, and worshippeth, shall the same houre be cast into the mids of an hote fiery furnace.

7 Therefore as soone as all the people heard the sound of the corner, trumpet, harpe, sackbut, psaltery, and all instruments of musick, all the people, nations, and languages fell down, and worshipped the golden image, that Nebuchadnezzar the king had set up.

8 By reason whereof at that same time came men of the Caldeans, and grievously accused the Jews.

9 For they spake and said to the king Nebuchadnezzar, O King, live for ever.

10 Thou, O King, hast made a decree, that every man that shall heare the sound of the corner, trumpet, harpe, sackbut, psaltery, and dulcimer,

and all instruments of musick, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery furnace.

12 There are certaine Jews whom thou hast set over the charge of the province of Babel, Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image that thou hast set up.

13 Then Nebuchadnezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 And Nebuchadnezzar spake and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serve my god, nor worship the golden image that I have set up?

15 Now therefore are ye ready when ye heare the sound of the corner, trumpet, harpe, sackbut, psaltery and dulcimer, and all instruments of musick, to fall down, and worship the image which I have made; for if ye worship it not, ye shall be cast immediately into the mids of an hote fiery furnace: for who is that God, that can deliver you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchadnezzar, wee are not carefull to answer thee in this matter.

17 Behold, our God whom we serve, is able to deliver us from the hote fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the furnace at once seven times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fiery furnace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fiery furnace.

22 Therefore, because the kings commandment was straite, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery furnace.

24 Then Nebuchadnezzar the king was astounded, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the mids of the fire? Who answered, and said unto him, It is true, O king.

25 And he answered, and said, Lo, I see four men loose, walking in the middes of the fire, and they have no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchadnezzar came neere to the mouth of the hote fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, the

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26 Then the King Nebuchadnezzar came neere to the mouth of the hote fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, the

e It seemeth that they named not Daniel, because he was greatly in the kings favour, thinking if these three had bin destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image was invented by the malicious flatterers, which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude. f Signifying that he would receive them to grace if they would now at the length obey his decree.

g For they should have done injury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

h They ground on two points, first on the power and providence of God over them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that the more that tyrants rage, and the more witty they shew themselves inventing strange and cruel punishments, the more is God glorified by his servants to whom he giveth patience and constancy to abide the cruelty of their punishments: for either he delivereth them from death, or else for this life giveth them a better.

k For the Angels were called the sonnes of God, because of their excellency: therefore the king called this Angel whom God sent to comfort him in these great torments, the sonne of God.

I This commendeth their obedience unto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the arke, till the Lord called him forth.

m He was moved by the greatness of the miracle to praye God, but his heart was not touched. And here we see that miracles are not sufficient to convert mento God, but that doctrine most chiefly be adjoynd, without the which there can be no faith.

n If this hearken king moved by Gods spirit would not see blasphemy unpunished, but made a law and let a punishment to such transgressors, much more ought a'l they that profess religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffer double punishment.

p Read Gaap. 2.44.

the servants of the hie God, goe foorth and come hither: so Shadrach, Meshach, and Abednego I came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellors came together to see these men, because the fire had no power over their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came upon them.

28 Wherefore Nebuchadnezzar spake and sayd, **m** Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his servants, that put their trust in him, and have changed the kings commandement, and yeelded their bodies rather then they would serve or worship any god save their owne God.

29 Therefore I make a decree that every people, nation, and language, which speake any **n** blasphemy against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a jakes, because there is no god that can deliver after this sort.

30 Then the King promoted Shadrach, Meshach, and Abednego in the province of Babel.

31 Nebuchadnezzar king unto all people, nations and languages, that dwell in all the world, Peace be multiplied unto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes: and how mighty are his wonders! **p** his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

o Meaning, so far as his dominion extended.

CHAP. IV.

1 Another dreame of Nebuchadnezzar, which Daniel declareth. **29** The Prophet declareth how of a proud king, he should become as a beast. **31** After he confesseth the power of God, and is restored to his former dignity.

I Nebuchadnezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraid, and the thought upon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare unto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to whom I told the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I told the dreame, saying,

6 O Belteshazzar, chief of the enchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I have seene, and the interpretation thereof.

7 Thus were the visions of my head in my bed, and behold, I saw a tree in the mids of the

d This no doubt was a great griefe to Daniel, not onely to have his name changed; but to be called by the name of a vile idole, which thing Nebuchadnezzar did to make him forget the true religion of God. **e** Which also was a great griefe to the Prophet to be numbered among the forcerers and men whose practises were wicked and contrary to Gods word. **f** By the tree is signified the dignity of a king whom God ordaineth to be a defence for all kind of men, and whose state is profitable for mankind.

earth, and the height thereof was great.

8 A great tree and strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadow under it for the beasts of the field, and the fowles of the heaven dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head upon my bed, and beholde, a watchman and an holy one came downe from heaven.

11 And cried aloud, and said thus, Hew downe the tree, and breake of his branches: shake off his leaves, and scatter his fruit, that the beasts may flee from under it, and the fowles from his branches.

12 Nevertheless, leave the stump of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the feld, and let it be wet with the dew of heaven, and let his portion be with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be given unto him, and let seven times be passed over him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that living men may knowe, that the most High hath power over the kingdom of men, and giveth it to whomsoever he will, and appointeth over it the most abject among men.

15 This is the dreame, that I king Nebuchadnezzar have seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached unto the heaven, and the sight thereof through all the world,

18 Whose leaves were faire, and the fruit thereof much, and in it was meat for all, under the which the beasts of the field dwelt, and upon whose branches the fowles of the heaven did sit.

19 It is thou, O king, that art great and mighty: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one that came downe from heaven, and sayd, Hew downe the tree, and destroy it, yet leave the stump of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the feld, and let it be wet with the dew of heaven, and let his portion be with the beasts of the feld, I till seven times passe over him.

21 This is the interpretation, O king, and it is the decree of the most High, which is come upon my lord the king.

g Meaning the Angel of God, which neither eateth nor sleepeth, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: and in that that he commandeth us not to do, we should not be overcome by man, but by God. **h** Herby he meaneth that Nebuchadnezzar, being not only for himselfe, but for his kingdom, was to be like a beast. **i** God hath decreed this judgement, and the whole army of heaven have as it were subscribed unto it. **k** Like as also they desire the execution of his decree against all them that lift up themselves against God.

k He was troubled for the great judgement of God, which he feared, and desired against the king, and for the Prophecie used on the one part to denounce Gods judgements, for the zeale they bare to have compassion upon man, and also to consider that they should be subject to Gods judgements, if he did not regard them with pity.

l Whereby he meaneth a long space, as seven yeeres. Some interpret seven months, and others seven weeks, but it seemeth he meant of yeeres.

22 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dew of heaven: and seven times shall passe over thee, till thou know, that ^a the most High beareth rule over the kingdome of men, and giveth it to whomsoever he will.

23 Whereas they sayd, that one should leave the rumpe of the tree-roots, thy kingdome shall remaine unto thee: after that, thou shalt know, that the heavens have the rule.

24 Wherefore, O king, let my counsell be acceptable unto thee, and ^b breake off thy finnes by righteousness, and thine iniquities by mercie towards the poore: loe, let there be a ^c healing of thine error.

25 All these things shall come upon the king Nebuchadnezzar.

26 ¶ At the end of twelve ^d moneths, he walked in the royall palace of Babel,

27 And the king spake, and sayd, Is not this great Babel that I have built for the house of the kingdome by the might of my power, and for the honour of my majestie?

28 While the word was in the kings mouth, a voyce came downe from heaven, saying, O king Nebuchadnezzar, to thee be it spoken, Thy kingdome is departed from thee.

29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seven times shall passe over thee, untill thou knowest, that the most High beareth rule over the kingdome of men, and giveth it unto whomsoever he will.

30 The very same houre was this thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eate grasse as the oxen, and his body was wet with the dewe of heaven, till his hayres were grown as Eagles feathers, and his nailes like birds clawes.

31 And at the end of these ^e dayes, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding was restored unto mee, and I gave thanks unto the most High, and I prayd and honoured him, that liveth forever, ^f whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his ^g will he worketh in the armie of heaven, and in the inhabitants of the earth: and none can stay his hand, nor say unto him, What doest thou?

33 At the same time was mine understanding restored unto mee, and I returned to the honour of my kingdome: my glory and my beautie was restored unto mee, and my counsellors and ^h my princes fought unto me, and I was established in my kingdome, and my glory was augmented towards me.

34 Now therefore I Nebuchadnezzar ⁱ praise, and extoll and magnifie the king of heaven, whose works are all truth, and his wayes judgements: and those that walke in pride, hee is able to abase.

CHAP. V.

1 Belshazzar king of Babylon seeth an hand writing on the wall.

2 The soothsayers called of the king, cannot expound the writing.

3 Daniel readeth it, and interpreteth it also.

30 The king is slain. 30 Darius enjoyeth the kingdome.

King ^a Belshazzar made a great feast to a thousand of his princes, and dranke wine ^b before the thousand.

2 And Belshazzar ^c whiles hee tasted the wine, commanded to bring him the golden and silver vessels, which his ^d father Nebuchadnezzar had brought from the Temple in Jerusalem, that the king and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Jerusalem, and the king and his princes, his wives and his concubines dranke in them.

4 They dranke wine, and prayd the ^e gods of gold, and of silver, of brasie, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote over ^f against the candlestick upon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the joynts of his loynes were loosed, and his ^g knees smote one against the other.

7 Wherefore the king cryed lowde, that they should bring ^h the astrologians, the Chaldeans, and the soothsayers. And the king spake, and sayd to the wife men of Babel, Whosoever can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall have a chain of gold about his neck, and shall be the third ruler in the kingdome.

8 Then came all the kings wife men, but they could neither reade the writing, nor shewe the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affrighted.

10 Now the ⁱ Queene by reason of the talk of the King and the princes, came into the banquet-house, and the Queene spake, and sayd, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy Gods, and in the dayes of thy father, light and understanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchadnezzar thy father, the king, I say, thy father, made chief of the ^j enchanters, astrologians, Chaldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge, and understanding (for hee did expound dreames, and declare hard sentences, and dissolved doubts) were found in him, even in Daniel, whom the king named Belshazzar: now let Daniel be called, and hee will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and sayd unto Daniel, Art thou that Daniel, which art of the children of the captivie of Judah, whom my father the king brought out of Jewrie?

14 Now I have heard of thee, that ^k the spirit of the holy gods is in thee, and that light and un-

a Daniel reciteth this historie of king Belshazzar Evilmerodachs sonne, to shew Gods judgements against the wicked for the deliverance of his Church: and how the prophecy of Jeremias was true, that they should be delivered after sevenie years.

b The kings of the East parts were used to sit alone commonly, and dauided that any should sit in their company: and now to shew his power, and how little he set by his enemies which then besieged Babylon, hee made a solemn banquet, and used excess in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand.

* Or, overcome with wine.

c Meaning, his grandfather.

d In contempt of the true God, they praise their idols, not that they thought that the gold or silver were gods, but that there was a certaine vertue and power in them to doe them good, which is also the opinion of all idolaters.

e That it might be better seen, f So he that before contemned God, was moved by this sight to tremble for feare of Gods judgements.

g Thus the wicked in their troubles seeke many means, who draw them from God, because they seeke not to him who is the onely comfort in all afflicions.

h To wit, his grand-mother Nebuchadnezzars wife, which for her age was not before at the feast, but came thither when she heard

of these strange newes. I Read Chap. 4. 6. and this declareth that both this name was odious unto him, and also he did not use these vile practises, because he was not among them when all were called. k For the idolaters thought that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecie and understanding came of them.

CHAP. VI.

derstanding, and excellent wisdom is found in thee.

15 Now therefore wise men and Astrologians have beene brought before mee, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolve doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chaine of gold about thy necke, and shalt be the third ruler in the kingdom.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and give thy gifts to another: yet I will reade the writing unto the king, and shew him the interpretation.

18 O king, heare thou, The most high God gave unto Nebuchadnezzar thy father a kingdom and majestie, and honour, and glory.

19 And for the majestie that he gave him, all people, nations and languages trembled, and feared before him: he put to death whom he would, he smote whom he would: whom hee would hee set up, and whom he would he put downe.

20 But when his heart was puffed up, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driven from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dewe of heaven, till he knew that the most high God bare rule over the kingdom of men, and that he appointed over it, whomsoever he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy self up against the Lord of heaven, and they have brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines have drunke wine in them, and thou hast praised the gods of silver and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor understand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he had written, MENE, MENE, TEKEL UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdom, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found too light.

28 PERES, thy kingdom is divided and given to the Medes, and Persians.

29 Then at the commandment of Belshazzar they clothed Daniel with purple, and put a chaine of gold about his necke, and made proclamation concerning him that he should be the third ruler in the kingdom.

30 The same night was Belshazzar the king of the Chaldeans slaine.

31 And Darius of the Medes tooke the kingdom, being threecore and two yeeres old.

1 Daniel is made ruler over the governours.

16 He is put into a denne of lions by the commandment of the king.

23 He is delivered by faith in God.

24 Daniels answers are put unto the lions.

25 Darius by a decree magnifieth the God of Daniel.

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may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said unto Daniel, Thy God, whom thou alway serveest, even he will deliver thee.

17 And a stone was brought, and layd upon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes; that the purpose might not be changed, concerning Daniel.

18 Then the king went unto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste unto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce unto Daniel: and the king spake, and said to Daniel, O Daniel, the servant of the living God, is not thy God (whom thou alway serveest) able to deliver thee from the lions?

21 Then said Daniel unto the King, O king, live for ever.

22 My God hath sent his Angel and hath shut the lions mouthes, that they have not hurt me: for my justice was found out before him: and unto thee, O king, I have done no hurt.

23 Then was the King exceeding glad for him, & commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found upon him, because he beleeveth in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were cast into the denne of lions, even they, their children, and their wives: and the lions had the mastery of them, and brake all their bones a pieces, or ever they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God, and remaineth for ever: and his kingdom shall not perish, and his dominion shall be everlasting.

27 He rescueth and delivereth, and he worketh signes and wonders in heaven and in earth: who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of four beasts: is shewed unto Daniel. 8 The denne hornes of the fourth beast. 27 Of the everlasting kingdom of Christ.

I N the first yeere of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, upon his bedde: a then he wrote the

dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, & behold, the four windes of the heaven strove upon the great sea:

3 And foure great beastes came up from the sea one divers from another.

4 The first was as a lion, and had eagles wings: I beheld till the wings thereof were pluckt off, & it was lifted up from the earth, and set upon his feet as a man, and a mans heart was given him.

5 And behold, another beast which was the second, was like a beare, and stood upon the one side: & he had three ribs in his mouth betwene his teeth, & they said thus unto him, Arise, and devour much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had upon his backe foure wings of a fowle: the beast had also foure heads, and kingdom was given him.

7 After this, I saw in the visions by night, and behold, the fourth beast was fearefull and terrible and very strong. It had great iron teeth: it devoured and brake in pieces, and stamped the residue under his feet: and it was unlike to the beasts that were before it: for it had ten hornes.

8 As I considered the hornes, behold, there came up among them another little horn, before whom there were three of the first hornes pluckt away: and behold, in his horn were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the thrones were set up, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wool: his throne was like the fiery flame, and his wheelles as burning fire.

10 A fierie streame issued, and came forth from before him: thousand thousands ministred unto him, and ten thousand thousands stood before him; the judgement was set, and the bookes opened.

death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was king of Macedonia, and Ptolomeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countreys: for his armie contained but thirty thousand men, and he overcame in one battell Darius, which had ten hundred thousand, when he was so heavie with sleepe, that his eyes were scarce open, as the stories report: therefore this power was given him of God.

l That is, the Romane Empire which was a monster, and could not be compared to any beasts, because the nature of none was able to expresse it.

m Signifying, the tyranny and greedinesse of the Romanes.

n That which the Romanes could not quietly enjoy in other countreys, they would give it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest under the feete.

o That is, sundry and divers provinces which were governed by the deputies and proconsuls, whereof every one might be compared to a King.

p Which is meant of Julius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horn.

For Mahomet came not of the Romane Empire, and the Pope hath no vocation of government: therefore this cannot be applied unto them, and also in this prophetic the Prophets purpose is chiefly to comfort the Jews unto the revelation of Christ. Some take it for the Whole body of Antichrist.

q Meaning, a certain portion of the tenne hornes: that is, a part from the whole estate was taken away.

For Augustus tooke from the Senate the libertie of choosing the deputies to send into the provinces, and tooke the government of certaine countreys to himselfe.

r These Romane Emperours at the first used a certaine humanitie and gentlenesse, and were content that others, as the Consuls, and Senate, should beare the names of dignity, so that they might have the profits, and therefore in election and counsels would behave themselves according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning, the places where God and his Angels should come to judge these Monarchies, which judgement should begin at the first coming of Christ.

t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandment.

x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Gospel.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundry times.

c Meaning, the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authority, as though they had wings to rise: yet their wings were pulled by the Persians, and they went to their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Persians which were barbarous and cruell.

e They were small in the beginning and were shut up in the mountains, and had no bruit.

f That is, destroyed many kingdoms, and was insatiable.

g To wit, the Angels by Gods commandment, who by this means punished the ingratitude of the world.

h Meaning, Alexander the king of Macedonia.

i That is, his four chief captaines which had the empire among them after his

y Meaning, that he was astonished when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subject to man of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment shall enjoy the promises.

a Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest signes of his divinity.

b To wit, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him, in respect of that that he was our Mediatour.

c This is meant of the beginning of Christs kingdome, when God the Father gave unto him all dominion, as to the Mediatour, to the intent that he should govern here his Church in earth continually, till the time that he brought them to eternall life.

d Through the strangeness of the vision.

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4. 13, and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should invade, and usurpe until the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should have an end at length.

g That is, of the most high things, because God hath chosen them out of this world, that they should looke up to the heavens, whereon all their hope dependeth.

h For the other three Monarchies were governed by a King, and the Romane Empire by Consuls: the Romans changed their governours yeerely, and the other Monarchies retained them for terme of life: also the Romans were the strongest of all the other, and were never quiet among themselves.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperours, who were most cruell against the Church of God, both of the Jews and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gave unto his some rest, and so obtained a famous Name in the world, and were called the Church of God, or the kingdome of God.

n Reade the exposition hereof, verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did possesse it.

11 Then I beheld, y because of the voyce of the presumptuous words which the horne spake: I beheld, even till the beast was slaine, and his body destroyed, and given to the burning fire.

12 As z concerning the other beasts, they had taken away their dominion: yet their lives were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heaven, and b approached unto the Ancient of dayes, and they brought him before him.

14 And he gave him c dominion, and honour, and a kingdome, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall never be taken away: and his dominion shall never be destroyed.

15 ¶ I Daniel was a troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came unto e one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are foure kings, which shall arise out of the earth.

18 And they shall take the f kingdome of the Saints of the g most High, which shall possesse the kingdome for ever, even for ever and ever.

19 ¶ After this, I would know the truth of the fourth beast, which was h so unlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which devoured, brake in pieces, and stamped the i residue under his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came up, before whom three fell, and of the horne that had eyes, &c. of the mouth that spake presumptuous things, whose k looke was more stout then his fellows.

21 I beheld, and the same l horne made battell against the Saints, yea, and prevailed against them.

22 Untill m the Ancient of dayes came, and judgement was given to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be unlike to all the kingdomes, and shall devour the whole earth, and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rise: and another shall rise after them, and he shall be unlike to the first, and he shall subdue n three Kings.

25 And shall speake words against o the most

High, and shall consume the Saints of the most High, and thinke that he may p change times and lawes, and they shall be given into his hand until a q time, and times, and the dividing of time.

26 But the r judgement shall sit, and they shall take away his dominion to consume and destroy it unto the end.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome under the whole heaven shall be given to the holy people of the most High, whose kingdome is an everlasting kingdome, and all t powers shall serve and obey him.

28 Even this is the ende of the matter, I Daniel had many u cogitations which troubled mee, and my countenance changed in mee: but I kept the matter in mine heart.

length he will assuage the troubles, and shorten the time for his elect sake: Math. 24. 22, which is here meant by the dividing of time.

z God by his power shall restore things that were out of order, and so destroy this little horne: that it shall never rise up againe.

f He sheweth wherefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which thoughting do not fully enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these words: Under the heaven: and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull have by the participation that they have with Christs heire.

g That is, some of every sort that beare rule.

h Though he had many motions in his heart which mooved him to and fro to seeke out this matter curiously, yet he was content with that which God revealed, and kept it in memory, and wrote it in the use of the Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goate. 20 The understanding of the vision.

I N the third yeere of the reigne of king Belshazzar, a vision appeared unto mee, even unto me Daniel, a after that which appeared unto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is the province b of Elam, and in a vision me thought I was by the river of Ulai.

3 Then I looked up and saw, and behold, there stood before the river a c ramme which had two hornes, and these two hornes were high: but one was d higher then another, and the highest came up last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no e beasts might stand before him, nor could deliver out of his hand, but he did what he liked, and became great.

5 And as I considered, behold, f a goat came from the West over the whole earth, and touched not the ground: and this goate had an g horne.

6 And he came unto the ramme that had the two hornes, whom I had seene standing by the river, and ran unto him in his fierce rage.

7 And I saw him come unto the ramme, and being mooved against him, he h smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped upon him, and there was none that could deliver the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great i horne was broken: and for it came up foure that

h Alexander overcame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had overcome all the East, he thought to returne toward Grecia, to subdue them that had rebelled, and so died by the way.

p These Emperours shall not consider that they have their power of God, but thinke it is in their own power to change Gods lawes and maners, and as it were the order of nature, as appeared by Octavian, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall finish them thus to rage against his Saints for a long time, which is meant by the time and times, but in

r That is, some of every sort that beare rule.

u Though he had many motions in his heart which mooved him to and fro to seeke out this matter curiously, yet he was content with that which God revealed, and kept it in memory, and wrote it in the use of the Church.

a After the general vision, he cometh to certain particular visions, as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were joyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his uncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though he came in the name of all Grecia, yet he bare the title and dignity of the personall capitaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander overcame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had overcome all the East, he thought to returne toward Grecia, to subdue them that had rebelled, and so died by the way.

k appeared.

* appeared toward the four winds of the heaven.

9 And out of one of them came forth a little horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Yea, it grew up unto the hoaste of heaven, and it cast down some of the hoaste, and of the starres to the ground, and trode upon them.

11 And extolled himself against the prince of the hoast, from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.

12 And at a time shall be given him over the daily sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake unto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the desolation to tread both the Sanctuary and the arme under foote.

14 And he answered me, Unto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleaned.

15 Now when I Daniel had seen the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mansvoice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came where I stood: and when hee came, I was afraid, and fell upon my face: but he said unto me, Understand, O sonne of man: for in the last time shall be the vision.

18 Now as he was speaking unto me, I being a sleepe fell on my face to the ground: but he touched me, and set me up in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest having two hornes, are the Kings of the Medes and Persians.

21 And the goate is the King of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood up for it, are foure kingdomes, which shall stand up of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shall be consumed, a King of fierce countenance, and understanding darke sentences, shall stand up.

24 And his power shall be mightie, but not in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And hee shall stand up, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

26 And hee shall stand up, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

27 And hee shall stand up, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

28 And hee shall stand up, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

29 And hee shall stand up, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

30 And hee shall stand up, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policie also he shall cause craft to prosper in his hand, and hee shall extoll himself in his heart, and by peace shall destroy many: hee shall stand up against the prince of Princes, but he shall be broken down without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou up the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke certaine dayes, but when I rose up, I did the kings businesse, and I was astonished at the vision, but none understood it.

CHAP. IX.

3 Daniel desireth to have that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confelsion. 20 Daniels prayer is heard. 21 Gab'el the Angel expoundeth unto him the vision of the severitie weekes. 24 The avoyning of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of Achaurosh, of the seede of the Medes, which was made king over the realme of the Caldeans.

2 Even in the first yeere of his reigne, I Daniel whereof the Lord had spoken unto Jeremiah the Prophet, that he would accomplish seventy yeeres in the desolation of Ierusalem.

3 And I turned my face unto the Lord God, and I sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed unto the Lord my God, and made my confelsion, saying, O Lord God which art great and fearefull, and keepest covenant and mercie toward them which love thee, and toward them that keepe thy commandements,

5 Wee have sinned and have committed iniquitie, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements.

6 For wee would not obey thy servants the Prophets, which spake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, righteousnesse belongeth unto thee, and unto us open shame, as appeareth this day, unto every man of Judah, and to the inhabitants of Ierusalem, yea, unto all Israel, both neere and farre off, through all the countreyes, whither thou hast driven them, because of their offences, that they have committed against thee.

8 O Lord, unto us appertaineth open shame, to our Kings, to our princes, and to our fathers, because we have sinned against thee.

9 Yet compasfion and forgiveness is in the Lord our God, albeit wee have rebelled against him.

10 For we have not obeyed the voyce of the Lord our God, to walke in his lawes, which hee hath laid before us by the ministry of his servants the Prophets.

11 Yea, all Israel have transgressed thy Law, and are turned backe, and have not heard thy voyce: therefore the curse is powred upon us, and the oathe that is written in the Law of Moses

g He doeth not excuse the kings because of their authoritie, but prayeth chiefly for them as the chief occasions of these great plagues. h He sheweth that they rebel against God, which serve him not according to his commandment and word. i As Deut. 27. 15. or the curse confirmed by an oathe.

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l Whatsoever he goeth about by his craft, he shall bring it to passe. m That is, under pretence of peace, or as it were in sport. n Meaning, against God. o For God would destroy him with a notable plague, and so comfort his Church. 2. Mac. 9. 9. p Read ver. 14. q For feare and astonishment.

a Who was also called Ahyages. b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect. c For though he was an excellent Prophet, yet he daily increased in knowledge by reading of the Scriptures. d He speaketh not of that ordinary prayer, which he used in his house thrice a day, but of a rare & vehement prayer, least their finnes should cause God to delay the time of their deliverance prophesied by Jeremiah. e That is, hath all power in thy self to execute thy terrible judgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and love thee.

* Ebr. him. f He sheweth that whensoever God punisheth, he doeth it for just cause: & thus the godly never accuse him of rigour as the wicked doe, but acknowledge that in themselves there is just cause why he should so inreat them. * Ebr. confusion of face.

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the servant of God, because wee have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that * judged us, by bringing upon us a great plague: for under the whole heaven hath not been the like, as hath been brought upon Jerusalem.

13 All the plague is come upon us, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and understand thy truth.

14 Therefore hath the Lord * made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doeth, for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as *appeareth* this day, we have sinned, we have done wickedly.

16 O Lord, according to all thy k righteoufnes, I beseech thee, let thine anger and thy wrath be turned away from the city Jerusalem thine holy Mountaine: because of our finnes, and for the iniquities of our fathers, Jerusalem and thy people are a reproach to all *that are about us*.

17 Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary, that lieth waste for the Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne righteoufnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and do it: deferre not, for thine owne sake, O my God, for thy Name is called upon thy citie, and upon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God.

21 Yea, while I was speaking in prayer, even the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee knowledge and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter and consider the vision.

24 Seventie ¶ weekes are determined upon thy people, and upon thine holy citie, to finish the wickednesse, and to seale up the finnes, and to reconcile the iniquitie, and to bring in everlasting righteoufnes, and to seale up the vision, and prophecie, and to anoint the most Holy.

25 Know therefore and understand that from the going forth of the commandment to bring againe the people, and to builde Jerusalem, unto Messiah the Prince, shall be seven weekes and a threescore and two weekes, and

* Or, governed us.

* Ebr. watched upon the evill.

* Exod. 14, 28.

Baruch 3, 11.

k That is, according to all thy

mercifull promises

and the performance thereof.

l Shew thy self

favourable.

m That is, for thy

Christs sake in

whom thou wilt

accept all our

prayers.

n Declaring, that

the godly see onely

unto Gods mercies,

and renounce their

owne workes,

when they seeke

for remission of

their finnes.

o Thus he could

not content himself

with any vehemencie

of words: for he

was so led with a

servent zeale considering

Gods promise made to

the citie in respect of

his Church, and for

the advancement of

Gods glory.

* Chap. 8, 16.

p He alludeth to

Jeremiahs prophecie

that their captivity

should be

seventie yeeres:

but now Gods

mercy should

seven fold exceed

his judgement,

which should be

four hundred and

ninetie yeeres,

even to the coming

of Christ, and so

then it should

continue for ever.

q Meaning, Daniels

nation, over whom

he was careful.

r To shew mercie

and to put sinne out

of remembrance.

s That is, from the

time that Cyrus

gave them leave

to depart.

t These weekes

make fourtie nine

yeeres, whereof 46

are referred to the

time of the building

of the Temple,

and three to the

laying of the

foundation.

u Counting from

the sixe yeere of

Darius, who gave

the second commandment

for the building of the

Temple are 62

weekes, which make

434 yeeres, which comprehend the time from the building of the

Temple unto the baptism of Christ.

the streete shall be built againe, and the wall even in a * troublous time.

26 And after threescore and two * weekes, shall Messiah be slaine, and shall y have nothing, and the people of the 2 prince that shall come, shall destroy the citie and the Sanctuary, and the end thereof shall be with a flood: and unto the end of the battell it shall be destroyed by desolations.

27 And he * shall confirme the covenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to be cease, * and for the overspreading of the abominations hee shall make it desolate, even untill the consummation determined shall be powred upon the desolate.

people without all hope of recovery. a By the preaching of the Gospel hee confirmed his promise, first to the Jewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning, that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: as some reade, that the plague shall be so great, that they shall be all affoord at them.

CHAP. X.

1 There appeareth unto Daniel a man clothed in linnen.

11 which sheweth him wherefore he is sent.

In the 3 third yeere of Cyrus King of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar) and the word was true, but the time appoynted was long, and he understood the thing, and had understanding of the vision.

2 At the same time I Daniel was in heaviness for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my self at all, till three weekes of dayes were fulfilled.

4 And in the foure-and-twentieth day of the c first moneth, as I d was by the side of that great river, even Hiddekel.

5 And I lift up mine eyes, and looked, and behold, there was a man * clothed in linnen, whose loynes were girded with fine gold of * Uphaz.

6 His body also was like the Chrysolire, and his face (to looke upon) like the lightning, and his eyes as lampes of fire, and his armes and his feet were like in colour to polished brasie, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell upon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: f my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face; and my face was toward the ground.

10 And behold, an g hand touched me, which set me up upon my knees, and upon the palmes of mine hands.

11 And he sayd unto mee, O Daniel, a man greatly beloved, understand the words that I speake unto thee, and stand in thy place: for unto thee am I now sent. And when he had sayd this word unto me, I stood trembling.

12 Then sayd he unto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to understand, and to humble thy self before thy God, thy words were heard, and I am come for thy words.

* Ebr. In books

of time.

x To this last

weekes of the

seventie, shall Christ

come and preach

and suffer death.

y He shall come

to have no beauty,

nor to be of any

estimation, as Isa.

53, 2.

z Meaning, Ynn,

Vespasian came,

who should come

and destroy both

the Temple and the

Gospel hee confirmed

his promise, first to the Jewes,

and after to the Gentiles.

b Christ accomplished

this by his death and resurrection.

c Meaning, that Jerusalem

and the Sanctuary

should be utterly destroyed

for their rebellion against God,

and their idolatry: as

some reade, that the plague

shall be so great, that they

shall be all affoord at them.

a He saith this

third yeere, because

at this time the

building of the

Temple began to

be hindered by

Gambyses Cyrus

sonne, when the

father made warre

in Asia Minor

against the Scythians,

which was a

discouraging to

the godly, and a

great feare to

Daniel.

b Which is to de-

clare that the godly

should not be

troubled too much,

but patiently abide

the issue of Gods

promise.

c Called Abih,

which cometh

part of March,

part of April.

d Being carried by

the Spirit of pro-

pheticke to have the

light of this river

Tygris.

e This was the

Angel of God,

which was sent

to assure Daniel

in this prophecie

that followed.

* Jer. 10, 4.

f The word altho

signified comeliness

or beauty, so

that for feare he

was like a dead

man for deformity.

g Which decla-

reth that when we

are stricken down

with the majesty

of God, we cannot

rise, except hee lift

us up with his

hand, which is his

power.

13 But the ^h prince of the kingdome of Persia withstood mee one-and-twentie dayes : but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the ^k vision ^k for many dayes.

15 And when he spake these words unto me, I set my face toward the ground, and held my tongue.

16 And behold, I one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and layd unto him that stood before mee, O my Lord, ^m by the vision my sorrowes are returned upon me, and I have retained no strength.

17 For how can the servant of this my Lord talke with my Lord being such one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearence of a man; and he strengthened me,

19 And sayd, O man, greatly beloved, feare not: ⁿ peace ⁿ be unto thee: be strong and of good courage. And when hee had spoken unto mee, I ⁿ was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then sayd he, Knowest thou wherefore I am come unto thee but now wil I returne to fight with the Princes of Persia: and when I am gone forth, loe, ^p the Prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: ^q and there is none that holdeth with mee in these things, but Michael your Prince.

^o Which declareth that God would be mercifull to the people of Israel. ^o God smiteth downe his children, he doth not immediately lift them up as once he saw the Angel had touched him twice) but by little and little. ^p Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also the other Kings after by Alexander the King of Macedonia. ^q For this Angel was appointed for the defence of the Church under Christ, who is the head thereof.

CHAP. XI.

A prophesie of the kingdomes, which should becometo the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 23 of Syria, 36 and of the Romans.

Also I, in the first yeere of Darius of the Medes, even I ^a stood to incourage and to strengthen him.

2 And now wil I shew thee the trueth, Behold, there shall stand up yet ^b three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall stirre up ^c all against the realm of Grecia.

3 But a ^d mighty King shall stand up, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand up, ^e his kingdome shall be broken, ^f and shall be divided toward the ^g foure windes of heaven: and not to his ^h posteritie, nor according to his dominion, which he ruled: for his kingdome shall be plucked up even to be for others besides ^k those.

^c For he raised up all the East-countreyes to fight against the Egyptians, and albeit hee had in his army nine hundred thousand men, yet in foure dayes hee was discomfited and fled away with shame. ^d That is, Alexander the great. ^e For when his estate was most flourishing, he overcame himselfe with drinke, and fell into a disease: or as some write, was poysoned by Cassander. ^f For his twelve chiefe Princes first divided his kingdome among themselves. ^g After this his monarchy was divided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. ^h Thus God rewarded Alexanders ambition and cruelty in causing his posterity to be murdered, partly of the fathers chiefe friends, and partly one of another. ⁱ None of these foure shall be able to be compared to the power of Alexander. ^k That is, his posterity having no part thereof.

5 And the ^l king of the South shall be mighty, and one of ^m his princes, and shall prevaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeeres they shall be joyned together: for the kings ⁿ daughter of the South shall come to the King of the North to make an agreement, but he shall not reaine the power of the ^o arme, neither shall ^p hee continue, nor his ^q arme: but she shall be delivered to death, and they that brought her, and he ^r that begate her, and hee that comforted her, in these times.

7 But out of the bud of her ^s rootes shall one stand up in his stead, ^t which shall come with an armie, and shall enter into the forresse of the King of the North, and doe with them ^u as he list, and shall prevaile.

8 And shall also cary captives into Egypt their gods: with their molten images, and with their precious vessels of silver and of gold, and he shall continue moe ^v yeeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his ^x sonnes shall be stirred up, and shall assemble a mightie great armie: and ^y shall come, and overflow, and passe through: then shall he ^z returne, and be stirred up at his forresse.

11 And the king of the South shall be angry, and shall come soorth, and fight with him, even with the king of the North: for he shall set forth a great ^a multitude, and the multitude shall be given into his hand.

12 Then the multitude shall be proude, and their heart shall be lift up: for hee shall cast downe thousands: but he shall not ^b still prevaile.

13 For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall ^c many stand up against the king of the South: also the rebellious children of thy ^d people shall exalt themselves to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast up a mount, and take the strong citie: and the armes of the South shall ^e not resist: neither his chosen people, neither shall there be any strength to withstand.

16 But hee that shall come, shall doe unto him as he list, and none shall stand against him: and he shall stand in the ^f pleasant land, which by his hand shall be consumed.

17 Again he shall ^g set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do, and he shall give him the ^h daughter of women to destroy her: but

^x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus. ^y For his elder brother Seleucus died, or was slaine while the warres were preparing. ^z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt. ^a For Antiochus had six thousand horsemen, and three score thousand footemen. ^b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. ^c For not onely Antiochus came against him, but also Philip King of Macedonia: and these two brought great power with them. ^d For under Oris which falsly alledged that place of Isa. 19. 19. certaine of the Jewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the providence and counsell of God. ^e The Egyptians were not able to resist Stophas Antiochus captaine. ^f Hee sheweth that he shall not onely afflict the Egyptians, but also the Jewes, and shall enter into their country, whereof hee admonisheth them before, that they may know that all these things come by Gods providence. ^g This was the second battell that Antiochus fought against Ptolemeus Epiphanes. ^h To wit, a beautifull woman which was Cleopatra Antiochus daughter. ⁱ For hee regarded not the life of his daughter in respect of the kingdome of Egypt.

the

To wit, Ptolemeus king of Egypt. ^m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be so mighty: so he should have both Asia and Syria. ⁿ That is, Berenice the daughter of Ptolemeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this alliance that Syria and Egypt should have a continuall peace together. ^o That force and strength shall not continue: for soone after Berenice and her young sonne after her husbands death was slaine of her step-sonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake. ^p Neither Ptolemeus nor Antiochus. ^q Some reade, feede, meaning the child begotten of Berenice. ^r Some reade, she that begate her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this marriage were destroyed. ^s Meaning, that Ptolemeus ^t vergetes after the death of his father Philadelphus should succede in the kingdome being of the same stocke that Berenice was. ^u To revenge the sisters death against Antiochus Calinicus King of Syria. ^v For this Ptolemeus reigned fixe and foure yeeres.

k She shall not agree to his wicked counsell, but shall love her husband, as her duty requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea, called Mediterranean: for the Jewes called all countreyes yles which were divided from them by sea. m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadors to shame in all places, Artidius the Counsell, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell. o For feare of the Romanes hee shall flee to his holds. p For when as under the pretence of poverie he would have robbed the Temple of Jupiters Dodoneus, the countrey-men slew him. q That is, Seleucus shall succede his father Antiochus.

r Not by forrein enemies, or battell, but by treason. f Which was Antiochus Epiphanes, who as is thought was the occasion of Seleucus his brothers death, and was of a vile cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and usurped the kingdome without the consent of the people.

t He sheweth that great forrein powers shall come to helpe the yong sonne of Seleucus against his uncle Antiochus: and yet shall be overthrowen. u Meaning, Ptolemus Philometor Philopaters sonne, who was this childes cosin germane, and is here called the prince of the covenant, because he was the chiefe, and all other followed his conduct. x For after the battell Philometor and his uncle Antiochus made a league. y For he came upon him at unawares, and when he suspected his uncle Antiochus nothing. z Meaning, in Egypt. a He will content himself with a small holds for a time, but ever laboury by craft to attaine to the chiefe. b He shall be overcome with treason. c Signifying his princes and the chiefe about him. d Declaring that his souldiers shall braut out and venture their life to day and to be slaine for the safeguard of their prince. e The uncle and the nephew shall take truce, and banke together, yet in their hearts they shall imagine mischief one against the other. f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the providence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselves. g Which he shall take of the Jewes in spoiling Jerusalem and the Temple, and this is told them before to moove them to patience, knowing that all things are done by Gods providence. h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to revenge his rage he came against the people of God the second time. i With the Jewes which shall forsake the covenant of the Lord: for first he was called against the Jewes by Jason the hie Priest, and this second time by Menelaus.

k he shall not stand on his side, neither be for him.

l After this shall he turne his face unto the yles, & shall take many, but a prince shall cause his shame to light upon him, besides that he shall cause his owne shame to turne upon himselfe.

19 For hee shall turne his face towardes the fortres of his owne land: but hee shall be overthrowen and fall, and be no more found.

20 Then shall stand up in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes he shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand up a vile person, to whom they shall not give the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the armies shall be overthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, hee shall worke deceirfully: for he shall come up, and overcome with a small people.

24 He shall enter into the quiet and plentiful province, and he shall doe that which his fathers have not done, nor his fathers fathers: he shall divide among them the pray and the spoyle, and the substance, yea, and he shall forecaith his devises against the strong holds, even for a time.

25 Also he shall stirre up his power, and his courage against the King of the South, with a great armie, and the King of the South shall be stirred up to battell with a very great and mighty army: but he shall not stand: for they shall forecaith and practise against him.

26 Yea, they that feede of the portion of his meate, shall destroy him: and his armie shall overflow: and many shall fall, and be slaine.

27 And both these Kings hearts shall be to doe mischief, and they shall talke of deceit at one table: but it shall not avails: for yet the end shall be at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy covenant: so shall he doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the shippes of Chittim shall come against him: therefore hee shall forie and returne, and fret against the holy covenant: so shall hee doe, he shall even returne: and have intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollure the Sanctuary of strength, and shall take away the dayly sacrifice, and they shall set up the abominable defolation.

32 And such as wickedly breake the covenant, shall he cause to sinne by flatterie: but the people that doe know their God, shall prevaile and prosper.

33 And they that understand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captivitie, and by spoyle many dayes.

34 Now when they shall fall, they shall be holpen with a plittle helpe: but many shall cleave unto them faintly.

35 And some of them of understanding shall fall to try them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all that is God, and shall speake marvelous things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe above all.

38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knew not, shall he honour with gold and with silver, and with precious stones, and pleasant things.

39 Thus shall he doe in the holdes of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall divide the land for gaine.

40 And at the end of time shall the king of the South push at him, and the king of the North shall come against him like a whirle-winde with charrets, and with horsemen, and with many ships, and hee shall enter into the countreyes, and shall overflow and passe through.

41 He shall enter also into the pleasant land, and many countreyes shall be overflowen: but these shall escape out of his hand, even Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also upon the countreyes, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

ted the time: therefore we must obey. f Because the Angels purpose is to shew the whole course of the persecutions of the Jewes unto the coming of Christ, he now speaketh of the Monarchy of the Romanes which he noteth by the name of a King, who were without religion, and condemned the true God. t So long the tyrants shall prevaile as God hath appointed to punish his people: but he sheweth that it is but for a time. u The Romanes shall observe no certaine forme of religion as other nations, but shall change their gods at their pleasures, yet contemne them and preferre themselves to their gods. x Signifying that they should be without all humanitie: for the love of women is taken for singular or great love, as 2. Sam. 13. 6. y That is, the god of power and riches, they shall esteeme their owne power above all their gods and worship it. z Under pretence of worshipping their gods, they shall enrich their city with the most precious Jewels of all the world, because that hereby all men should have them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should have been despised as Acheites: but this was to increase their fame and riches: and when they gave any countrey, they so made others the rulers thereof, that the profit ever came to the Romanes. b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome. c The Angel forewarneth the Jewes that when they should see the Romanes invade them, and that the wicked should escape their hands, then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, and therefore he would kill preferre them.

44 But the tidings out of the East and the North shall trouble him: therefore hee shall go forth with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious and holy mountain, yet he shall come to his end, and none shall help him.

f The Romanes after this reigned quietly throughout all countreys, and in Judea: but at length for their cruelty God shall destroy them.

CHAP. XII.

1 Of the deliverance of the Church by Christ.

And at that a time shall Michael stand up, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there began to be a nation, unto that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many b of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and perpetual contempt.

3 And they that be c wife, shall shine as the brightness of the firmament: and they that d turn many to righteousness, shall shine as the starres, for ever and ever.

4 But thou, O Daniel, e shut up the words, and seale the book f till the end of the time: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there

c Who have kept the true feare of God and his religion.

d He chiefly meaneth the miniters of Gods word, and next all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophecy, yet keep thou it sure and esteeme it as a treasure.

f Till the time that God hath appointed for the full revelations of these things: and then many shall runne to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the Gospel.

flood other two, the one on this side of the brink of the g river, and the other on that side of the brink of the river.

6 And one sayd unto the man clothed in linnen, which was upon the waters of the river, When shall be the end of these wonders?

7 And I heard the man clothed in linnen which was upon the waters of the river, when hee held up his b right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall tary for i a time two times and an half: and when he shall have accomplished k to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I understood it not: then said I, O my Lord, what shall be the end of these things?

9 And he sayd, Go thy way Daniel: for the words are closed up, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall have understanding: but the wise shall understand.

11 And from the time that the l daily sacrifice shall be taken away: and the abominable defolation set up, there m shall be a thousand, two hundred and ninety dayes.

12 Blessed is he that waiteth and commeth to the thousand, three hundred and n five & thirty daies.

13 But go o thou thy way till the end be, for thou shalt rest and stand up in thy lot, at the end of the dayes.

signifying that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his Church.

g which was Tygris.

h Which was as it were a double oath, and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should have an end.

k When the Church shall be scattered and diminished in such sort as it shall seem to have no power.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.

m Signifying that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged, though it be deferred.

n In this number he addeth a moneth and an half to the former number,

H O S E A.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true service commanded by his word, worshipping him according to their own fantasies and traditions of men, giving themselves to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse and worse, and still abused Gods benefits. Therefore now when their prosperity was at the highest under Ieroboam, the sonne of Iasb, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude; and whereas they thought themselves to be greatly in the favour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of seventy yeares, though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gods judgements.

And because they should neither be discouraged with threatening onely, nor yet flatter themselves by the sweetnesse of Gods promises, he setteth before them the two principall parts of the law, which are the promises of salvation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should have true deliverance: and for the second, he useth threatnings and menaces to bring them from their wicked manners and vices, and this is the chief scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his judgements to feare them from vice: and albeit that the whole law containe these two points, yet the Prophets moreover note peculiarly both the time of Gods judgements and the manner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

The word of the Lord that came unto Hosea the sonne of Beeri, in the dayes a of Uzziah, Jotham, Ahaz, and Hezekiah, b kings of Iudah, and in the dayes of Ieroboam the sonne of Joash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said unto Hosea, Go, take unto thee a wife c of fornications, and children of

fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and took d Gomer the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord sayd unto him, Call his name e Izreel: for yet a little, and I will visit the blood of Izreel upon the house of f Jehu, and will cause to cease the kingdome of the house of Israel.

they should be no more called Israelites, of the which name they boasted, because Israel did prevaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chief citie of the ten tribes under Ahab, where Jehu shed so much blood, 1 Kings 10.8. f I will be revenged upon Jehu for the blood that he shed in Izreel: for albeit God stirred him up to execute his judgements, yet he did them for his owne ambition, and not for the glory of God as the end declared: for he built up that idolatrie which he had destroyed.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.

e Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did prevaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chief citie of the ten tribes under Ahab, where Jehu shed so much blood, 1 Kings 10.8. f I will be revenged upon Jehu for the blood that he shed in Izreel: for albeit God stirred him up to execute his judgements, yet he did them for his owne ambition, and not for the glory of God as the end declared: for he built up that idolatrie which he had destroyed.

5 And

Called also Azaiah, who being a leper was deposed from his kingdome.

So that it may be gathered by the reign of these three kings, that he prophesied above threescore yeares.

That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth under this parable or figure the idolatrie of the Synagogue, and of the people her children.

g When the measure of their iniquity is full, and I shall make vengeance and destroy all their policie and force.

h That is, not obtaining mercede: whereby he signifies, that Gods favour was departed from them.

i For the Israelites never returned after that they were taken captives by the Assyrians.

k For after their captivity he restored him miraculously by the means of Cyrus, Ezra, &c.

l That is, not my people.

m Because they thought that God could not have been true in his promise except he had preserved them, hee declareth though they were destroyed: yet the true Israelites, which are the fountes of the promise, should be without number, which stand both of the Jewes and the Gentiles, Rom. 9.26.

n To wit, after the captivie of Babylon when the Jewes were restored, but chiefly this is referred to the time of Christ, who should be the head both of the Jewes and Gentiles. o The calamitie and destruction of Israel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 2 Hee sheweth their idolatry and threatneth them except they repent.

Say unto your brethren, Ammi, and to your sister, Ruhamah,

2 Plead with your mother: plead with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries from between her breasts.

3 Least I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and leave her like a dry land, and slay her for thirst.

4 And I will have no pitie upon her children; for they be the children of fornication.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for the sayd, I will goe after my lovers that give mee my bread and my water, my wooll, and my flaxe, mine oyle and my drink.

6 Therefore behold, I will stoppe thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though she follow after her lovers, yet shall she not come at them: though shee seek them, yet shall she not finde them: then shall she say, I will go and return to my first husband: for at that time was I better then now.

8 Now she did not know that I gave her corn, and wine, and oyle, and multiplied her silver and gold, which they bestowed upon Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wooll and my flaxe lent, to cover her shame.

10 And now will I discover her lewdnesse in the sight of her lovers, and no man shall deliver

her out of mine hand.

11 I will also cause all her mirth to cease, her feast-dayes, her new moons and her Sabbaths, and all her solemne-feasts.

12 And I will destroy her vines and her figgetrees, whereof shee hath sayd, These are my rewards that my lovers have given me: and I will make them as a forest, and the wilde beastes shall eat them.

13 And I will visit upon her the dayes of Baalim, wherein she burnt incense to them: and she decked her self with her ear-rings and her jewels, and she followed her lovers, and forgate mee, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speak friendly unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came up out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Bali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day I will make a covenant for them with the wilde beastes, and with the fowles of the heaven, and with that that creepeth upon the earth: and I will break the bow, and the sword and the battell out of the earth: and will make them to sleep safely.

19 And I will marry thee unto me for ever: yea, I will marry thee unto me in righteousness, and in judgement, and in mercy, and in compassion.

20 I will even marry thee unto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will hear, saith the Lord, I will even hear the heavens, and they shall heare the earth.

22 And the earth shall heare the corn, and the wine, and the oyle, and they shall heare Israel.

23 And I will sow her unto me in the earth, and I will have mercy upon her, that was not pitied, and I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God.

that all creatures shall favour them. y With a covenant that never shall be broken.

z Then shall the heaven desire raine for the earth, which shall bring forth for the use of man. * Rom. 9.25. 1. Pet. 3.10.

CHAP. III.

1 The Jewes shall be cast off for their idolatry. 2 Afterward they shall return to the Lord.

Then said the Lord to me, a Go yet, and love a woman (beloved of her husband, and was an harlot) according to the love of the Lord toward the children of Israel: yet they looked to other gods, and loved the wine-bottels.

2 So I brought her to mee for fifteen pieces of silver, and for an homer of barley, and an half homer of barley.

3 Then I sayd unto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be none other man, and I will be fo unto thee.

4 For the children of Israel shall remain

c Yet I loved her and payed a small portion for her, least shee perceiving the greatness of my love, should have abused mee, and not been under duetie: for fifteen pieces of silver were but half the price of a slave, Exod. 21.32.

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not only all the time of their captivie, but also unto Christ.

n I will punish her for her idolatry.

o By showing how harlots trie themselves to please others, hee declareth how the superstitious idolaters for a great part of their religion, in decking themselves on their holy daies.

p By my bringing in offering her grace and mercy, even in that place where she shall chide her self delinquent of all help and comfort.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Job. 7.16.

r Shee shall then praye God, as she did when she was delivered out of Egypt.

s That is, mine husband, knowing that I am joyed to thee by an inviolable covenant.

t That is, my master: which name was applied to their idoles.

v No idolatry shall once come into their mouth, but they shall serve me purely according to my word.

x Meaning, that he will so blesse them that all creatures shall favour them.

y With a covenant that never shall be broken.

z Then shall the heaven desire raine for the earth, which shall bring forth for the use of man.

* Rom. 9.25. 1. Pet. 3.10.

1 The Jewes shall be cast off for their idolatry.

2 Afterward they shall return to the Lord.

a Herein the Prophet representeth the person of God which loved his Church before he called her, and did not withdraw the same when shee gave her self to idoles.

b That is, give themselves wholly to pleasure, and could not take up, as they are given to drunkenness.

c Yet I loved her and payed a small portion for her, least shee perceiving the greatness of my love, should have abused mee, and not been under duetie: for fifteen pieces of silver were but half the price of a slave, Exod. 21.32.

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not only all the time of their captivie, but also unto Christ.

many dayes without a king and without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel convert and seeke the Lord their God, and David their king, and shall feare the Lord and his goodnesse in the latter dayes.

CHAP. IV.

A complaint against the people and the priests of Israel.

Hear the word of the Lord, yee children of Israel: for the Lord hath a controversie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein shalbe cut off, with the beasts of the field, and with the fowles of the heaven, and also the fishes of the sea shalbe taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge; because thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They eate up the finnes of my people, and lift up their mindes in their iniquitie.

9 And there shalbe like people like a priest: for I will visit their wayes upon them, and reward them for their deedes.

10 For they shall eat, and not have enough, they shall commit adultery, and shall not increase, because they have left off to take heed to the Lord.

11 Whoredome, and wine, and new wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountaines, and burne incense upon the hills under the oakes, and the poplar-tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not understand, shall fall.

15 Though thou Israel, play the harlot, yet let not Judah sinne: come not ye unto Gilgal, neither goe ye up to Beth-aven, nor sweare, The Lord liveth.

16 For Israel is rebellious as an unruly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is joyned to idoles: let him alone.

18 Their drunkennesse stinketh: they have committed whoredome: their rulers love to say with shame, Bring ye.

19 The wind hath bound them up in her wings, and they shalbe ashamed of their sacrifices.

el, that is, the house of God, Beth-aven, that is, the house of iniquitie, because of their abominations set up there, signifying that no place is holy, where God is not purely worshipped. u God will so disperse them, that they shall not remaine in any certaine place. x They are so impudent in receiving bribes, that they will command men to bring them unto them. y To cary them suddenly away.

CHAP. V.

Against the Priests and rulers of Israel.

The helpe of

O yee Priests, heare this, and hearken yee, O house of Israel, and give ye eare, O house of the King: for judgement is toward you, because you have been a snare on Mizpah, and a net spread upon Tabor.

2 Yet they were profound to decline to slaughter, though I have beene a rebuker of them all.

3 I know a Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not give their minds to turne unto their God: for the spirit of fornication is in the midst of them, and they have not knowen the Lord.

5 And the pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Judah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for he hath withdrawn himself from them.

7 They have transgressed against the Lord: for they have begotten strange children: now shall a moneth devour them with their portions.

8 Blow yee the trumpet in Gibeah, and the shauime in Ramah: cry out at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I caused to know the truth.

10 The princes of Judah were like them that remove the bound: therefore will I power out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgement, because he willingly walked after the commandement.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a rottenesse.

13 When Ephraim saw his sickenesse, and Judah his wound, then went Ephraim unto Asihur, and sent unto king Jareb: yet could he not heale you, nor cure you of your wound:

14 For I will be unto Ephraim as a lion, and as a lions whelp, to the house of Judah: I, even I will spoyle and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction, they will seeke me diligently.

and did not rather follow God. m In stead of seeking for remedie at Gods hand, n Who was king of the Assyrians.

CHAP.

r God complaineth that Judah is infected, and will let them to learne by their example to returne in time. s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, hee would not that his people should resort thither. t He calleth Beth-

el, that is, the house of God, Beth-aven, that is, the house of iniquitie, because of their abominations set up there, signifying that no place is holy, where God is not purely worshipped. u God will so disperse them, that they shall not remaine in any certaine place. x They are so impudent in receiving bribes, that they will command men to bring them unto them. y To cary them suddenly away.

a The Priests and Princes caught the poore people in their snares, as the fowlers did the birds, in these two high mountaines. b Notwithstanding they seemed to be given altogether to holines, and to sacrifices which here hee calleth slaughter in contempt. c Though I had admonished them continually by my Prophets. d They boasted themselves not onely to be Israelites, but also Ephraimites, because their king Jeroboam came of that tribe. e Meaning, their contemning of all admonitions. f That is, their children are degenerate, so that there is no hope in them. g Their destruction is not far off. h That is, all Israel comprehended under this part, signifying that the Lords plagues should pursue them from place to place till they were destroyed. i By the successe they shall know that I have surely determined this. k They have turned upside downe all political order and all manner of religion. l To wit, after king Jeroboams commandement,

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

Come, and let us returne to the Lord: for he hath spoyled, and hee will heale us: he hath wounded us, and he will bind us up.

2 After two dayes will hee revive us, and in the third day he will raise us up, and we shall live in his sight.

3 Then shall we have knowledge, and indeavour our selves to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the raine, and as the latter raine unto the earth.

4 O Ephraim, what shall I doe unto thee? O Judah, how shall I intreat thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore have I a cut downe by the Prophets: I have slaine them by the words of my mouth, and thy judgements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, and the knowledge of God more then burnt-offerings.

7 But they like men have transgressed the covenant: there have they trespassed against me.

8 Gilead is a city of them that worke iniquitie, and is polluted with blood.

9 And as thieves wait for a man, so the company of Priestsurther in the way by consent: for they worke mischief.

10 I have seene villenie in the house of Israel: there is the whoredome of Ephraim, Israel is defiled.

11 Yea, Judah hath set a plant for thee, whiles I would returne the captivitie of my people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.

b Though he correct us from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to have a certaine boldnesse and repen- tance, but it is upon the sudden, and as a morning cloud.

d I have still laboured by my prophets, and as it were framed you to bring you to amendment: but all was in vaine: for my word was not food to feed them, but a sword to slay them.

e My doctrine which I taught thee, was most evident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the love of their neighbour with outward sacrifices.

g That is, like light and weake persons, which should have bene best instructed in my word.

h Which was the place where the Priests dwelt, and which should have bene best instructed in my word.

i That is, doeth imitate thine idolatrie, and hath taken grasse of thy trees.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked king Jeroboam above God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning oven which the baker heateth, still till his dough be leavened and raised.

d They used all riot and excess in their feasts, and solemnities, whereby their king was overcome with surfeit, and brought in to diseases, and delighted in flatteries.

e By their occasion God hath deprived them of all good rulers.

f That is, hee counterfeited the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is: neither thorow hote, nor thorow colde, but partly a Jew, and partly a Gentile.

h Which was the place where the Priests dwelt, and which should have bene best instructed in my word.

i That is, doeth imitate thine idolatrie, and hath taken grasse of thy trees.

CHAP. VII.

1 Of the vices and wickednesse of the people. 13 Of their punishment.

When I would have healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria: for they have dealt falsly: and the a thiefe cometh in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inventions have beset them about: they are in my sight.

3 They make the king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very oven heated by the baker, which ceaseth from raising up, and from kneading the dough until it be leavened.

5 This is the day of our king: the princes have made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they have made ready their heart like an oven whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an oven, and have devoured their judges: all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim hath mixt himselfe among the people: Ephraim is as a cake on the hearth not turned.

9 For they have made ready their heart like an oven whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

f That is, hee counterfeited the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is: neither thorow hote, nor thorow colde, but partly a Jew, and partly a Gentile.

9 Strangers have devoured his strength, and he knoweth it not: yea, & gray haies are here, and thereupon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a dove deceived without heart: they call to Egypt: they go to Asshur.

12 But when they shall goe, I will spread my net upon them, and draw them downe as the fowles of the heaven: I will chastise them as their Congregation hath heard.

13 Wo unto them: for they have fled away from me: destruction shall be unto them, because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their hearts: when they howled upon their beds: they assemble themselves for corne and wine, and they rebell against me.

15 Though I have bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most hie: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

CHAP. VIII.

1 The destruction of Judah and Israel, because of their wickednesse.

Set the trumpet to thy mouth, he shall come as an eagle against the House of the Lord, because they have transgressed my covenant, and trespassed against my Law.

2 Israel shall cry unto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up a king, but not by mee: they have made princes, and I knew it not: of their silver and their gold have they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without d innocencie!

6 For it came even from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they have sowne the winde, and they shall reape the whirlwind: it hath no stalker: the bud shall bring forth nemeale: if so be it bring forth, the strangers shall devour it.

8 Israel is devoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone up to Asshur: they are as a wilde asse alone by himselfe: Ephraim hath hired lovers,

10 Yet though they have hired among the nations, now will I gather them, and they shall forow a little for the burden of the king and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be sinne.

12 I have written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it, but the Lord accepteth them not: now will he remember their iniquitie, and visite their finnes: they shall returne to Egypt.

14 For

g which are a token of his manifold afflictions.

h That is, without all judgement, as they that cannot tell whether it is better to curse only as God, or to seeke the help of man.

i According to my curse made to the whole Congregation of Israel: That is, during times of redered them, and delivered them from death.

j When they were in affliction, and cried out for paine, they sought unto me for helpe.

k They only seeke their own commoditie and wealth, and pay no regard to the will of God.

l Because they boast of their own strength, and put not in their speake against me, and my servants, Psal. 135.

m God answering the Prophet to signify the speedy coming of the enemy against Israel, which was one the people of God.

n They shall cry like hypocrites, but not from the heart as their deeds declare.

o That is, Jeroboam by whom they sought their own libertie, and not to obey my will.

p That is, spirit judgement and godly life.

q Meaning, the calfe was invented by themselves, and of their fathers in the wilderness.

r Showing that their religion hath but a show, and is itselfe but vanity.

s They never cease but runne to and fro to seeke helpe.

t That is, for the tribute which the king and the princes shall lay upon them: which means the Lord used to bring them to repentance.

u That the idolaters count the word of God as strange in respect of their own inventions.

v Saying that they offer it to the Lord, but he accepteth no service, which he himselfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth Temples, and Judah hath increased strong cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

Of the hunger and captivity of Israel.

R Ejoyce not, O Israel for joy as other people: for thou hast gone a whoring from thy God: thou hast loveth a reward upon every corne floor.

2 The floore, and the wine-presse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate uncleane things in Ashtur.

4 They shall not offer a wine to the Lord, neither shall their sacrifices be pleasant unto him: but they shall be unto them as the bread of mourners: all that eate thereof shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from s destruction: but Egypt shall gather them up, and Memphis shall bury them, the nettle shall possesse the pleasant places of their silver, and the throne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: the Prophet is a foole: the spirituall man is mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wayes, and harred in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their finnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figge-tree at her first time: but they went to Baal-Peor, and separated themselves unto that shame, and their abominations were according to their lovers.

11 Ephraim their glory shall flee away like a bird: from the birth and from the wombe, and from the conception.

12 Though they bring up their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, give them: what wilt thou give them? give them a barren wombe and drie breasts.

15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednesse of their inventions, I will cast them out of mine House: I will love them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried up:

they were as abominable unto me, as their lovers the idoles. n Signifying, that God would destroy their children by these sundry means, and consume them by the same. o As they kept tender plants in their houses in Tyrus, to preserve them from the cold ayre of the sea, so was Ephraim at the first unto mee, but now I will bring him to the slaughter. p The Prophet seeing the great plagues of God upon Ephraim, prayeth to God to make them barren, rather then that this great plague should come upon their children. q The chief cause of their destruction, that they commit idolatry, and corrupt my Religion in Gilgal.

they can bring no fruite: yea, though they bring forth, yet will I slay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

I Srael is an emptie vine, yet hath it brought forth fruit unto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodness of their land they have made faire images.

2 Their heart is divided: now shall they be found faulty: he shall breake downe their altars; he shall destroy their images.

3 For now they shall say, We have no King because we feared not the Lord: and what should a King doe to us?

4 They have spoken words, swearing falsly in making a covenant: thus judgement groweth as worne-wood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aven: for the people thereof shall mourne over it, and the Chemarims thereof, that rejoyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Ashtur, for a present unto king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the some upon the water.

8 The high places also of Aven shall be destroyed, even the sinne of Israel: the thorne and the thistle shall grow upon their altars, and they shall say to the mountaines, Cover us, and to the hills, Fall upon us.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquity did not touch them.

10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer used to delight in threshing: but I will passe by her faire neck: I will make Ephraim to ride: Judah shall plow, and Jaakob shall breake his clods.

12 Sowe to your selves in righteousness: reape after the measure of my mercy: breake up your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness upon you.

13 But you have plowed wickednes; ye have reaped iniquity: you have eaten the fruit of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-arbel in the day

be good in executing Gods judgement, seeing thine owne deeds were as wicked as theirs. l To wit, to fight, or the Israelites remayned in that stubbornnesse from that time. m The Israelites were not moved their example to cease from their finnes. n Because they are so desperate, I will delight to destroy them.

o That is, when they have gathered all their strength together. p Wherein is pleasure as in plowing is labour and paine. q I will lay my yoke upon her faire necke. r Reade Jerem. 4. 41. f That is, Shalmanassar in the destruction of that citie spared neither kind nor age.

a Whereof though the grapes were gathered, yet ever as it gathered newe strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but utter their stubbornnesse. b As they were rich and had abundance. c To wit, from God. d The day shall come that God shall take away their king, and then they shall see the fruit of their finnes, and how they trusted in him in vaine. e In promising to be faithfull toward God. f Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe. g When the calfe shall be carried away. h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cryed with a loud voyce: which superstition Elijah derided. i King. 18. 27. reade 2. King. 23. 5. l This he speake in contempt of Bethel, reade Chap. 4. 15. * Isa. 2. 19. Luke 23. 30. Revel. 6. 16. and 9. 6. k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not

of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe unto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 2 Their ingratitude against him.

W Hen Israel ^a was a child, then I loved him, and called my sonne out of Egypt.

2 They called them, ^b but they ^c went thus from them: they sacrificed unto Baalim, and burnt incense to images.

3 I led Ephraim also, ^d as one should beare them in his armes: but they knew not that I healed them.

4 I ledde them with coards ^e of a man, ^f even with bands of yoke, and I was to them, as he that taketh off the yoke from their jawes, and I layde the meat unto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his ^g King, because they refused to convert.

6 And the sword shall fall on his cities, and shall consume his barres, and devoure them, because of their owne counsells.

7 And my people are bent to rebellion against me: though ^h they called them to the most hie, yet none at all would exalt him.

8 ⁱ How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee, as ^j Admah? how shall I fet thee, as Zeboim? mine heart is turned within mee: ^k my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not ^l enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when he shall roare, then the children of the West shall feare.

11 ^m They shall feare as a sparow out of Egypr, and as a dove out of the land of Asshur, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Judah yet ruleth with ⁿ God, and is faithfull with the Saints.

CHAP. XII.

Here admonished by Iudahs example to trust in God, and not in man.

E Phraim is fed ^a with the wind, and followeth after the East-wind: he increaseth dayly lies and destruction, and they doe make a covenant with Asshur, and ^b oyle is caried into Egypt.

2 The Lord hath also a controversie with ^c Judah, and will visite Jaakob, according to his wayes: according to his workes, will he recompense him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had ^d power with God.

4 And had ^e power over the Angel, and prevailed: he wept and prayed unto him: ^f he found him in Bethel, there he spake with us.

5 Yea the Lord God of hostes, the Lord himself his memoriall.

6 Therefore turne thou to thy God: keepe mercy and judgement, and hope still in thy God.

7 He ^g is ^h Canaan: the balances of deceit are in his hand: he loveth to oppresse.

8 And Ephraim sayd, Notwithstanding I am rich, I have found me out riches in all my labours: they shall find none iniquitie in me, ⁱ that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

10 I have also spoken by the Prophets, and I have multiplied visions, and used similitudes by the ministry of the Prophets.

11 Is there ^k iniquitie in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 ^l And Jaakob fled into the countrey of Aram, and Israel served for a wife, and for a wife he kept ^m sheepe.

13 And by a ⁿ Prophet the Lord brought Israel out of Egypt: and by a Prophet was hee referred.

14 But Ephraim provoked him with high places: therefore shall his blood be powred upon him, and his reproach shall his Lord reward him.

on was but vanitie. 1 If you boast of your riches and nobilitie, ye seeme to reproach your father, who was a poore fugitive and servant. m Meaning, Moses, where appeareth, that whatsoever they have, it cometh of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 2 and the cause of their destruction.

W Hen Ephraim spake, there ^a was a trembling: hee ^b exalted himselfe in Israel, but he hath finned in Baal, ^c and is dead.

2 And now they sinne more and more, and have made them molten images of their silver, and idoles according to their owne understanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a ^d man, Let them kisse the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driven with a whirle-wind out of the floore, and as the smoake that goeth out of the chimney.

4 Yet I am the Lord thy God ^e from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 And I will be unto them as a very lion, and as a leopard in the way of Asshur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I devoure them like a lion: the wilde beasts shall reare them.

9 O Israel, one ^f hath destroyed thee, but in me ^g thine helpe.

10 ^h I am: where is thy king that should helpe thee in all thy cities? and thy judges, of whom thou saydest, Give me a king and princes?

11 I gave thee a king in mine anger, and I tooke him away in my wrath.

a Whiles the Israelites were in Egypt, and did not provoke my wrath by their malice and ingratitude. b They rebelled and went a contrary way when the Prophets called them to repentance. c That is, friendly and not as beasts or slaves. d Seeing they contemne all this kinde of service, they shall be led captive into Assyria. e To wit, the Prophets. f God considereth with himselfe, and that with a certain griefe, how to punish them. g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23. h Meaning, that his love wherewith he first loved them, made him betweene doubt and assurance what to do: and herein appeareth his Fatherly affection, that his mercy toward his judgements, as he declareth in the next verse. i To consume thee, but will cause thee to yeeld, and so receive thee to mercy: and this is meant of the small number who shall walke after the Lord. k The Egyptians, and the Assyrians shall be afraid when the Lord maintaineth his people. l Governeth their state according to Gods word, and doeth not degenerate.

a That is, flattereth himselfe with vaine confidence. b Meaning, presents to get friendship. c Which in these points was like to Ephraim, but not in idolatries. d Seeing that God did thus preferre Jaakob their father, Judahs ingratitude was the more to be abhorred. e Read Gen. 32. 31. f God found Jaakob as hee lay sleeping in Bethel, Gen. 28. 12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

a Hee revealeth the excellencie and authority that this crime had above all the rest. b He made a king of his idols. c The Ephraimites are not far from destruction, and have lost their authority. d The false prophets pervert the idolaters to offer their children after the example of Abraham, and he knoweth how they would extort another to the same, and so kill and worke in the calves which were their idols. e He called them to repentance, and reprooveth their ingratitude. f Thy destruction is certain, and I benefitte regard thee declare that it cometh not of me: therefore thine owne malice, idolatry and vaine confidence in men must be the cause of thy fall. g I am alone, James 1. 17.

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12 The iniquity of Ephraim is bound up: his sinne is hid.

13 The sorrowes of a travailling woman shall come upon him: he is an unwise son, els would he not stand still at the time, even at the breaking forth of the children.

14 I will redeem them from the power of the grave: I will deliver them from death: O death, I will be thy death, O grave, I will be thy destruction, I repentance is hid from mine eyes.

15 Though hee grow up among his brethren, an East-wind shall come, even the wind of the Lord shall come up from the wilderness, and dry up his veine, and his fountaine shall be dried up: he shall spoile the treasure of all pleasant vessels.

CHAP. XIV.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requirerh praise and thanks.

Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take unto you words, and turne to the Lord, and say unto him, Take away all iniquitie, and

receive us graciously, so will we render the calves of our lips.

4 Asihur shall not save us, neither will wee ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherlesse findeth mercy.

5 I will heale their rebellion: I will love them freely: for mine anger is turned away from him.

6 I will be as the dew unto Israel: he shall grow as the lillie and fasten his rootes, as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

8 They that dwell under his shadow, shall return: they shall revive as the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What have I to doe any more with idoles: I have heard him, and looked upon him: I am like a greene firre-tree: upon me is thy fruit found.

10 Who is his wife, and hee shall understand these things: and prudent, and hee shall know them: for the wayes of the Lord are righteous, and the just shall walk in them: but the wicked shall fall therein.

J O E L.

THE ARGUMENT.

The Prophet Joel first rebuketh them of Judah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, hee exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, hee promisseth that God will be mercifull, and not forget his covenant that hee made with their fathers, but will send his Christ, who shall gather the scattered sheep, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 He exhorteth the people to prayer and fasting, for the misery that was at hand.

He word of the Lord that came to Joel the son of Pethuel.

2 Heare yee this, O Elders, and hearken yee all inhabitants of the land, whether such a thing hath been in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer-worme, hath the grasshopper eaten, and the residue of the grasshopper hath the canker-worme eaten; and the residue of the canker-worme hath the caterpillar eaten.

5 Awake ye drunkards, and weepe, and howle all yee drinkers of wine, because of the new wine, for it shall be pulled from your mouth.

6 Yea, a nation commeth upon my land, mightie and without number, whose teeth are like the teeth of a lion, and hee hath the jawes of a great lion.

7 Hee maketh my vine waste, and pillethe of the barke of my figge-tree: hee maketh it bare, and casteth it down: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloth, for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the Lord: the Priests

the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corn is destroyed: the new wine is dried up, and the oyle is decayed.

11 Be yee ashamed, O husbandmen: howle, O ye vinedressers for the wheate and for the barley, because the harvest of the field is perished.

12 The vine is dried up, and the figge-tree is decayed: the pomegranate-tree and the palm-tree, and the apple-tree, even all the trees of the field are withered: surely the joy is withered away from the sonnes of men.

13 Gird your selves and lament ye Priestes: howle ye ministers of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meat-offering and the drink-offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

15 Alas: for the day, for the day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meat cut off before our eyes: and joy, and gladnesse from the house of our God?

17 The feede is rotten under their clods: the garners are destroyed: the barrens are broken down, for the corne is withered.

18 How did the beasts mourne! the herds of cattell pine away, because they have no pasture, and the flocks of sheep are destroyed.

19 O Lord, to thee will I cry: for the fire hath devoured

c Declaring that this is the true sacrifice, that the faithfull can offer, even thanks and praise. Hebr. 13. 15. d We will leave off all vaine confidence and pride. e He declarerh how ready God is to receive them that do repent. f Whosoever joyne themselves to this people, shall be blessed. g God sheweth how prompt he is to heare his, when they repent, and to offer himself, as a propitiation, and safeguard unto them, as a most sufficient fruit and profit. h Signifying, that the true wisdom and knowledge consisteth in this, even to rest upon God.

g All comfort and substance for nourishment is taken away.

h He sheweth that the onely meane to avoid Gods wrath, and to have all things restored, is unsained repentance.

i We see by these great plagues that utter destruction is at hand.

k That is, drought.

a He sheweth the great judgements of God, which are at hand, except they repent.
b Of affliction and trouble.
c Meaning, the Assyrians.

d The enemy destroyed our plentiful country, wherefoever he commeth.

e They shall be pale and black for feare, as Nah. 2. 10.

f For none shall be able to resist them.

g Read ver. 3. 31. and Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.
h The Lord shall stirre up the Assyrians to execute his judgements.
* Jer. 30. 7. amos 5. 18. zeph. 1. 15.

i Mourn your afflictions and serve God with pureness of heart, and not with ceremonies.

k He speaketh this to stirre up their thoughtfulness, and not that he doubted of Gods mercies, if they did repent. How God repenteth, read Iere. 3. 18.

l That as all have sinned, so all may shew forth signes of their repentance, that men seeing the children which are not free from Gods wrath, might be the more lively touched with the consideration of their own finnes.

devoured the pastures of the wilderness, and the flame hath burnt up all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAP. II.

1 *Hee prophesieth of the coming and cruelty of their enemies.*
13 *An exhortation to moue them.* 13 *The love of God toward his people.*

Blow a the trumpet in Zion, and shout in mine holy mountain, let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknes, and of blacknesse, a day of cloudes and obscuritie, as the morning spread upon the mountaines, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, unto the yeares of many generations:

3 A fire devoureth before him, and behinde him a flame burneth up: the land is as the garden of Eden before him, and behind him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charrets in the tops of the mountaines shall they leap, like the noyse of a flame of fire that devoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blackenesse.

7 They shall runne like strong men, and goe up to the wall like men of warre, and every man shall go forward in his wayes, and they shall not stay in his paths.

8 Neither shall one thrust another, but every one shall walk in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall runne to and fro in the citie: they shall run upon the wall: they shall climbe up upon the houses, and enter in at the windowes like the thief.

10 The earth shall tremble before him, the heavens shall shake, the sun and the moone shall be dark, and the starres shall withdraw their shining.

11 And the Lord shall utter his voyce before his host: for his host is very great: for he is strong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turn you unto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart, and not your cloathes: and turn unto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evil.

14 Who knoweth if he will * return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people, sanctifie the congregation: gather the elders: assemble the children, and those that suck the breasts: let the bridegroom goe forth of his chamber, and the bride out of her bride-chamber.

17 Let the Priests, the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage into reproach, that the heathen

should rule over them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord be jealous over his land, and spare his people.

19 Yea, the Lord will answer and say unto his people, Behold, I will send you corne and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove farre off from you the Northren army, and I will drive him into a land, barren and desolate with his face toward the East sea, and his end to the utmost sea, and his stinke shall come up, and his corruption shall ascend, because he hath exalted himself to doe this.

21 Feare not, O land, but be glad, and rejoyce: for the Lord will do great things.

22 Be not afraid, ye beasts of the field, for the pastures of the wilderness are green, for the tree beareth her fruit: the figge-tree and the vine doe give their force.

23 Be glad then, ye children of Zion, and rejoyce in the Lord your God, for he hath given you the raine of righteousness, * and he will cause to come down for you the raine, even the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the presses shall abound with wine and oyle.

25 And I will render you the yeares that the grasshopper hath eaten, the canker-worme and the caterpillar and the palmer-worme, my great host which I sent among you.

26 So you shall eat and be satisfied, and praise the name of the Lord your God, that hath dealt marvelously with you: and my people shall never be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall never be ashamed.

28 And afterward will I powre out my spirit upon all flesh: and your sons and your daughters shall prophesie: your old men shall dream dreames, and your young men shall see visions.

29 And also upon the servants, and upon the maids in those dayes will I powre my spirit.

30 And I will shew wonders in the heavens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darknesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call v on the name of the Lord, shall be saved: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant, whom the Lord shall call.

24, 29. v Gods judgements are for the destruction of the infidels, and to moue godly to call upon the Name of God, who will give them salvation. hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the judgement of God against the enemies of his people.
For behold, in those dayes and in that time when I shall bring again the captivity of Judah and Jerusalem.

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for mine heritage Israel: whom they have scattered among the nations, and parted my land.

3 And they have cast lottes for my people,

stroyed the enemies, 2. Chron. 20. 26. also he hath respect to this word Jehoshaphat, which signifieth pleading or judgement, because God would judge the enemies of the Church, as hee did there.

and

and have given the child for the harlot, and sold the girle for wine, that they might drinke.

4 Yea, and what have you to do with me, O Tyrus and Zidon, and all the coasts of Palestina: will yee render mee a recompense? and if yee recompense mee, swiftly and speedily will I render your recompense upon your head:

5 For ye have taken my silver and my gold, and have caried into your temples my goodly and pleasant things.

6 The children also of Judah and the children of Jerusalem have you solde unto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye have sold them, and will render your reward upon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Judah, and they shall send them to the Sabeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake up the mightie men: let all the men of warre draw neere, and come up.

10 Breake your plowshares into swords, and your fithes into speares: let the weake say, I am strong.

11 Assemble your selves, and come all ye heathen, & gather your selves together round about: there shall the Lord cast downe thy mighty men.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put in your fithes, for the harvest is ripe, come, get you downe, for the wine-presse is full: yea, the wine-presses run over, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shall be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and utter his voyce from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of his children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Jerusalem be holy, and there shall no strangers goe thorow her any more.

18 And in that day shall the mountaines I drop downe new wine, and the hilles shall flowe with milke, and all the rivers of Judah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion,

h That he shall encourage the enemies when their wickednesse is full ripe, to destroy one another, which hee calleth the valley of Gods judgement.

i God assureth his against all trouble, that when he destroyeth his enemies, his children shall be delivered.

k The strangers shall no more destroy his Church: which if they doe, it is the people, which by their finnes make the breach for the enemies.

l He prometh to his Church abundance of graces, reade Ezek. 47. 1. Which should water and comfort the most barren places, Amos 9. 13.

m The malicious enemies shall have no part of this grace.

n He had suffered his Church hitherto to lie in their fithnes, but now he prometh to cleanse them, and to make them pure unto him.

A M O S.

THE ARGUMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickedness and idolatrie, hee stirred up Amos, who was an herdman or shepherd of a poore towne, and gave him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible judgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their finnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by unsained repentance. And finally, hee comforteth the godly with hope of the coming of the Messiah, by whom they should have perfect deliverance and salvation.

CHAP. I.

1 The time of the prophete of Amos. 2 The word of the Lord against Damascus. 3 The word of the Lord against Tyrus, Idumea, and Ammon.



He wordes of Amos, who was among the hardmen at a Tecoa, which he saw upon Israel, in the dayes of Uzziah king of Judah, and in 5 dayes of Jeroboam the sonne of Joash king of Israel, two yeeres before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Jerusalem, and the dwelling-places of the shepherds shall perish, and the top of Carmel shall whither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they have threshed Gilead with

threshing instruments of yron.

4 Therefore wil I send a fire into the house of Hazael, and it shall devour the g palaces of Benhadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Biearth-aven: and him that holdeth the scepter out of Beth-edon, and the people of Aram shall goe into captivie unto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they caried away prisoners the whole captivie to shut them up in Edom.

7 Therefore will I send a fire upon the walles of Azzah, and it shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it,

P p 2 it,

g The antiquitie of their buildings shall not avoide my Judgements, reade Jer. 49. 37.

h Tiglath Pileser led the Assyrians captive, and brought them to Cyrene, which he calleth here Kir. i They joynd themselves with the Edomites their enemies, which caried them away captives.

k For Esau (of whom came the Edomites) and Isakob were brethren, therefore they ought to have admonished them of their brotherly friendship, and not to have provoked them to hatred.
* Ebr. corrupt his compassions.
l He was a continual enemy unto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruel against the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would revenge themselves of the dead.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah unto whom his promises were made, much more he will not spare this degenerate kingdom.

d They esteemed most vile bribes more then mens lives.

e When they have spoyled him and throwen him unto the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyled others and offered thereof unto God, thinking that he will dispense with them, when he is made partaker of their iniquitie.

h The destruction of their enemies and his mercie toward them, should have caused their hearts to melt for love toward him.

it, because they shut the whole captivity in Edom, and have not remembered the * brotherly covenant.

10 Therefore will I send a fire upon the walles of Tyrus, and it shall devour the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and * did cast off all pitie, and his anger spoyled him evermore, and his wrath watched him I alway.

12 Therefore will I send a fire upon Teman, and it shall devour the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m have ript up the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirle-wind.

15 And their king shall goe into captivity, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the * bones of the king of Edom into lime.

2 Therefore will I send a fire upon Moab, and it shall devour the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the judge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for foure, b I will not turne to it, because they have cast away the Law of the Lord, and have not kept his commandments, and their lies caused them to erre after the which their fathers have walked.

5 Therefore will I send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the Lord, For three transgressions of c Israel, and for foure, I will not turne to it, because they sold the righteous for silver, and the poore for d whores.

7 They gape over the head of the poore, in the dust of the earth, and pervert the wayes of the meeke: and a man and his father will goe in to a mayd, to dishonour mine holy Name.

8 And they lyedowne upon clothes layde to pledge f by every altar: and they g drinketh wine of the condemned in the house of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the oakes: notwithstanding I destroyed his fruit from above, and his roote from beneath.

10 Also I brought you up from the land of Egypt, and led you forty yeeres thorow the wilderness, to possesse the land of the Amorite.

11 And I raised up of your sonnes for Pro-

phets, and of your yong men for Nazarites. Is it not even thus, O ye children of Israel, saith the Lord?

12 But ye gave the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecies not.

13 Behold, I am * pressed under you as a cart is pressed that is full of sheaves.

14 Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie save his life.

15 Nor he that handleth the bow shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, save his life.

16 And he that is of a mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Hee reprooveth the house of Israel of ingratitude. 11 For the which God will punish them.

Hear this word that the Lord pronounceth against you, O children of Israel, even against the whole family, which I brought up from the land of Egypt, saying,

2 You * onely have I known of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lyon roare in the forrest, when he hath no pray? or will a lyons whelp cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no fowler is? or will he take up the snare from the earth, and have taken nothing at all?

6 Or shall a trumpet be blown in the citie, and the people be not afraid? or shall there be evil in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but hee h revealeth his secret to his servants the Prophets.

8 The lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but i prophesie?

9 I proclaim in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selves upon the mountaines of Samaria: so behold the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they store up violence, and robbery l in their palaces.

11 Therefore thus saith the Lord God, An adversarie shall come even round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lord, As the shepherd taketh m out of the mouth of the lyon two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in n Damascus as in a couch.

13 Heare, and testifie in the house of Jaakob, saith the Lord God, the God of hostes.

k He calleth the strangers, as the Philistines and Egyptians, to be witnesses of the judgements against the Israelites for their cruelty and oppression.
l The thing which they have in their hands.
m When the lyon hath satiate his hunger, the shepherd findeth a legge or a peece of an eare, to shew that the sheepe have bene worried.
n Whereby they ought to have had a sure hold, and to have bene in safetie.

i Ye consumed my bread, and abused my grace, and caused me to be about to destroy the month of my Prophets.
k Ye have wounded me with your sinnes, like a lion.
l None shall be delivered by any means.

a I have only chosen you to be mine among all other people, and yet you have forsaken me.
b He that is the prophet of the Lord, he speaketh of himselfe, but as God's witness and mooverth him, which is called agreement betweene God and his Prophet.
c Will God then be angry by his Prophet, except he be some great nation?
d Can any thing come without Gods providence?
e Shall his things be in vain?
f Shall the Prophets threaten Gods judgement, and the people be afraid?
g Doth any little come without Gods appointment?
h As God deneth with the Israelites as he doeth with other people: so he ever watcheth them before of plagues by his Prophets.
i Because the people ever murmured against the Prophet, he telleth that God's voice moved them, so to speak as they did.

14 Surely in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the horns of the altars shall be broken off, and fall to the ground.

15 And I will smite the winter-house with the summer-house, and the houses of yvorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IV.

Against the governors of Samaria.

HEare this word, yee ^a king of Bashan that are in the mountain of Samaria, which oppress the poore; and destroy the needie, and they say to their masters, ^b Bring, and let us drinke.

2 The Lord God hath sworn by his holinesse; that loe, the dayes shall come upon you; that hee will take you away with ^c thornes, and your posterity with fist-hookes.

3 And ye shall goe out at the breaches every ^d knee forward: and ye shall cast your selves out of the palace; saith the Lord.

4 Come to ^d Beth-el, and transgresse: to Gilgal and multiplie transgression, and bring your sacrifices in the morning, and your tithes after three ^e yeares.

5 And offer a thanksgiving ^f of leaven, publish and proclaim the free-offerings: for this ^g liketh you, O ye children of Israel, saith the Lord God.

6 And therefore have I given you ^h cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the rain from you, when there were yet three ⁱ moneths to the harvest, and I caused it to raine upon one citie, and have not caused it to raine upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred unto one citie to drink water, but they were ^k not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew: your great gardens and your vineyards, and your figge-trees, and your olive-trees did the palmer-worme devour; yet have ye not returned unto me, saith the Lord.

10 Pestilence have I sent among you after the manner of ^l Egypt: your yong men have I slain with the sword, and have taken away your horses: and I have made the stinke of your tents to come up, even unto your nostrils, yet have ye not returned unto me, saith the Lord.

11 I have overthrown you, as God overthrew Sodom and Gomorah: and ye were as a ^m firebrand pluckt out of the burning, yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I doe unto thee, O Israel: and because I will doe thus unto thee, prepare to ⁿ meet thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth unto man what is his thought: which maketh the morning darknesse, and walketh upon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

A lamentation for the captivity of Israel.

HEare ye this word, which I lift up unto you, even a lamentation of the house of Israel.

2 The ^a virgine Israel is fallen, and shall no more rise; she is left upon her land, and there is none to raise her up.

3 For thus saith the Lord God, the city which went out by a thousand, shall leave ^b an hundredeth: and that which went forth by an hundredeth, shall leave ten to the house of Israel.

4 For thus saith the Lord unto the house of Israel, Seeke ye me; and ye shall live.

5 But seeke not Beth-el, nor enter into ^c Gilgal, and go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall live, least hee breake out like fire in the house of Joseph and devoure it, and there be none to quench it in Beth-el.

7 They turn ^d judgement to worm-wood, and leave off righteousness in the earth.

8 Hee ^e maketh Plejades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out upon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie; and the destroyer shall come against the fortresse.

10 They have hated him ^f that rebuked in the gate: and they abhorred him that speaketh uprightly.

11 Forasmuch then as your treading is upon the poore, and ^g ye take from him burdens of wheat, ye have built houses of hewen stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty finnes: they afflict the just, they take rewards, and they oppress the poore in the gate.

13 Therefore ^h the prudent shall keep silence in that time, for it is an evill time.

14 Seeke good and not evill, that ye may live: and the Lord God of hostes shall be with you, as you have spoken.

15 Hate the evill, and love the good, and establish judgement in the gate: it may be that the Lord God of hostes will be mercifull unto the remnant of Joseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in all streets: and they shall say in all the hie wayes, Alas, alas: and they shall call the ⁱ husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, saith the Lord.

18 Woe unto you, that ^k desire the day of the Lord: what have you to doe with it? the day of the Lord is darknesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknesse, and not light, even darknesse and no light in it?

21 I hate and abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt-offerings and meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melody of thy viols.)

24 And let judgement runne down as ^m waters, and righteousness as a mighty river.

25 Have ye offered unto me sacrifices and offerings in the wilderness fourtie yeares, O house of Israel?

b Meaning, that the tenth part should scarcely be saved.

c In these places they worshipped new idoles, which aforetime served for the true honour of God; therefore he saith that these shall not save them.

d In steade of judgement and equitie they execute cruelie and oppression.

e He describeth the power of God, Job 9.9.

f They hate the Prophets, which reprove them in the open assembly.

g Ye take both his money, and also his food, whereas he should live.

h God will so plague them that they shall not suffer the godly once to open their mouths to admonish them of their faults.

i So that all degrees shall have matter of lamentation for the great plagues.

k Thus he speaketh, because the wicked and hypocrites sayd they were content to abide Gods judgements, whereas the godly tremble and feare, Jere. 30.9, Joel. 2.11.

l Because ye have corrupted my true service, and remaine obstinate in your vices, Isa. 1.11. Jere. 6.10.

m Do your duty to God, and to your neighbour, and so ye shall seeke his grace plentifully, if you shew your abundant affections, according to Gods word.

n That idole which you esteemed as your king, and caried about as you did Chiun, in which images you thought that there was a certaine divinity.

a The Prophet threatneth the weachle, which regarded not Gods plagues nor meane by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing beforetime they did nothing availe them that were there borne, why should you looke that they should save you which were brought in to dwell in other mens possessions?

c If God have destroyed these excellent cities in three divers Kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse then yours yet are: think you to be better, or to escape?

d Ye that continue still in your wickednesse, and thinke that Gods plagues are not at hand, but give yourselves to all idlenesse, wantonnesse and riot.

e As he caused divers kindes of instruments to be made to serve Gods glory, so these did contend to invent as many to serve their wanton affections and lusts.

f They pitied not their brethren, whereof now many were slaine and caried away captive.

g Some reade, the joy of them that stretch themselves, shall depart.

h Read Jerem. 51.14. i That is, the riches and pompe.

k The destruction shall be so great that none shall almost be left to bury the dead: and therefore they shall burne them at home, to carie out the burnt-ashes with more ease.

l That is, to some neighbour that dwelleth round about. m They shall be so astonished at this destruction, that they shall be dumb when they heare Gods name, and abhorre it, as they that are separate, or reprobate. n He compareth them to barren rockes, whereupon it is in vaine to bestow labour: shewing that Gods benefites can have no place among them. o Reade Chap. 5.7. p That is, power and glory.

26 But you have borne a Siccuth your king, and Chiun your images, and the starre of your gods, which you made to your selves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose Name is the God of hoasts.

CHAP. VI.

Against the prince of Israel living in pleasure.

Woe to a them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you unto Calneh, and see: and from thence goe you to Hamath the great: then goe down to Gath of the Philistims: be e they better then these kingdomes? or the border of their land greater then your border.

3 Yeethat put farre away the d evill day, and approach to the feare of iniquitie.

4 They lie upon beds of yvorie, and stretch themselves upon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they invent to themselves instruments of musicke like e David.

6 They drinke wine in bowels, and annoint themselves with the chief oynments, but no man is f forie for the affliction of Joseph.

7 Therefore now shall they goe captive with the first that goe captive, and g the sorow of them that stretched themselves, is at hand.

8 h The Lord God hath sworn by himself, saith the Lord God of hoasts, I abhorre i the excellencie of Jaakob, and hate his palaces: therefore will I deliver up the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his uncle k shall take him up and burne him, to cary out the bones out of the house, and shall say unto him, that is by the l sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, m Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses e runne upon the rocke? or will one plowe there with oxen? for yee have turned judgement into gall, and the fruit of righteounesse into o worne-wood.

13 Yee rejoyce in a thing of nought: yee say, Have not wee gotten us f homes by our own strength.

14 But behold, I will raise up against you a nation, O house of Israel, saith the Lord God of hoasts: and they shall afflikt you from the entering in of q Hamath unto the river of the wilderness.

CHAP. VII.

1 Gad sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

T hus hath the Lord God shewed unto mee, and behold, hee formed a grasshoppers in the beginning of the shooting up of the latter growth: and loe it was in the latter growth b after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise up Jaakob? for he is small.

3 So the Lord c repented for this. It shall not be, saith the Lord.

4 ¶ Thus also hath the Lord God shewed unto me, and behold, the Lord God called to judgement by fire, d and it devoured the great deepe, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise up Jaakob? for he is small.

6 So the Lord repented for this, This also shall not be, saith the Lord God.

7 ¶ Thus againe hee shewed mee, and behold, the Lord stood upon a wall made by line e with a line in his hand.

8 And the Lord said unto mee, Amos, what seeest thou? And I said, A line. Then said the Lord, Behold, I will fer a line in the middes of my people Israel, and will passe by them no more.

9 And the high places of Izhak shall be defolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sword.

10 ¶ f Then Amaziah the Priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall be led away captive out of their own land.

12 Also g Amaziah said unto Amos, O thou the Seer, goe, flee thou away into the land of Judah, and there eat thy bread, and prophecie there.

13 But prophecie no more at Beth-el: for it is the kings chapell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke me as I followed the flock, and the Lord said unto mee, Go prophecie unto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captivity forth of his land.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord signifieth the famine of the word of God.

T hus hath the Lord God shewed unto mee, and behold, a basket of summer-fruit.

2 And he said, Amos, what seeest thou? And I sayd, A basket of a summer-fruit. Then said the Lord unto mee, The end is come upon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies.

a To devoure the land: and hee offered to the invading of f enemies. b After the publicke commandment for mowing was given: or at some reade, when the Kings sheepe were shorne.

c That is, repel this plague as my prayer. d Meaning, that Gods indignation was kindled against the iniquities of this people.

e Signifying that this should be the last measuring of the people: so that he would deferre his judgement no longer.

f That is, when Amos had prophesied that the king should be destroyed: for the wicked Priest more for hatred he bare to the Prophet then for love toward the king, thought this accusation sufficient to condemn him, when as none other could take place.

g When this instrument of Satan was not able to compass his purpose by the king, hee stayed by another practice, that was, to feare the Prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

h Thus hee thought by his extraordinary vocation, that God had given him a charge, which he must needs execute.

i Thus God used to approve the authority of his Prophets, by his plagues and judgments against them which were malicious enemies, Jer. 23.18, 19, as this day be done against them that persecute the ministers of his Gospel.

a Which signified the ripenesse of their sin, and the readinesse of Gods judgement.

bodies shall be in every place: they shall cast them forth with silence.

4 Heare this, O yee that swallow up the poore, that yee may make the needy of the land to faile,

5 Saying, When will the new moneth be gone, that we may sell corne? and the Sabbath, that wee may set forth wheate, and make the Ephah small and the shekell great, and falsifie the weights by deceit?

6 That we may buy the poore for silver, and the needie for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Jaakob, Surely, I will never forget any of their workes.

8 Shall not the land tremble for this, and every one mourne, that dwelleth therein, and it shall rise up wholly as a flood, and it shall be cast out, and drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will even cause the sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackcloth upon all loynes, and baldnesse upon every head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North even unto the East shall they runne to and fro to seeke the word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the finnee of Samaria, and that say, Thy God, O Dan, liveth, and the manner of Beersheba liveth, even they shall fall, and never rise up againe.

CHAP. IX.

Threatnings against the Temple. And against Israel.
11 The restoring of the Church.

I saw the Lord standing upon the Altar, and he said, Smite the lintel of the doore, that the posts may shake: and cut them in pieces, even the heads of them all, and I will slay the last of them with the sword: hee that fleeth of them, shall not see away: and he that escapeth of them, shall not be delivered.

2 Though they digh into the hell, thence shall mine hand take them: though they climbe up to heaven, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captivitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hoasts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heaven, and hath laid the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out upon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians unto me, O children of Israel, saith the Lord? have not I brought up Israel out of the land of Egypt? and the Philistims from Capthor, and Aram from Kir?

8 Behold, the eyes of the Lord God are upon the sinfull kingdome, and I will destroy it cleane out of the earth. Neverthelesse I will not utterly destroy the house of Jaakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as corne is sifted in a sieve: yet shall not the least stone fall upon the earth.

10 But all the finners of my people shall die by the sword, which say, The evil shall not come, nor hasten for us.

11 In that day will I raise up the Tabernacle of David, that is fallen downe, and close up the breaches thereof, and will raise up his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called upon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the reeder of grapes him that sowerth seed: and the mountaines shall drop sweet wine, and all the hills shall melt.

14 And I will bring againe the captivitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them upon their land, and they shall no more be pulled up againe out of their land which I have given them, saith the Lord thy God.

c He sheweth that God will declare himselfe enemy unto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgements when he punisheth.
e Am I more bound to you then to the Ethiopians, or black mores? yet have I bestowed upon you greater benefits.
f Reade Ier. 47. 4. g Though he destroy the rebellious multitude, yet he will ever reserve the remnant his Church to call upon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised, and restore by him the spirituall Israel. Acts 15. 16. k Meaning, that the very enemies as were the Edomites, and others should be joynd with the Iewes in one societie, and body, whereof Christ should be the head.
l Signifying, that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should follow, and every one in course.
m Read Ier. 31. 12. n The accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never be pulled, after they are once grased therein.

O B A D I A H.

THE ARGUMENT.

THE Idumeans, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Jaakob, and therefore did not onely vex them continually with sundry kindes of crueltie, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised up his Prophet to comfort the Israelites, for as much as God had now determined to destroy their adversaries, which did so sore vex them, and to send them such as should deliver them, and set up the kingdome of Messiah, which he had promised.

a God hath certainly revealed to his prophets, that he will raise up the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49. 14.
b Thus the heathen encourage themselves to rise against Edom.
c Which despised all others in respect of thy selfe, and yet are but as handfull in comparison of others, and art shut up among the hills as separate from the rest of the world.
d God will destroy them that he will leave none, though thieves when they come, take but till they have enough, and they that gather grapes, ever leave some behinde them, Iere. 49. 9.
e They in whom thou diddest trust for to have helpe and friendship of them, shall be thine enemies and destroy thee.
f That is, thy familiar friends and ghosts have by secret practices destroyed thee.
g He sheweth the cause why the Edomites were so sharply punished: they were enemies to his Church, whom hee now comforteth by punishing their enemies.
h When Nebuchadnezzar came against Ierusalem, thou joydest with him, and hadst part of the spoile: and so diddest rejoyce when my people, that is thy brother were afflicted, whereas thou shouldst have pitied and holpen thy brother.

THe vision of Obadiah. Thus saith the Lord God against Edom, ^a Wee have heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and ^b let us rise up against her to battell.

² Beholde, I have made thee small among the heathen: thou art utterly despised.

³ The pride of thine heart hath deceiveth thee: thou that dwellest in the cliffs of the rocks, whose habitation is high, that faith in his heart, Who shall bring me downe to the ground?

⁴ Though thou exalt thy self as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

⁵ Came theeves to thee or robbers by night? how wast thou brought to silence? would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

⁶ How are the things of Esau sought up, and his treasures searched?

⁷ All the men of thy confederacie have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.

⁸ Shall not I in that day, saith the Lord, even destroy the wife men out of Edom, and understanding from the mount of Esau?

⁹ And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

¹⁰ For thy crueltie against thy brother Jaakob, shame shall cover thee, and thou shalt be cut off for ever.

¹¹ When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entred into his gates, and cast lots upon Ierusalem, even thou wast as one of them.

¹² But thou shouldest not have beholden the day of thy brother, in the day that hee was made: a stranger, neither shouldest thou have rejoyced over the children of Judah, in the day of their destruction: thou shouldest not have spoken proudly in the day of affliction.

¹³ Thou shouldest not have entred into the gate of my people in the day of their destruction, neither shouldest thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

¹⁴ Neither shouldest thou have stood in the crosse-ways to cut off them, that should escape, neither shouldest thou have shut up the remnant thereof in the day of affliction.

¹⁵ For the day of the Lord is neere, upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne upon thine head.

¹⁶ For as yee have drunken upon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow up, and they shall be as though they had not bene.

¹⁷ But upon mount Zion shall be deliverance, and it shall be holy, and the house of Jaakob shall possess their possessions,

¹⁸ And the house of Jaakob shall be a fire, and the house of Joseph a flame, and the house of Esau as stubble, and they shall kinde in them and devour them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

¹⁹ And they shall possess the South-side of the mount of Esau, and the plaine of the Philistims: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.

²⁰ And the captivitie of this host of the children of Israel, which were among the Canaanites, shall possess unto Zarephath, and the captivitie of Ierusalem, which is in Sepharad, shall possess the cities of the South.

²¹ And they that shall save, shall come up to mount Zion to judge the mount of Esau, and the kingdome shall be the Lords.

Messiah, whom the Prophet calleth here, the Lord and head of this kingdome.

¹ When the Lord deprived them of their former dignities, and gave them to be carried into captivity.
² When he will summon all the heathen, and send them to destroy thee.
³ That is, rejoyce and triumph.
⁴ The Remnant shall be utterly destroyed, and yet in despite of all the enemies I will serve my Church, and restore it.
⁵ God will use this power to consume his enemies, to his Church, which power is only proper to himselfe, as Ista. 17. dicit. 24. dicit. 12. 19.
⁶ He denoteth how the Church shall be enlarged, and have great possessions, but the chiefly it is accomplished under Christ, when at the last shall be made heirs and lords of all things by him which is their head.
⁷ By the Canaanites, the Jews, the Gentiles, and by Zarephath, Mesopotamia, and by Sepharad, Spain.
⁸ Meaning that God will raise up in his Church such as shall rule and govern for the defence of the same, and destruction of his enemies under

J O N A H.

THE ARGUMENT.

When Jonah had long prophesied in Israel and had little profited, God gave him expresse charge to go and denounce his judgements against Nineveh, the chiefe citie of the Assyrians, because hee had appointed that they which were of the heathen, should convert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horrible they had provoked Gods wrath, which for the space of so many yeeres, had not converted unto the Lord, for so many Prophets and so diligens preaching. He prophesied under Iosaph and Ieroboam, as 2. King. 14. 25.

CHAP. I.

¹ Jonah fled when he was sent to preach. ² A tempest arising, and he is cast into the Sea for his disobedience.

THe word of the Lord came also unto Jonah the sonne of Amittai, saying,

² Arise, and goe to Nineveh, that great citie, and cry against

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iuda, he had visions in Babylon. Ezek. 1. 1. **b** For seeing the great oblation of the Israelites, he sent his Prophet to the Gentiles, that they might provoke them to repentance, or at least make them inexcusable: for Nineveh was the chiefe citie of the Assyrians. **c** For as authors write, it contained in circuit about eight and fortie mile, and had a thousand and five hundred towers, and at this time there were an hundredth and twentie thousand children therein, Chap. 4. 11.

it: for their wickednesse is come up before me.

³ But Jonah rose up to flee into Tarshish from the presence of the Lord, and went downe to Japho: and he found a shippe going to Tarshish: so he paid the fare thereof, and went downe into it that hee might goe with them unto Tarshish, from the presence of the Lord.

⁴ But the Lord sent out a great winde into the Sea, so that the shippe began to shatter, so that the men were afraid, and said unto the shippe-master, We are perished, for this tempest is because of us: for we have found out that thou art here with us, to tell us that we have done wrong. Wherefore say unto us, what we shall do, that we may save our lives? He answered them, saying, I am a Jew, and I worship the Lord: and I have done nothing that he should punish me at this time. For I have been a good man, and have feared the Lord ever since my youth: and I have done all that he commanded me. Now therefore, O men, be afraid of the Lord, for he is a merciful God, and will not destroy us. For I have found that when I am in trouble, I will call upon him, and he will deliver me from all my dangers. So the men said unto him, We will do as thou sayest. Then he cast a lot, and the lot fell upon him. So they said unto him, We will throw thee into the Sea, and we will pray unto the Lord, for thou art here with us, to tell us that we have done wrong. So they threw him into the Sea, and he was swallowed up of the great Whale.

d whereby he declared his wickednesse, that would not properly follow the Lords calling, but gave place to his own reason, which persuaded him that he should nothing at all profit there, seeing he had done small good among his owne people. Chap. 4. 3. **e** Which was the haven, and port to take shipping: thither called also Ioppe. **f** From that vocation whereunto God hath called him, and wherein he would have afflicted him.

the

d Wilt thou be judge when I doe things for my glory, and when I doe not?
e For he doubted as yet whether God would shew them mercy or not, and therefore after fortie dayes he departed out of the citie, looking what issue God would send.
f Which was a further meane, to cover him from the heate of the sunne, as he remained in his booth.

4 Then sayd the Lord, Doeſt thou well to be angry?
5 So Jonah went out of the city, and ſate on the Eaſt ſide of the citie, and there made him a booth, and ſate under it in the ſhadow: till he might ſee what ſhould be done in the citie.
6 And the Lord God prepared a ſgourd, and made it to come up over Jonah, that it might be a ſhadow over his head, and deliver him from his grief. So Jonah was exceeding glad of the gourd.
7 But God prepared a worme when the morning roſe the next day, and it ſmore the gourd, that it withered.
8 And when the ſunne did ariſe, God prepa-

red alſo a fervent Eaſt winde: and the ſunne beat upon the head of Jonah, that he fainted and wiſhed in his heart to die, and ſaid, It is better for me to die then to live.
9 And God ſaid unto Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I doe well to be angry unto the death.
10 Then ſayd the Lord, Thou haſt had pity on the gourd for the which thou haſt not laboured, neither madeſt it grow, which came up in a night and periſhed in a night.
11 And ſhould I not I ſpare Nineveh that great city, wherein are fixefcore thouſand perſons, that I cannot diſcerne betweene their right hand and their left hand, and alſo much cattell?

g This deſcribeth the great iniquities of Nineveh, which God ſerveth to fall, when they give place to their owne affliction, and doe not in things willingly ſubmit themſelves to God.
h That God mercifully repented him which would pittie himſelf, and would refrain God to ſhew his compaſſion to ſo many thouſand people.
i Meaning, that they were children and infants.

M I C A H.

THE ARGUMENT.

Micah the Prophet of the tribe of Judah ſerved in the worke of the Lord concerning Judah and Iſrael at the leaſt thirtie yeeres: at what time Iſaiah prophesied. He declareth the deſtruction firſt of the one kingdome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatry. And to this end hee noteth the wickedneſſe of the people, the crueltie of the princes and governours, and the permiſſion of the falſe prophets, and the delighting in them. Then he ſeeth forth the coming of Chriſt, his kingdome, and the felicity thereof. This Prophet was not that Micah which reſiſted Ahab and all his falſe Prophets, as 1. King. 22. 8. but another of the ſame name.

CHAP. I.

The deſtruction of Judah and Jeruſalem becauſe of their idolatry.



He word of the Lord, that came unto Micah the Morahite in the dayes of Jothan, Ahaz, and Hezekiah kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Heare all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, even the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come downe, and tread upon the high places of the earth.

4 And the mountaines ſhall melt under him (ſo ſhall the valley cleave) as wax before the fire, and as the waters that are powred downeward.

5 For the wickedneſſe of Jaakob is all this, and for the ſinnes of the houſe of Iſrael: what is the wickedneſſe of Jaakob? Is nor a Samaria? and which are the high places of Judah? Is nor Jeruſalem.

6 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be broken, and all the gifts thereof ſhall be burnt with the fire, and all the idoles thereof will I deſtroy: for ſhe gathered it of the hire of an harlot: and they ſhall returne to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without cloathes, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For the plagues are grievous: for it is come

into Judah: the enemy is come unto the gate of my people, unto Jeruſalem.

10 Declare ye it not at Gath, neither weepe ye: for the houſe of Aſrah rouse thy ſelf in the duſt.

11 Thou that dwelleſt at Saphir, goe together naked with ſhame: ſhe that dwelleth at Zaanan, ſhall not come forth in the mourning of Beth-ezel: the enemy ſhall receive of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but evil came from the Lord unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, binde the chariot to the beaſt of price: ſhe is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Mo-reheth Gath: the houſes of Achizib ſhall be as a lie to the kings of Iſrael.

15 Yet will I bring an heire unto thee, O inhabitant of Marethah, he ſhall come unto Adullam, and the glory of Iſrael.

16 Make thee bald, and ſhave thee for thy delicate children: enlarge thy baldnes as the eagle, for they are gone into captivity from thee.

for Saneherib laid ſiege firſt to that citie, and remained therein when he ſaw his captaines and armie againſt Jeruſalem. o Thou firſt receivedſt the idolatry of Jeroboam, and ſo diddeſt infect Jeruſalem. p Thou ſhalt bribe the Philiftines thy neighbours, but they ſhall deceive thee, as well as they of Jeruſalem. q He prophesied againſt his owne citie: and becauſe it ſignified an heritage, he ſaith that God would ſend him heire to poſſeſſe it. r For ſo they thought themſelves for the ſtrength of their citie.

CHAP. II.

Threatnings againſt the wanton and dainty people. They would reach the Prophets to preach.

WOe unto them that imagine iniquitie, and worke wickedneſſe upon their beds: when the morning is light they praſe it, becauſe their hand hath power.

And

a Aſſoon as they riſe, they execute their wicked deſires of the night, and according to their power and order. b But, in his power.

a Borne in Marſhah a citie of Judah.
b Becauſe of the malice, and obſtinacie of the people, whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods judgements, taking all creatures, and God himſelf to witneſſe, that the preſenting of his Prophets, which they have abuſed, ſhall be revenged.
c Meaning hereby, that God will come to judgement againſt the ſtrong cities and holders, d Samaria, which ſhould have been an example to all Iſrael of true religion and juſtice, was the puddle, and ſtewes of all idolatry and corruption, and boaſted themſelves of their father Jaakob.
e That is, the idolatry and infection. f Which they gathered by evil practiſes, and thought that their idoles had enriched them therewith for their ſervice unto them.
g The gain y came by their idoles, ſhall be confumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

2 And they covet fields, and take them by violence, and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus sayth the Lord, Behold, against this familie have I devised a plague, whereout ye shall not pluck your neckes, and yee shall not goe so proudly, for this time is evill.

4 In that day shall they take up a parable against you, and lament with a dolefull lamentation, and say, ^b We be utterly wasted: he hath changed the portion of my people: how hath he taken it away to restore it unto mee? hee hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in ^c the congregation of the Lord.

6 ^d They that prophecie, Prophecie ye not. ^e They shall not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Jaakob, is the Spirit of the Lord shortened? are these his workes? are not my workes good unto him? that walketh uprightly?

8 But he that was ^b yesterday my people, is risen up on the other side, as against an enemy: they spoyle the ⁱ beautiful garment from them that passe by peaceably, as though they returned from the warre.

9 The woman of my people have yee cast out from their pleasant houses, and from their children have ye taken away ^k my glory continually.

10 Arise and depart, for this is not ^{your} rest: because it is polluted, it shall destroy ^{you}, even with a sore destruction.

11 If a man ^m walk in the spirit, and would lie falsly, ⁿ saying, I will prophecie unto thee of wine, and of strong drink, he shall even be the prophet of this people.

12 I will surely gather ^o thee wholly, O Jaakob: I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, even as the flock in the mids of their folde: the cities shall be full of brute of the men.

13 The ^p breaker up shall come up before them: they shall break out, and passe by the gate, and goe out by it, and their king shall go before them, and the Lord ^{shall} ^q upon their heads.

^o To destroy thee. ^p The enemy shall breake their wayes, and leade them into Caldea. ^q To drive them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyranny of princes and false prophets.

And I sayd, Heare, I pray you, O heads of Jaakob, and yee princes of the house of Israel: should not ye know a judgement?

2 But they hate the good, and love the evil: they pluck off their skinnnes from them, and their flesh from their bones.

3 And they eat also the flesh of my people, and flay off their skin from them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then ^e shall they cry unto the Lord: but he will not heare them: hee will even hide his face from them at that time, because they have done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophets that deceived my people, and bite them with their teeth, and cry peace, but if a man put not into their mouths, they prepare warre against him.

6 Therefore ^e night shall be unto you for a vision, and darknesse ^{shall} be unto you for a divination, and the Sunne shall goe down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the Soothsayers confounded: yea, they shall all cover ^f their lippes, for they have none answer of God.

8 Yet notwithstanding I am full ^g of power by the spirit of the Lord, and of judgement, and of strength to declare unto Jaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Jaakob, and princes of the house of Israel: they abhorre judgement, and pervert all equity.

10 They build up Zion with ^h blood, and Jerusalem with iniquitie.

11 The heads thereof judge for rewards, and the Priests thereof teach for hire, and the prophets thereof prophecie for money: yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us.

12 Therefore shall Zion for your sake be ^k plowed as a field, and Jerusalem shall be an heap, and the mountain of the house, as the high places of the Forrest.

seteth himself alone against all the wicked, shewing how God both gave him gifts, abilitie and knowledge, to discern betweene good and evil, and also constancie to reprove the sinnes of the people, and not to flatter them. ^h They build them houses by briberie, which he calleth blood and iniquitie. ⁱ They will say, that they are the people of God, and abuse his Name, as a pretence to cloake their hypocrisie. ^k Read Iere. 26.18.

CHAP. IIII.

1 Of the kingdom of Christ, and felicitie of his Church.

But in the ^a last dayes it shall come to passe, that the mountain of the House of the Lord shall be prepared in the top of the mountaines, and it shall be exalted above the ^b hilles, and people shall flow unto it.

2 Yea, many nations shall come and say, Come, and let us goe up to the mountain of the Lord, and to the House of the God of Jaakob, and hee will ^c teach us his wayes, and we will walk in his paths: for the Law shall goe forth of Zion, and the word of the Lord from Jerusalem.

3 And hee shall judge among many people, and ^d rebuke mighty nations as farre off, and they shall break their swordes into mattocks, and their speares into ^e fithes: nation shall not lift up a sword against nation, neither shall they ^f learne to fight any more.

4 But they shall sit every man under his vine, and under his figge-tree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walk ^g every one in the name of his god, and we will walke in the Name of the Lord our God, for ever and ever.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I have afflicted.

7 And I will make her that halteth, ^h a remnant, and her that was cast farre off, a mighty nation, and the Lord shall reigne over them in

on and idolatrie. ^h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall live againe, and grow into a great people.

Mount

^d They devoure all their substance, and then flatter them, promising that all shall goe well, but if one restrain from their bellies, then they invent wayes to mischief. ^e As you have loved to walk in darknesse, and to prophecie lyes, so God shall reward you with grosse blindness and ignorance, so that when all others shall see the bright beames of Gods graces, yee shall as blinde men grope as in the night. ^f When God shall discover them to the world, they shall be afraid to speak: for all shall know that they were but false prophets, and did belie the word of God. ^g The Prophet being assured of his vocation by the Spirit of God,

^a When Christ shall come, and the Temple shall be destroyed. ^b Read Isa. 2.2.

^c He sheweth that there is no true Church, but where as the people are taught by Gods pure word. ^d By his corrections and threatenings he will bring the people into subjection which are in the utmost corners of the world. ^e They shall abstaine from all evill doing, and exercise themselves in godlinesse and in well doing to others. ^f Reade Isa. 2.4. ^g Hee sheweth that the people of God ought to remain constant in their religion, albeit all the world should give themselves to their sufferings.

li Meaning, Jerusalem, wherein the Lords Kock was gathered

The flourishing state of the kingdom, as it was under David and Salomon, which thing was accomplished to the Church by the coming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselves neither to have king nor counsell.

m He sheweth that the faithfull ought not to measure Gods judgements by the brags and threatenings of the wicked, but thereby are admonished to lift up their hearts to God to call for deliverance.

n God giveth his Church this victory so oft as he overcometh their enemies: but the accomplishment thereof shall be at the last coming of Christ.

a He forewarneth them of the dangers that shal come before they enjoy these comforts, shewing that forasmuch as Jerusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.

b For so the Jewes divided their country, that for every thousand there was a chief captain: and because Beth-leem was not able to make a thousand, he calleth little, but yet God will raise up his captains and governours therein: and thus it is not the least by reason of this benefit, as Matt. 2. 6.

c He sheweth that the coming of Christ and all his wayes were appointed of God from all eternitie. d He compareth the Jewes to women with childe, who for a time should have great sorowes, but at length they should have a comfortable deliverance, Ioh. 16. 21. That is, Christs kingdome shalbe stable and everlasting, and his people aswell the Gentiles as the Jewes shall dwell in safety. f This Messiah shall be a sufficient safegarde for us, though the enemy invade us for a time, yet shall God stirre up many which shall be able to deliver us. g These whom God shall raise up for the deliverance of his Church, shall destroy all the enemies thereof, which are meant hereby the Assyrians and Babylonians which were the chief at that time. h By these governours will God deliver us when the enemy cometh into our land. i This remnant of Church which God shall deliver shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

Mount Zion, from henceforth even for ever.

8 And thou, O towre of the flocke, the strong hold of the daughter Zion, unto thee shall it come, even the first dominion, and kingdome shall come to the daughter Jerusalem.

9 Now why doest thou cry out with lamentation? is there no king in thee? is thy counsellor perished? for sorow hath taken thee, as a woman in travaile.

10 Sorow and mourne, O daughter Zion, like a woman in travaile: for now shalt thou go forth of the citie, and dwell in the field, and shalt go into Babel, but there shalt thou be delivered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall looke upon Zion.

12 But they know not the thoughts of the Lord: they understood not his counsell, for he shall gather them as the sheaves in the barne.

13 Arise and thresh, O daughter Zion: for I will make thine horneyron, and I will make thine hooves brasse, and thou shalt break in pieces many people: and I will consecrate their riches unto the Lord: and their substance unto the ruler of the whole world.

CHAP. V.

1 The destruction of Jerusalem, Beth-leem.

2 The excellencie of

Now assemble thy garisons, O daughter of garisons: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 And thou Beth-leem Ephrathah art little to be among the thousands of Judah, yet out of thee shall he come forth unto me, that shall be the ruler in Israel, whose goings forth have been from the beginning and from everlasting.

3 Therefore will he give them up, untill the time that she which shall beare, shall travaile: then the remnant of their brethren shall returne unto the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, and in the majestie of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified unto the ends of the world.

5 And hee shall be our peace when Asshur shall come into our land: when hee shall tread in our palaces, then shall we arise against him seven shepherds, and eight principall men.

6 And they shall destroy Asshur with the sword, and the land of Nimrod with their swords: thus shall he deliver us from Asshur, when he cometh into our land, and when he shall tread within our borders.

7 And the remnant of Jaakob shalbe among many people: as a dew from the Lord, and as the showres upon the grasse, that waiteth not for

man, nor hopeth in the sonnes of Adam.

8 And the remnant of Jaakob shalbe among the Gentiles in the middes of many people, as the Lion among the beasts of the forest, and as the Lions whelp among the flockes of sheep, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliver.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine horses out of the mids of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and overthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt have no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke up thy groves out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation upon the heathen, which they have not heard.

CHAP. VI.

An exhortation to the dumbe creatures to heare the judgement against Israel being unkind. 6 What manner of sacrifices doe please God.

Hearken yee now what the Lord sayth, Arise thou, and contend before the mountaines, and let the hills heare thy voyce.

2 Heare ye, O mountaines, the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrell against his people, and he will plead with Israel.

3 O my people, what have I done unto thee? or wherein have I grieved thee? testifie against mee.

4 Surely, I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee, Moses, Aaron and Miriam.

5 O my people, remember now what Balak king of Moab had devised, and what Balaam the sonne of Beor had answered him, from Shittim unto Gilgal, that yee may know the righteousnes of the Lord.

6 Wherewith shall I come before the Lord, and bowe my self before the high God? shall I come before him with burnt-offerings, and with calves of a yeere old?

7 Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oyle? shall I give my first-borne for my transgression, even the fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to do justly, and to love mercy, and to humble thy self, to walke with thy God.

9 The Lords voyce crieth unto the city, and the man of wisdom shall see thy name: Heare the rod, and who had appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

few words calleth them to the observation of the second Table obey God aright or no, saying that God hath prescribed them to doe this. b Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his majesty, and confirme not the mortall men that bringeth the threatening, but God that feedeth in

k I will deliver all things wherewith thou punish thy confidence, as thy vaine confidence and idollery, and so will help thee.

l It shall be terrible that the Lord hath not borne heard of.

a He talked the high mountaines and hard rocks to witnesse against the inhabitants of his people. b I have not hurt thee, but balanced infinite benefits upon thee.

c That is, remember my benefits from the beginning how I delivered you from Balaks curse, and also spared you from Shittim.

d That is, the truth of his promise and his manifold benefits toward you. e Thus the people by hypocrite ask how to please God, and are content to offer sacrifices, but will not change their lives.

f There is nothing so deare to man, but the hypocrites will offer it unto God, if they think thereby to stoppe his anger: but they will never be brought to mortifie their own affections, and to give themselves willingly to serve God as he commanded.

g The Prophet intreats to know if they will obey God aright or no, saying that God hath prescribed them to doe this. h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his majesty, and confirme not the mortall men that bringeth the threatening, but God that feedeth in

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are full of cruelty, and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy finnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee, and thou shalt take hold, but shalt not deliver, and that which thou deliverest, will I give up to the sword.

15 Thou shalt sow, but not reape: Thou shalt tread the olives, but thou shalt not anyr thee with oyle, and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omry are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproach of my people.

but as I have shewed you great favour, and taken you for my people, so shall your plague be accordingly, Luke 13. 47.

CHAP. VII.

A complaint for the small number of the righteous. 14 *The prosperitie of the Church.*
WOe is mee, for I am as the summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lie in wait for blood: every man hunteth his brother with a ner.

3 To make good for the evill of their hands, the prince asked, and the judge judgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so d they wrapt it up.

4 The best of them is as e a briar, and the most righteous of them is sharper then a thorne hedge: the day off thy watchmen and thy visitation cometh: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne revileth the father: the daughter riseth up against her mother, the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore g I will looke unto the Lord;

e They that are of most estimation and are counted most honest among them, are but thornes and briars to pricke. f Meaning of the prophets and governours. g The Prophet sheweth that the onely remedie for the people in desperate evils, is to flee unto God for succour.

I will waite for God my Saviour: my God will heare me.

8 Rejoyce not against mee, O mine enemies though I fall, I shall arise: when I shall sit in darkness, the Lord shall be a light unto me.

9 I will beare the wrath of the Lord, because I have sinned against him, untill hee pleade my cause, and execute judgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then shée that is mine enemy shall looke upon it, and shame shall cover her, which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden down as the myre of the streetes.

11 This is the day that thy walles shall be built: this day shall drive farre away k the decree.

12 In this day also they shall come unto thee from l Asshur, and from the strong cities, and from the strong holdes even unto the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwelt therein, and for the fruits of m their inventions.

14 n Beed thy people with thy rod, the flock of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feed in Bashan and Giliad, as in old time.

15 o According to the dayes of thy coming out of the land of Egypt, will I shew unto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall p lay their hand upon their mouth: q their eares shall be deaf.

17 They shall r lick the dust like a serpent: they shall moove out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like unto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage! Hee retaineth not his wrath for ever, because mercie pleaseth him.

19 He will turn again, and have compassion upon us: he will subdue our iniquities, and cast all t their finnes into the bottome of the sea.

20 Thou wilt performe thy v trueth to Jaakob, and mercy to Abraham, as thou hast sworn unto our fathers in old time.

h This is spoken in the person of the Church, which calleth the malignant Church her enemy. i To wit, when God shall shew himself a deliverer of his Church, and a destroyer of his enemies. k Meaning, the cruell empire of the Babylonians. l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world unto her, so that neither holds, rivers, seas, nor mountains shall be able to let them. m Afore this grace appeareth, he sheweth how grievously the hypocrites themselves shall be punished, seeing that the earth it self, which can not sinne, shall be made waste because of their wickednesse. n The Prophet prayeth to God to be mercifull unto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall unto them as in times past. o God promised to be favourable to his people, as he had bene aforetime. p They shall be as dumme men and dare bragge no more. q They shall be astonied and afraid to heare men speak, least they should heare of their destruction. r They shall fall flat on the ground for feare. s As though he would not see it, but winke at it. t Meaning of his elect. v The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

N A H V M.

THE ARGUMENT.

AS they of Nineveh shewed themselves prompt and ready to receive the word of God, as Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giving themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and provoked Gods just judgement against them, in afflicting his people. Therefore their citie Nineveh was destroyed, and Moroch-baladan king of Babel (or as some thinke Nebuchadnezzar) enjoyed the empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth up his Prophet, to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

THE burden of Nineveh. ^b The book of the vision of Nahum the ^c Elkeshite.

² God is ^d jealous, and the Lord revengeth: the Lord revengeth: even the Lord ^e of anger, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

³ The Lord is slow to anger, but he is great in power, and will not surely cleave the wicked: the Lord hath his way in the whirlwinde, and in the storme, and the clouds are the dust of his feete.

⁴ He rebuketh the sea, and drieth it, and hee drieth up all the rivers: ^f Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

⁵ The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

⁶ Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is poured out like fire, and the rockes are broken by him.

⁷ The Lord is good ^h and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

⁸ But passing over as with a flood, he will utterly destroy the ⁱ place thereof, and darkenesse shall pursue his enemies.

⁹ What doe ye ^k imagine against the Lord? he will make an utter destruction: affliction shall not rise up the second time.

¹⁰ For he shall come as unto ^l thornes folden one in another, and as unto drunkards in their drunkenesse: they shall be devoured as stubble fully dried.

¹¹ There ^m commeth one out of thee, that imagineth evil against the Lord, even a wicked counsellor.

¹² Thus sayth the Lord, Though they be ⁿ quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I have afflicted thee, I will afflict thee no more.

¹³ For now I will breake his yoke from thee, and will burst thy bonds in sunder.

¹⁴ And the Lord hath given a commandement concerning thee, that no more of thy name be ^o sowne: out of the house of thy gods will I cut off the graven, and the molten image: I will make it thy grave for thee, for thou art vile.

¹⁵ Behold upon the mountaines the feet of him that declareth, and published peace: O Judah, keep thy solemne feasts, performe thy vowes, for the wicked shall no more passe through thee: he is utterly cut off.

CHAP. II.

He describeth the victories of the Chaldeans against the Assyrians.

THe destroyer is come before thy face: keep thy munition: looke to the way: make thy loynes strong: increase thy strength mightily.

² For the Lord hath ^b turned away the glory of Jaakob, as the glory of Israel: for the emptiers have emptied them out, and ^c marred their vine-branches.

³ The shield of his mightie men is made red, ^d the valiant men are in scarlet: the charers shall be as in the fire and flames in the day of his preparation, and ^e the fire-trees shall tremble.

⁴ The charers shall rage in the streetes: they shall runne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lightning.

⁵ Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

⁶ The gates of the river shall be opened, and the palace shall melt.

⁷ And Huzzah the ^g Queene shall be led away captive, and hermaides shall lead her as with the voyce of doves, smitting upon their breast.

⁸ But Nineveh is ^h of old like a poole of water, yet they shall flee away. Stand, stand shall they cry: but none shall looke backe.

⁹ Spoyle ye the silver, spoyle the gold: for there is none end of the store and glory of all the pleasant vessels.

¹⁰ Shee is emptie and voide and waste, and the heart melteth, and the knees smite together, and forow is in all loines, and the faces ^k of them all gather blackenesse.

¹¹ Where is the dwelling of the lions, and the pasture of the lions whelpes? where the lion and the lyoness waked, and the lions whelpes, and none made them afraid.

¹² The lion did teare in pieces enough for his whelpes, and worried for his lyoness, and filled his holes with pray, and his dennes with spoile.

¹³ Behold, I come unto thee, saith the Lord of hosts, and I will burne her charers in the ^m smoke, and the sword shall devoure the yong lions, and I will cut off the spoyle from the earth, and the voyce of thy ⁿ messengers shall no more be heard.

deth the enemies to spoyle Nineveh, and promifeth them infinite riches and treasures. ^l That is, Nineveh, and the men thereof shall be after this sort. ^k Reade Joel 1. ^m Meaning, Nineveh, whose inhabitants were cruell like the Lions: and given to all oppression, and spared no violence of tyrannie to provide for their wives and children. ⁿ That is, as soon as my wrath beginneth to kindle. ^o Signifying the hebbles, who were accustomed to proclaime warre. Some reade, of thy gumme teeth whose Nineveh was wont to bruise the bones of the poore.

CHAP. III.

Of the fall of Nineveh. No power can escape the hand of God.

O Bloody citie, it is all full of lyes and robbery: the pray departeth not.

² Thenoyse of a whip, ^b and the noyle of the moving of the wheelles, and the beating of the horses, and the leaping of the charers.

³ The horseman lifteth up both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpes, they stumble upon their corpes.

⁴ Because of the multitude of the fornications of the charlor that is beautifull, and is a mistress of witchcraft, &c. selleth the people through her

^a Reade Isa. 13. ^b The vision of revelation, which God commanded Nahum to write concerning the Ninevites.

^c That is, borne in a poore village in the tribe of Simeon.

^d Meaning of his glory.

^e With his he is but angry for a time, but his anger never afflugeth toward the reprobate, though for a time he deferre it. ^f Thus the wicked would make Gods mercy an occasion to saine, but the Prophet willetth them to consider his force and justice.

^g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himself, and thinke by any means to escape, when he provoketh his God to anger.

^h Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercie appertaineth unto them, and that he hath care over them.

ⁱ Signifying, that God will suddenly destroy Nineveh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and never recover their strength againe.

^k He sheweth that the enterprises of the Assyrians against Judah and the Church, were against God, and therefore hee would so destroy them at once, that he should not need to returne the second time.

^l Though the Assyrians thinke themselves like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. ^m Which may be understood either Saneherib, or of the whole body of the people of Nineveh. ⁿ Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promifeth to make an end of punishing them by the Assyrians. ^o Meaning, Saneherib, who should have more children, but hee slaine in the house of his gods. 2. King. 19. 36. 37. * Isa. 37. Rom. 10. 15. ^p Which peace the Jewes should enjoy by the death of Saneherib.

^a That is, Nebuchadnezzar is a readye to destroy the Assyrians: and the Prophet denoteth the enterprises of the Assyrians which prepared to resist him.

^b Seeing God hath punished the owne people Judah and Israel, he will now punish the enemies by whom hee sowed them, reade Isa. 10. 21.

^c Signifying, that the Israelites were utterly destroyed. ^d Both to feare the enemy, and also that they themselves should not so soon escape blood one of another to discourage them.

^e Meaning, they speares should shake and crash together. ^f Then the Assyrians shall be by all means gathered together their power, but all things shall finish them.

^g The Assyrians will flatter themselves and say, Nineveh is so ancient that it can never perill, it is as a city-pool whose waters they draw on the banks cannot touch, but they shall be feared, and shall not looke backe though men would call them.

^h God commandeth the enemies to spoyle Nineveh, and promifeth them infinite riches and treasures. ⁱ That is, Nineveh, and the men thereof shall be after this sort. ^k Reade Joel 1. ^m Meaning, Nineveh, whose inhabitants were cruell like the Lions: and given to all oppression, and spared no violence of tyrannie to provide for their wives and children. ⁿ That is, as soon as my wrath beginneth to kindle. ^o Signifying the hebbles, who were accustomed to proclaime warre. Some reade, of thy gumme teeth whose Nineveh was wont to bruise the bones of the poore.

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^o Signifying the hebbles, who were accustomed to proclaime warre. Some reade, of thy gumme teeth whose Nineveh was wont to bruise the bones of the poore.

^a It never ceaseth to spoyle & rob. ^b He sheweth the Caldeans to be haire, and how courageous they are, their horses shall be bearing the great when they come against the Assyrians. ^c He compareth Nineveh to a charlot, which by her beauty and civility enticeth the men, and bringeth them to destruction.

her whoredome, and the nations through her witchcrafts.

5 Behold, I come upon thee, saith the Lord of hostes, and will discover the skirts upon my face, and will shew the nations thy fithineite, and the kingdomes thy shame.

6 And I will cause filth upon thee, and make vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they that looke upon thee, shall flee from thee, and say, Nineveh is destroyed, who will have pity upon her? where shall I seeke comforters for thee?

8 Art thou better then ^d No, which was full of people? that lay in the rivers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea.

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was shee caried away, and went into captivitie: her yong children also were dashed in pieces at the head of all the streets: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy self, and shalt seek help because of the enemy.

12 All thy strong cities shall be like figge-trees

with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened unto thine enemies, and the fire shall devour thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shall the fire devour thee: the sword shall cut thee off: it shall eate thee up like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy marchants above the starres of heaven: the locust spoileth and flyeth away.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the hedges in cold day: but when the sunne ariseth, they flee away, and their place is not known where they are.

18 Thy shepheards do sleepe, O king of Ashur: thy strong men lye downe: thy people is scattered upon the mountaines, and no man gathered them.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shall clappe the hands over thee: for upon whom hath not thy malice passed continually?

HABAKKUK.

THE ARGUMENT.

The Prophet complaineth unto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none end. Therefore hee had this revelation shewed him of God, that the Caldeans should come and take them away captives, so that they could looke for none end of their troubles, as yet, because of their stubbornesse and rebellion against the Lord. And least the godly should despaire, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

1 A complaint against the wicked that persecute the just.

The burden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare! even cry out unto thee for violence, and thou wilt not helpe!

3 Why doest thou shew me iniquitie, and cause me to behold sorow? forspoyling, and violence are before me: and there are that raise up strife and convention.

4 Therefore the Law is dissolved, and judgement doth never go forth: for the wicked doeth compass about the righteous, therefore wrong judgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, and marvle: for I will worke a worke in your dayes: ye will not beleve it, though it be told you.

6 For loe, I raise up the Caldeans, that bitter and furious nation, which shall goe upon the breth of the land to possesse the dwelling-places that are not theirs.

7 They are terrible and fearefull: their judgement, and their dignitie shall proceed of them-

selves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the evening: and their horsemen are many: and their horsemen shall come from farre: they shall sie as the eagle hasting to meate.

9 They come all to spoyle: for their faces shall be as East-winde, and they shall gather the captivitie as the sand.

10 And they shall mocke the Kings, and the princes shall be a scorn unto them: they shall deride every strong hold: for they shall gather dust, and take it.

11 Then shall they take a courage, and transgresse and do wickedly, imputing this their power unto their god.

12 Art not thou of old, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordeined them for judgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see evil: thou canst not behold wickednesse: wherefore doest thou looke upon the transgressors, and holdest thy tongue, when the wicked devoureth the man, that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things, that have no ruler over them?

hath appointed, and also that their finnes requireth such a sharp rod, the great devourer the small, and the Caldeans destroy all the world.

15 They

e Signifying, that Gods judgements should suddenly destroy the Assyrians, as these vermines are with raine or change of weather.

f Thy princes and counsellors.

g Meaning, that there was no people to whom the Assyrians had not done hurt.

* Zeph. 3. 3.

f For the Jewes most feared this winde, because it destroyed their fruits.

g They shall be so many in number, h They shall cast up mounts against it.

i The Prophet comforteth the faithfull, that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the prayse hereof to their idoles.

k He assesteth the godly of Gods protection, shewing that the enemy can do no more then God

l So that

m Meaning, that the enemies flatter themselves, & glory in their owne force, power and wit.

n Meaning, that they should not.

a I will renounce mine own judgement, and relye upon God to be instructed, what I shall answer them that abuse my preaching, and to be armed against all temptations.

b Write it in great letters, that he that runneth may read it.

c Which containeth the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certain at this time appointed.

d To trust in himself, or in any worldly thing, is never to be quiet: for the onely rest is to stay upon God by faith, Rom. 1. 17. Gal. 3. 12. Hebr. 10. 38.

e He compareth the proud and covetous man to a drunkard, that is without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans.

f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and covetousness, they keep but upon themselves more heave burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians: h Signifying, that the covetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelty and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answer and say the same of it self.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appear through all the world.

m Hee reproveth thus the king of Babylon, who as he was drunken with covetousness and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the end brought them to Ruine.

15 They take up all with the angle: they catch it in the net, and gather it in their yarne, whereof they rejoyce and are glad.

16 Therefore their sacrifice unto their net, and burnincense unto their yarne, because by them their portion is fat, and their meat plenteous.

17 Shall they therefore stretch out their net, and not spare continually to slay the nations?

CHAP. II.

A vision. *Against pride, covetousness, drunkenness, and idolatry.*

I Will stand upon my watch, and set mee upon the towre, and will looke and see what he would say unto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine upon tables, that he may runne that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake and not lie: though it tary, wait: for it shall surely come, and shall not stay.

4 Beholde, a hee that lifteth up himself, his mind is not upright in him, but the just shall live by his faith.

5 Yea, indeede the proud man is as hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathered unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a taunting proverbe against him, and say, Ho, he that increaseth that which is not his: how long? and he that ladeth himself with thicke clay?

7 Shall they not rise up suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyلة thee, because of mens blood, and for the wrong done in the land, in the citie, and unto all that dwell therein.

9 Ho, he that covereth an evill covetousness to his house, that he may set his nest on high, to escape from the power of evill.

10 Thou hast consulted shame to thine own house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe unto him that buildeth a towne with blood, and erecteth a city by iniquity.

13 Behold, is it not of the Lord of hostes, that the people shall labour in the very fire? the people shall even wearie themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Woe unto him that giveth his neighbour to drinke: thou joynest thine heate, and makest him

drunken also, that thou mayest see their privities.

16 Thou art filled with shame for glory: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned unto thee, and shamefull spuing shall be for thy glory.

17 For the cruelty of Lebanon shall cover thee: so shall the spoyles of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and unto all that dwell therein.

18 What profiteth the image? for the maker thereof had made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe unto him that sayth to the wood, Awake, and to the dumbe stone, Rise up, it shall teach thee: behold, it is layd over with gold and silver, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithful.

A Prayer of Habakkuk the Prophet for the ignorances.

2 O Lord, I have heard thy voyce, and was afraid: O Lord, revive thy worke in the mids of the people, in the middes of the yeeres make it known: in wrath remember mercy.

3 God commeth from Teman, and the holy One from mount Paran, Selah. His glory covereth the heavens, the earth is full of his praise.

4 And his brightness was as the light: hee had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feet.

6 He stood and measured the earth: he beheld and dissolved the nations, and the everlasting mountaines were broken, and the ancient hills did bowe, his wayes are everlasting.

7 For his iniquity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the rivers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride upon thine horses? thy charrets brought salvation.

9 Thy bow was manifestly revealed, and the ditches of the tribes were a sure word, Selah, thou diddest cleave the earth with rivers.

10 The mountaines saw thee, and they trembled: the fire came of the water passed by: the deepe made a noyse, and lift up his hand on high.

11 The sunne and moone stood still in their habitation: at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger,

f Signifying, that God hath wonderful meenes, and ever had a marvelous way when he would deliver his Church. g The inquiry of the king of Syria, when he made manifest by thy judgement, so the comfort of thy Church.

h Signifying, that the king of Syria, when he made manifest by thy judgement, so the comfort of thy Church. i And so diddest use all the elements as instruments of destruction of thine enemies.

k That is, thy power. l For he had made a covenant with Abraham, but renewed it with his posteritie. m He alludeth to the red-sea and Iorden, which gave passage to Gods people.

n He alludeth to the red-sea and Iorden, which gave passage to Gods people. o He alludeth to the red-sea and Iorden, which gave passage to Gods people.

p According to thy commandment, the sun was directed to the right. Josh. 10. 12.

q As though it durst not goe for weapons of thy people, that fought in thy cause, as though it durst not goe for weapons of thy people, that fought in thy cause.

a Whereas the thought is to glory of their doings, they turn to the glory of the same cup with others.

b Because the Babylonians were cruel, not only against others, but also against the people of God, which is meant by Lebanon and the beasts therein.

c He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

d He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

e He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

f He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

g He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

h He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

i He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

k He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

l He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

m He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

n He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

o He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

p He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

q He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

r He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

s He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

t He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

u He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

v He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

w He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

x He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

y He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

z He sheweth the gods could not save them, for they were but blockes or stones, made by the hand of man.

and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the salvation of thy people, even for salvation of thine. Anoynted: thou hast wounded the head of the house of the wicked, and discoveredst the foundations unto the neck. Selah.

14 Thou diddest strike thorow with his own faves the heads of his villages: they came out as a whirlwind to scatter mee: their rejoicing was as to devour the poore secretly.

15 Thou diddest walke in the sea with thine horses upon the heap of great waters.

16 When I heard, my belly trembled: my lips shooke at thy voyce: rottennesse entered into my bones, and I trembled in my self, that I might rest

in the day of trouble, for when he commeth up unto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit be in the vines: the labour of the olive shall faile, and the fields shall yeeld no meat: the sheep shall be cut off from the fold, and there shall be no bullock in the stables.

18 But I will rejoyce in the Lord: I will joy in the God of my salvation.

19 The Lord God is my strength: he will make my feete like hinds feete, and he will make me to walk upon mine hie places. To the chief finger on Neginothai.

joy of the faithfull, though they see never so great afflictions prepared. The chief finger upon the instruments of musick, shall have occasion to praise God for this great deliverance of his Church.

v He sheweth that the faithfull can never have true rest, except they feele before the weight of Gods judgements.

x That is, the enemy, but the godly shall be quiet, knowing that all things shall turne to good unto them.

y He declareth wherein standeth the comfort and

z The chief finger upon the instruments of musick, shall have occasion to praise God for this great deliverance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great judgement of God, which was at hand, shewing that their countrey should be utterly destroyed, and they carried away captives by the Babylonians. Tet for the comfort of the faithfull he prophesieth of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continuall care over them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made unto Abraham: and therefore quietly to abide till God shew them the effects of that grace, whereby in the end they should be gathered unto him, and counted as his people and children.

CHAP. I.

Threatnings against Judah and Jerusalem, because of their idolatry.



He word of the Lord, which came unto Zephaniah the son of Cushi, the son of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Josiah, the sonne of * Amon king of Judah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the fowls of the heaven, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests.

5 And them that worship the hoast of heaven upon the house-tops, and them that worship and sweare by the Lord, and sweare by Malcham.

6 And them that are turned back from the Lord, and those that have not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with strange apparel.

9 In the same day also will I visit all those that dance upon the threshold so proudly, which fill their masters houses by cruetry and dancip.

10 And in that day, saith the Lord, there shall be

a noise, and crie from the fish-gate, and an howling from the second gate, and a great destruction from the hills.

11 Howle ye inhabitants of the low place: for the company of the merchants is destroyed: all they that beare silver, are cut off.

12 And at that time will I search Jerusalem with lights, and visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither do good nor do evil.

13 Therefore their goods shall be spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and hasteth greatly, even the voyce of the day of the Lord: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heaviness, a day of destruction and desolation, a day of obscurity and darknesse, a day of cloud and blackenesse.

16 A day of the trumper and alarme against the strong cities, and against the high towers.

17 And I will bring distresse upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be powdered out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lords wrath, but the whole land shall be devoured by the fire of his jealousie: for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

Threatnings against the Philistines, Moabites, and others, for prophesying destruction against the Philistines, Moabites, and others.

After your selves, even gather you, O nation not worthy to be loved.

2 Before the decree come forth, and ye be as chaffe

f Signifying, that all the corners of the city of Jerusalem should be full of trouble.

g This is meant of the street of the merchants, which was lower then the rest of the place about it.

h So that nothing shall escape me.

i By their prosperity they are hardened in their wickednesse.

* Deut. 33, 30.

Amos 5, 11.

k They that trusted in their own strength, and contemned the Promises of God.

* Jerem. 38, 7.

Joel 2, 11.

Amos 5, 13.

* Ezech. 7, 29.

* Chap. 3, 2.

a He exhorted them to repentance, and willed them to defend into themselves and gather themselves, lest they be scattered like chaffe.

Meaning, the courtiers, which did imitate the strange apparel of the heathen, and to appeare glorious in the eyes of men, and Ezech. 23, 14.

He meaneth the servants of the rulers which invade their houses, and rejoyce and leape for joy, when they can get any pray to please their will.

chaffe that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lords anger come upon you.

3 Seek ye the Lord all the meek of the earth, which have wrought his judgement: seek righteousness, seeke lowliness, if so be, that ye may be hid in the day of the Lords wrath.

4 For ^c Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea ^d coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will even destroy thee without an inhabitant.

6 And the sea-coast shall be dwellings and cottages for shepherds and sheepfolds.

7 And that coast shall be for the remnant of the house of Judah, to feed thereupon: in the houses of Ashkelon shall they lodge toward night; for the Lord their God shall visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they upbraided my people, and magnified themselves against their borders.

9 Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorah, even the breeding of nettles, and salt-pitres, and a perpetual desolation, the residue of my folk shall spoile them: and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible unto them: ^g for he will consume all the gods of the earth, and every man shall worship him from his place, even all the yles of the heathen.

12 Ye Morians also shall be slain by my sword with them.

13 And he will stretch out his hand against the North, and destroy Ashur, and will make Nineveh desolate, and waste like a wilderness.

14 And flocks shall lie in the mids of her, and all the beasts of the nations, and the ^h pelican and the ⁱ owle shall abide in the upper-poits of it: the voice of birds shall sing in the windows, and desolation shall be upon the posts, for the cedars are uncovered.

15 This is the rejoicing city that dwelt carelesse, that said in her heart, I am, and there is none besides me: how is the made waste, and the lodging of the beasts! every one that passeth by her, shall hiss and wag his head.

CHAP. III.

4 Against the governors of Jerusalem. 5 Of the calling of all the Gentiles. 6 Comfort to the residue of Israel.

WO to her that is richy and polluted, to the robbing a citie;

2 Shee heard not the voice; shee received not correction; she trusted not in the Lord; she drew not neere to her God.

3 Her princes within her are as roaring ^a Lyons; her judges are as ^b wolves in the evening, which leave not the bones till the morrow.

4 Her prophets are light, and wicked persons; her priests have polluted the Sanctuary, they have wrested the Law.

5 The just Lord is in the mids thereof; he will do none inquiry; every morning doth he bring his judgement to light, he faileth not, but the wicked will not learne to be ashamed.

6 I have ^d cut off the nations; their towers are desolate: I have made their streets waste, that none shall passe by, their cities are destroyed without man, and without inhabitant.

7 I said, surely thou wilt feare me: thou wilt receive instruction, for their dwelling should not be destroyed howsoever, I visited them, but ^e they rose early, and corrupted all their works.

8 Therefore ^f wait ye upon me, saith the Lord, untill the day that I rise up to the pray: for I am determined to gather the nations, and that I will assemble the kingdoms to powre upon them mine indignation, even all my fierce wrath; for all the earth shall be devoured with the fire of my jealousy.

9 Surely ^g then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him ^h with one consent.

10 From beyond the rivers of Ethiopia, the ⁱ daughter of my dispersed, praying unto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works, wherein thou hast transgressed against mee: for then will I take away out of the mids of thee, them that rejoyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leave in the middes of thee an humble and poore people; and they shall trust in the Name of the Lord.

13 The remnant of Israel shall do none iniquity, nor speak lies; neither shall a deceitfull tongue be found in their mouth, for they shall be fed and lie down, and none shall make them afraid.

14 Rejoyce, O daughter Zion; be ye joyfull, O Israel; be glad and rejoyce with all thine heart, O daughter Jerusalem.

15 The Lord hath taken away thy ^k judgements; he hath cast out thine ^l enemy; the king of Israel, even the Lord is in the mids of ^m thee; thou shalt see no more evill.

16 In that day it shall be said to Jerusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie; he will save; he will rejoyce over thee with joy; he will quiet himself in ⁿ his love; he will rejoyce over thee with joy.

18 After a certaine time will I gather the afflicted that were of thee, and them that have the reproach for ^o it.

19 Behold, at that time I will bruite all that afflict thee, and I will ^p save her that halteth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will give you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

I will deliver the Church, which now is afflicted, as Mich. 4. 6. the Assyrians and Chaldeans which did mock them and put them to shame.

HAGGAI.

b That is, which have lived uprightly and godly according as he prescribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them unto the Philistims their enemies and other nations.

d That is, Galilee: by these nations he meaneth the people that dwelt neere to the Jewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine.

e He sheweth why God would destroy their enemies, because their country might be a resting-place for his Church, f These nations presumed to take from the Jewes that countrey, which the Lord had given them.

g When he shall deliver his people and destroy their enemies and Idols, his glory shall shine throughout all the world.

h Read Isa. 34. 11. Or, hedgehog.

i Meaning, Nineveh, which rejoicing so much of her strength and prosperity, should be thus made waste, and Gods people delivered.

a That is, Jerusalem.

b Ezek. 42. 25. 27. Mich. 3. 11.

c Habak. 1. 8.

d They are so greedy that they eat up bones and all.

e The wicked that boasted that God was ever among them, but the Prophet answered that that cannot excuse their wickedness: for God will not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he persisted nothing.

f By the destruction of other nations her strength that the Jewes should have learned to feare God.

g They were much earnest and ready to do wickedly, f Seeing ye will not repent, ye shall loose for my vengeance as well as other nations.

h Least any should think that the Gods glory should have perished when Judah was destroyed, he sheweth that he will publish his grace through all the world.

i For with one thought, as Hab. 6. 9.

k This is to be understood as well as the Gentiles, which is to be understood under the time of the Gospel. l For they shall have full redemption of their sinnes, and the hypocrites, which bowed of the Temple, which was also a type in times past, but be taken from them.

m That is, the punishment for thy sinne.

n As the Assyrians, Chaldeans, Egyptians and other nations.

o To deliver them as by thy sinne thou hast put him away, and let him fall againe.

p Signifying that God shall give them an honour and great name among all people.

q That is, when they were gathered and named for the Church, because of their religion.

H A G G A I.

THE ARGUMENT.

When the time of the seventie yeares captivitie prophesied by Ieremiah, was expired, God raised up Haggai, Zechariah and Malachie, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were given to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent then among them, was a just reward of their ingratitude, in that they contemned Gods honour, who hath delivered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of great felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect joy and glory.

CHAP. I.

1 The time of the Prophecie of Haggai, to build the Temple againe.

2 An exhortation

IN the second yeere of king Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) unto Zerubbabel the sonne of Shealtiel, a prince of Judah, and to Jehoshua the sonne of Jehozadak the high Priest, saying,

2 Thus speaketh the Lord of hoastes, saying, This people say, The time is not yet come that the Lords house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selves to dwell in your sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hoastes, Consider your owne wayes in your hearts.

6 Ye have sowed much, and bring in little: ye eat, but ye have not enough: ye drinke, but ye are not filled: ye cloath you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hoastes, Consider your owne wayes in your hearts.

8 Go up to the mountaine, and bring wood, and build this house, and I will be favourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow upon it: And why, saith the Lord of hoastes? Because of mine House that is waste, and ye turne every man unto his owne house.

10 Therefore the heaven over you stayed it self from dew, and the earth stayed her fruit.

11 And I called for a drought upon the land, and upon the mountaine, and upon the corn, and upon the wine, and upon the oyl, upon all that the ground bringeth forth: both upon men and upon cattell, and upon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Jehoshua the sonne of Jehozadak the high Priest, with all the remnant of the people, heard the voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message unto the people, saying, I am with you, saith the Lord.

14 And the Lord stirreth up the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Ju-

k This declareth that God was the authour of

which declareth that men are unapt and dull to serve the Lord, neither can they do his word or his messengers, before God reforme their hearts, and give them new

dah, and the spirit of Jehoshua the sonne of Jehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hoastes their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of king Darius,

2 In the seventh moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Judah, and to Jehoshua the sonne of Jehozadak the high Priest, and to the residue of the people, saying,

4 Who is left among you that saw this House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Jehoshua, sonne of Jehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hoastes.

6 According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hoastes, c Yet a little while, and I will shake the heavens and the earth, and the sea, and the dry land:

8 And I will moove all nations, and a the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hoastes.

9 The silver is mine, and the gold is mine, saith the Lord of hoastes.

10 The glory of this last House shall be greater then the first, saith the Lord of hoastes: and in this place will I give peace, saith the Lord of hoastes.

11 In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord unto the Prophet Haggai, saying,

12 Thus saith the Lord of hoastes, Aske now the Priests concerning the Law, and say,

13 If one beare a holy flesh in the skirt of his garment, and with his skirt do touch the bread or the pottage, or the wine, or oyl, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be uncleane? And the

which of it self is good, cannot make another thing so: and therefore they ought not to iustifie themselves by their sacrifices, and ceremonies: but contrary he that is uncleane, and not pure of heart, doth corrupt those things and make them detestable unto God, which else are good and godly.

a For the people according as Isa. 30, 11. and Eze. 41, 1. had prophesied, though this Temple should have been more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the Spirituall Temple, the Church of Christ.

b That is, goe forward in building the Temple.

c He exhorteth them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

d Meaning, Christ, whom all ought to looke for and desire: or by desire he may signifie all precious things, as riches, &c. such like.

e Therefore when his time cometh, he can make all the treasures of the world to serve his purpose: but the glory of this second Temple doth not stand in materiall things, neither can be built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4, 7.

g That is, the flesh of the sacrifices, whereby he signifieth that that thing

Priests answered and said, It shall be unclean.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here, is unclean.

16 And now, I pray you, consider in your
minde: from this day and afore, *even* afore a
stone was layd upon a stone in the Temple of the
Lord:

17. Before these things were, when one came to an heape of twentie *measures*, there were but ten, when one came to the winepresse, for to draw out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

19 Confider, I pray you, in your minde, from
 this day, and afore, from the four and twentieth
 day of the ninth *month*, even from the day that
 the foundation of the Lords Temple was layde:

consider it in your minds.

20 Is the seed yet in the barme, as yet the vine,
and the figge-tree, and the pomegranate, and the
olive-tree hath not brought forth : from this day
will I blesse you.

21 And again the word of the Lord came unto Haggai in the foure and twentieth *day* of the moneth, faying,

22 Speake to Zerubbabel the prince of Judah,
and say, I will shake the heavens and the earth

23 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the charers, and those that ride in them, and the horse and the riders shall come downe, every one by the sword of his brother.

24 In that day, faith the Lord of hostes, will I take thee, O Zerubbabel my servant, the sonne of Shealthiel, faith the Lord, and will make thee as a signer: for I have chosen thee, faith the Lord of hostes.

Z E C H A R I A H

THE ARGUMENT.

Two months after that Haggai had begun to prophetic, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent unfeignedly, and not abuse this great benefit of God in their deliverance, which was a figure of that true deliverance that all the faithfull should have from death and sinne, by Christ. But because they remained still in their wickednesse, and caldnesse to set forth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentants, hee ever mixeth the promise of grace, that they might by this means be prepared to receive Christ in whom all should be sanctified to the Lord.

CHAP. I.

2 Hee exhorteth the people to returns to the Lord, and to shew
the wickednesse of their fathers. 16 Hee signifieth the restitu-
tion of Ierusalem and the Temple.

IN the eight moneth of the second yeere of ^a Darius, came the word of the Lord unto ^b Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying,

2 The Lord hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hoasts, ⁴ Turne ye unto me, saith the Lord of hoasts, and I will turne unto you, saith the Lord of hoastes.

4 Be yee not as your fathers, unto whom the former * Prophets have cried, saying, Thus saith the Lord of hostes, Turne yee now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken unto me, saith the Lord.

5. Your fathers, where are they? and do the Prophets live for ever?

6 But did not my words, and my statutes, which I commanded by my servants the Prophets, take hold of your fathers; and they returned, and

said, As the Lord of hostes hath determined to doe unto us according to our owne wayes, and according to our works, so hath he dealt with us.

7 Upon the foure and twentieth day of the eleventh moneth, which is the moneth Shebat, in the second yeare of Darius, came the word of the Lord unto Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

8 I faw by night, and behold, ^a a man riding upon a red horse, and he stood among the myrre-trees that were in a bosome, and behind him were there ^b red horses speckled and white.

9 Then said I, O my Lord, what are these?
And the Angel that talked with me, said unto me;
I will shew thee what these be.

10 And the man that stood among the myrrh-trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe-trees, and said, We have gone thorow the world: and behold, all the world fureth fill and is at rest.

12 Then the Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be unmerciful to Jerusalem, and to the cities of Judah, with whom thou hast been displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with mee, with good words and comfortable words.

14. So the Angel that communed with me, said unto mee, Crie thou, and speake, Thus saith the

in diuers sorts. m That is, Christ the mediator prayed for
Church, which was now troubled, when all the countreys about the

Lord

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiseth that God would bless them : and albeit as yet the fruit was not come forth, yet in the gathering they should have plentie.

a Who wast he
sonne of Hittaspis.
b This was not
that Zachariah,
whereof is mention
c Chron. 24. 20.
but had the same
name, and is called
the sonne of Bere-
chiah, as he was,
because he came of
those progeni-
tours, as of Joia-
da or Berechiah, and
Iddo.
c Hee speake thus
to feare them
with Gods judgements,
that they should
not provoke him as
their fathers had done,
whom he so grie-
vously punished.
d Let your fruits
declare that you
are Gods people,
and that he hath
wrought in you be-
lieve to God, but
31. 6. and 45. 31.
e Your fathers be de-
voted to your
eyes; and the
d Per. 15. f
why do ye not feare
phets? g As men
with true repentance

Lord of hoastes, I am a jealous over Jerusalem and Zion with a great zeale.

15 And am greatly angry against the carelesse heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne unto Jerusalem with tender mercy; mine house shall be builded in it, saith the Lord of hoastes, and a line shall be stretched upon Jerusalem.

17 Crie yet, and speake, Thus saith the Lord of hoastes, My cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Jerusalem.

18 Then lift up mine eyes and saw, and behold four hornes.

19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the hornes which have scattered Judah, Israel and Jerusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What come these to doe? And he answered and said, These are the hornes, which have scattered Judah, so that a man durst not lift up his head; but these are come to fray them, and to cast out the hornes of the Gentiles, which lift up their horne over the land of Judah to scatter it.

Which signified the enemies of the Church, East, West, North, South. These Carpenters or Smiths with their mallets and hammers breake these hard and strong instruments, which should overthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Jerusalem and Iudah.

I Lift up mine eyes againe, and looked, and behold, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he sayd unto mee, To measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him,

4 And sayd unto him, Runne, speake to this young man, and say, Jerusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth and flee from the land of the North, saith the Lord, for I have scattered you into the foure windes of the heaven, saith the Lord.

7 Save thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hoastes. After this glory hath he sent mee unto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will lift up mine hand upon them: and they shall be a spoyle to those that served them, and yee shall know that the Lord of

He calleth to them, which partly for feare, and partly for their own sake, remained still in captivity, and so preferred their owne private commoditie before the benefites of God promised in his Church.

As it was I that scattered you. By fleeing from Babylon, and coming to I seeing that God had begun to shew his grace among you by delivering the same still toward you, and therefore sendeth me his Angel and his word to defend you from your enemies: that they shall not hurt you, neither by the way

Yee are so deare unto God, that he can no more suffer your blood to be shed, then a man can abide to be thrust in the eye. Psal. 17, 8.

They shall be your servants, as you have

hoasts hath sent me.

10 Rejoyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall be joynted to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, and thou shalt know that the Lord of hoastes hath sent mee unto thee.

12 And the Lord shall inherit Judah his portion in the holy land, and shall chuse Jerusalem againe.

13 Let all flesh be still before the Lord: for he is raised up out of his holy place.

CHAP. III.

A prophete of Christ and of his kingdome.

And he shewed mee Jehoshua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said unto Satan, The Lord reprove thee, O Satan: even the Lord that hath chosen Jerusalem, reprove thee. Is not this a brand taken out of the fire?

3 Now Jehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to depart from thee, and I will cloathe thee with change of raiment.

5 And I said, Let them set a faire diademe upon his head. So they set a faire diademe upon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified unto Jehoshua, saying,

7 Thus saith the Lord of hoastes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also judge mine house, and shalt also keepe me i courts, and I will give the place among k thee that stand by.

8 Heare now, O Jehoshua the hie Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my servant.

9 For loe, the stone that I have laid before Jehoshua: upon one stone shall be seven eyes: behold, I will cur out the graving thereof, saith the Lord of hoastes, and I will take away the iniquitie of this land in one day.

10 In that day, saith the Lord of hoastes, shall ye call every man his neighbour under the vine, and under the fig-tree.

He sheweth of what apparell he speaketh, which is, when our filthy finnes are taken away, and wee are clad with Gods mercies, which is meane of the spirituall restitution.

The Prophet prayeth, that besides the raiment, the Priest might also have tyre for his head accordingly, that is, that the dignitie of the Priest-hood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned, that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.

That is, have rule and government in my Church, as thy predecessors have had.

Whereby he meaneth to have the whole charge, and ministry of the Church.

That is, the Angels, who represented the whole number of the faithfull: signifying that all the godly should willingly receive him.

Because they follow my word, they are contemned in the world, and esteemed as monsters. Isa. 53, 13.

That is, Christ, who did so humble himselfe, that not onely he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned. Isa. 53, 11. Jer. 23, 5. and 33, 14, 15.

He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes: both because he giveth light unto all others, and that all ought to seeke light at him. Chap. 4, 10.

That is, I will make perfect this land for a time, yet I will even now be pacified, and visit their finnes no more.

Though I have punished this land for a time, yet I will even now be pacified, and visit their finnes no more. q Ye shall then live in peace and quietnesse, that is, in the kingdome of Christ, Isa. 22. micah 4, 4. hagg. 2, 10.

CHAP. IV.

The vision of the golden candellsticke, and the exposition thereof.

And the Angel that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And said unto mee, What seest thou? And I said, I have looked, and behold, a ^a candellsticke all of gold with a bowle upon the top of it, and his seven lampes therein, and seven ^b pipes to the lampes which were upon the top thereof.

3 And two olive-trees over it, one upon the right side of the bowle, and the other upon the left side thereof.

4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and said unto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake unto me, saying, This is the word of the Lord unto ^c Zerubbabel, saying, Neither by ^d an army nor strength, but by my Spirit, saith the Lord of hoasts.

7 Who art thou, O ^e great mountaine, before Zerubbabel? *thou shalt be a plaine,* and ^f he shall bring forth the head-stone thereof, with shoutings, crying, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me, saying,

9 The hands of Zerubbabel have layed the foundation of this house: his hands shall also finish it, and ^g thou shalt know that the Lord of hoasts, hath sent me unto you.

10 For who hath despised the day of the ^h small things? but they shall rejoyce, and shall see the stone of ⁱ tinne in the hand of Zerubbabel: ^k these seven are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said unto him, What are these two olive-trees upon the right and upon the left-side thereof?

12 And I spake moreover, and said unto him, What be these two olive-branches, which thorow the two golden pipes emptie themselves into the gold?

13 And he answered mee, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two olive-branches, that stand with the ruler of the whole earth.

CHAP. V.

The vision of the flying booke, signifying the curse of tharoes, and such as abuse the Name of God. ⁶ *By the vision of the measure is signified the bringing of Iudaeas afflictions into Babylon.*

Then I turned me, and lifted up mine eyes and looked, and behold, a flying booke.

2 And he said unto me, What seest thou? And I answered, I see a flying ^a booke: the length thereof is twentie cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the whole earth: for every one that ^b stealeth shall be cut off, *aswell* on this ^c side, as on that: and every one that ^d sweareth, shall be cut off, *aswell* on this side, as on that.

4 I will bring it forth, saith the Lord of hoasts, and it shall enter into the house of the thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ^e Ephah that goeth forth. Hee sayd moreover, This is the ^f sight of them through all the earth.

7 And behold, there was lift up a ^g talent of lead: and this is a ^h woman that sitteth in the middes of the Ephah.

8 And he said, This is ⁱ wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked: and behold, there came out two ^k women, and the wind was in their wings (for they had wings like the wings of a storke) and they lift up the Ephah betweene the earth and the heaven.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd unto me, To build it an house in the land of Shinar, and it shall be established and set there upon her owne place.

^h Which representeth iniquitie, as in the next verse.

ⁱ Signifying, that Satan should not have such power against the Jewes to tempt them, as hee had in times past, but that God would shut up iniquity in a measure as in a prison.

^k Which declared that God would execute his judgement by the means of the wicked and sinners.

^l To remove the iniquity and affliction that came for the same from Judah, to place it for ever in Babylon.

CHAP. VI.

By the four chariots he describeth the four Monarchies.

Again I turned and lift up mine eyes, and looked: and behold, there ^a were four ^b chariots out from betweene ^c two mountaines, and the mountaines were mountaines of brass.

2 In the first chariet ^d were ^e red horses, and in the second chariet ^f blacke horses.

3 And in the third chariet ^g white horses, and in the fourth chariet, horses of ^h divers colours, and reddish.

4 Then I answered, and sayde unto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and sayd unto mee, These are the four ⁱ spirits of the heaven, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

^c Which signified the great crueltie and persecution that the Church had endured under divers enemies.

^d Signifying, that they had endured great affliction under the Babylonians.

^e These represented their state under the Persians, which restored them to libertie.

^f Which signified, that God would sometime give his Church rest, and powre his plagues upon their enemies, as hee did in destroying Nineve, and Babylon, and other their enemies.

^g Meaning, all the actions and motions of Gods Spirit, which according to his unchangeable counsell hee causeth to appeare through all the world.

^a Because the Jewes had provoked Gods plagues by consuming his word, and eating.

^b If all judgement and equitie, hee sheweth that Gods curses written in this booke had justly light both on them and their fathers: but now if they would repent, God would send the same among the Gentiles, and their former enemies.

^c That is, which any Jewe loved his neighbour.

^d Meaning, wherefore hee be in the world.

^e He that made, greifeth the flesh, and serveth not God aright, but abuseth Gods Name.

^f Which was a measure in such things, containing about ten paces.

^g That is, all the wickednes of the ungodly is in Gods sight, which hee keepeth in a measure, and can shut it or open it at his pleasure.

^h To cover the measure.

ⁱ Signifying, that Satan should not have such power against the Jewes to tempt them, as hee had in times past, but that God would shut up iniquity in a measure as in a prison.

^k Which declared that God would execute his judgement by the means of the wicked and sinners.

^l To remove the iniquity and affliction that came for the same from Judah, to place it for ever in Babylon.

^m By chariots here, as by horses also, he meaneth the swift messenger of God to execute and declare his will.

ⁿ By the broken mountaines he meaneth the externall counsell, and providence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

^o These represented their state under the Persians, which restored them to libertie.

^p Which signified, that God would sometime give his Church rest, and powre his plagues upon their enemies, as hee did in destroying Nineve, and Babylon, and other their enemies.

^q Meaning, all the actions and motions of Gods Spirit, which according to his unchangeable counsell hee causeth to appeare through all the world.

the land of the North, and the white went out after them, and they of divers colours went forth toward the South-country.

7 And the reddish went out, and required to goe, and passe thorow the world, and he said, Go, passe thorow the world. So they went thorowout the world.

8 Then cried he upon me, and spake unto me, saying, Behold, these that goe toward the North-country, have pacified my spirit in the North-country.

9 And the word of the Lord came unto mee, saying,

10 Take of them of the captivity, even of Hela-dai, and of Tobijah, and Jedaiah, which are come from Babel, and come thou the same day, and goe unto the house of Josphiah, the sonne of Zephaniah.

11 Take even silver, and gold, and make crowns, and set them upon the head of Jehoshua, the sonne of Jehozadak the high Priest,

12 And speake unto him, saying, Thus speaketh the Lord of hoasts, and faith, Behold, the man whose name is the Branch, and he shall growe up out of his place, and he shall build the Temple of the Lord.

13 Even hee shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsell of peace shall be betweene them both.

14 And the crownes shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and build in the Temple of the Lord, and yee shall know, that the Lord of hoasts hath sent me unto you. And this shall come to passe, if yee will obey the voyce of the Lord your God.

Which declareth that none could build this Temple whereof Haggai speaketh, but only Christ: and therefore it was spirituall, and not materiall, Haggai 2, 10.

16 The two offices of the kingdomes, which Jehoshua had but a shadow. He was also called Josphiah. That they may acknowledge their infirmity, which looked that all things should have beene shewed inconsequently: and of this their infidelity these two crownes shall remaine as tokens, Acts 1, 16.

That is, the Gentiles by the preaching of the Gospel, shall hope toward the building of the spirituall Temple.

If yee will beleeve of man in the obedience of faith.

CHAP. VII.

1 The true fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth yeere of King Darius, the word of the Lord came unto Zechariah in the fourth day of the ninth moneth, even in a Chisleu.

2 For b they had sent unto the House of God Sharezer, and Regem-melech and their men to pray before the Lord.

3 And to speake unto the Priests, which were in the House of the Lord of hoasts, and to the Prophets, saying, Should I weepe in the fifth moneth, and separate myself as I have done these so many yeeres?

4 Then came the word of the Lord of hoasts unto me, saying,

5 Speake unto all the people of the land, and

the one in the moneth that the Temple was destroyed, and the other when Ge-

By weeping and mourning appeare what exercises they had in their fasting.

That is, prepare my self with all devotion to this

Which was now since the time the Temple was destroyed.

to the Priests, and say, When ye fasted, and mourned in the fifth & seventh moneth, even these seven-tye yeeres, did ye fast unto me? doe I approve it?

6 And when yee did eate, and when yee did drinke, did ye not eate & for yourselves, and drinke for your selves?

7 Should ye not heare the wordes which the Lord hath cried by the ministration of the former Prophets when Ierusalem was inhabited, and in prosperity, & the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came unto Zechariah, saying,

9 Thus speaketh the Lord of hoasts, saying, Execute true judgement, and shew mercy and compassion, every man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, & let none of you imagine evill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the Law and the wordes which the Lord of hoasts sent in his Spirit by the ministration of the former Prophets: therefore came a great wrath from the Lord of hoasts.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hoasts.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land to waste.

And in the meane season would not serve him as he had commanded. He sheweth that they did not fast with a sincere heart, but for hypocricie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should have declared that they were godly, Matthe. 23, 23. And would not carie the Lords burthen, which was sweete and easie, but would beare their owne, which was heave and grievous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrink at the yoke, Neh. 9, 19. Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. That is, after they were carried captive. By their sinnes whereby they provoked Gods anger.

CHAP. VIII.

1 Of the returne of the people unto Ierusalem, and of the mercy of God toward them. 16 Of good works. 20 The calling of the Gentiles.

Gain the word of the Lord of hoasts came to me, saying,

2 Thus saith the Lord of hoasts, I was a jealous for Zion with great jealousie, and I was jealous for her with great wrath.

3 Thus sayth the Lord, I will returne unto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a citie of truth, and the Mountaine of the Lord of hoasts, the holy Mountaine.

4 Thus saith the Lord of hoasts, There shall yet old men and old women dwell in the streets of Ierusalem, and every man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hoasts, Though it be a unpossible in the eyes of the remnant of this people in these dayes, should it therefore be unpossible in my sight, saith the Lord of hoasts?

7 Thus saith the Lord of hoasts, Behold, I will deliver my people from the East-country, and from the West-country.

to beleeve that God can performe that which he hath promised, though it seeme never so unpossible to man, Gen. 18, 14. Rom. 4, 20.

Q 9 4

f For there were both of the people, and of the Priests, which doubted as touching this controversy, besides them which as yet remained in Caldes, and reasoned of it, as of one of the chief points of their religion. g For they thought they had deserved toward God because of this fasting, which they intended of themselves: and though fasting of it self be good, yet because they thought it a service toward God, and trusted therein, it is here reprooved. h Did ye not eate and drinke for your owne commoditie and necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law. i Herby he condemneth their hypocricie, which thought by their fasting to please God and by such things as they invented, and in the meane season would not serve him as he had commanded. k He sheweth that they did not fast with a sincere heart, but for hypocricie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should have declared that they were godly, Matthe. 23, 23. l And would not carie the Lords burthen, which was sweete and easie, but would beare their owne, which was heave and grievous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrink at the yoke, Neh. 9, 19. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were carried captive. o By their sinnes whereby they provoked Gods anger.

a I loved my cky with a singular love, so that I could not abide that any should do her any injury. b Because she shall be faithfull and loyall toward me her husi and. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to live, and increase their children in great abundance. d He sheweth wherein our faith standeth, that is,

8 And

e So that their returne shall not be in vaine: for God will accom-
plish his promise,
and their prosperi-
tie shall be sure
and stable.
f Let neither re-
spect of your pri-
vate commodities,
neither counsell of
others, nor feare
of enemies discour-
age you in the
going forward
with the building
of the Temple, but
be constant and
obey the Prophets,
which encourage
you therunto.
g For God cursed
your worke, so
that neither man
nor beast had pro-
fit of their labours.

h Reade Ezek.
13. 20.

i Which decla-
reth that man can
not turne to God
till he change mans
heart by his spirit,
and so begin to do
well, which is to
pardon his finnes
and to give him
his graces.

k Which fast was
appointed when
the city was besie-
ged, and was the
first fast of these
four: and here
the Prophet shew-
eth, that if the
Jewes will repent,
and turne wholly
to God, they shall
have no more oc-
casion to fast, or to
shew signes of
heaviness: for God
will send them joy
and gladnesse.

l He declareth
the great zeale
that God should
give the Gentiles
to come to his
Church, and to
joyne with the
Jewes in his true
religion, which
should be in the
kingdome of
Christ.

|| Isa. 2. 1. Mich. 4. 1.

a Whereby he
meaneth Syria.
b Gods anger shall
abide upon their
chiefe citie, and not
spare so much as
that.

c When the Jewes shall convert and repent, then God will destroy their
enemies. d That is, by Damascus: meaning that Hamath or Antiochia should
be under the same rod and plague.

8 And I will bring them, and they shall dwell in the mids of Jerusalem, and they shall be my people, & I will be their God in truth, & in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction, for I set all men, every one against his neighbour.

11 But now, I will not create the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dewe: and I will cause the remnant of this people to possess all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I deliver you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee unto wrath, saith the Lord of hostes, and repented not,

15 So againe have I determined in these dayes to doe well unto Jerusalem, and to the house of Judah: feare ye not.

16 These are the things that ye shall do, Speake ye every man the truth unto his neighbour: execute judgement truly, & uprightly in your gates.

17 And let none of you imagine evill in your hearts against his neighbour, and love no false oathe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came unto me, saying,

19 Thus saith the Lord of hostes. The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall beto the house of Judah joy and gladnesse, and prosperous high feasts: therefore love the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Up, let us go and pray before the Lord, and seeke the Lord of hosts: I will goe also.

22 Yea great people and mightie nations shall come to seeke the Lord of hostes in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take hold out of all languages of the nations, even take hold of the skirt of him that is a Jew, and say, We will goe with you: for we have heard that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 2 The comming of Christ.

The burden of the worde of the Lord in the land of a Hadrach: and Damascus shall be his rest; when the eyes of man, even of all the tribes of all Israel shall be toward the Lord.

2 And Hamath also shall border thereby;

Tyrus also and Zidon, though they be every wise.

3 For Tyrus did build her selfe a strong hold, and heaped up silver as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will smite her with power in the sea, and shee shall be devoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed; and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a prince in Judah, but Ekron shall be as a Jebusite.

8 And I will campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressor shall come upon them any more: for now I have I seene with mine eyes.

9 Rejoyce greatly, O daughter Zion, shout for joy, O daughter Jerusalem: behold, thy king commeth unto thee: he is just, and saved himselfe, poore and riding upon an asse, and upon a colt the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Jerusalem: the bow of the battell shall be broken, and he shall speake peace unto the heathen, and his dominion shall be from sea unto sea, and from the River to the end of the land.

11 Thou also shalt be saved through the blood of thy covenant. I have loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong hold, ye prisoners of hope: even to day doe I declare, that I will render the double unto thee.

13 For Judah have I bent as a bow for me: Ephraims hand have I filled, and I have raised up thy sonnes, O Zion, against thy sonnes, O Grecia, and have made thee as a giants sword.

14 And the Lord shall be seene over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South.

15 The Lord of hostes shall defend them, and they shall devour them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the Altar.

16 And the Lord their God shall deliver them in that day as the flocke of his people: for they

shall be able to let this kingdome of Christ, and he shall peaceably governe them by his word.

p That is, from the red-sea, to the sea, called Syriacum: and by these places which the Jewes knew, he meant an infinite space and compass over the whole world.

q That is, from Ephraim.

r Meaning Jerusalem, or the Church which is saved by the blood of Christ whereof the blood of the sacrifice was a figure, and is here called the covenant of the Church, because God made it with his Church: and left it with them for the love that he bare unto them.

s Sheweth that he will deliver his Church out of all dangers, seeing they never in past.

t That is, into the holy land where the city and the Temple are, where God will defend you.

u Meaning the faithfull, which seemed to be in danger of their enemies on every side, and yet lived in hope that God would restore them to liberty.

x That is, double benefits and prosperity, in respect of that which your fathers enjoyed from Davids time to the captivity.

y I will make Judah and Ephraim as a whole Church, victorious against all enemies, which bee here meane by the Gre-
cians.

z We promise that the Jewes shall destroy their enemies, and have abundance and excess of all things: as there is abundance on the altar when the sacrifice is offered: which things are not to move them to intemperancie: but to sobriety, and a thankfull remembrance of Gods great liberallitie.

shall be

shall be as the stones of his crowne lifted up upon his land.

17 For how great is his goodnesse ! and how great is his beautie ! come shall make the young men cheerefull, and new wine the maydes.

in them, as Josephus declareth of Alexander the great when hee came into the high Priest.

CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promiseth to visite and comfort the house of Israel.

Aske you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and give you shewres of raine, and to every one grasse in the field.

2 Surely the idoles have spoken vanitie, and the soothsayers have seene a lye, and the dreamers have tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the goats: but the Lord of hostes will visite his flocke the house of Judah, and will make them as his beautifull horse in the battell.

4 Out of him shall the corner come forth: out of him the nayle, out of him the bow of battell, and out of him every appointer of tribute also.

5 And they shall be as the mighty men, which tread down their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will preserve the house of Joseph, and I will bring them againe, for I pity them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant: and their heart shall rejoyce as through wine: yea, their children shall see it, and be glad: and their heart shall rejoyce in the Lord.

8 I will visite them: and gather them: for I have redeemed them: and they shall increase, as they have increased.

9 And I will sow them among the people, and they shall remember me in farre countreyes: and they shall live with their children and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he shall goe into the sea with affliction, and shall smite the waves in the sea, and all the depths of the river shall drie up: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

will deliver his: for with a becke or hiffe hee can call them from all places. Though they shall yet be scattered and seeme to be lost, yet it shall come unto them: for these they shall come to the knowledge of my Name, which were scattered under the Gospel, among whom it was first preached.

when they should returne into their country, but be gathered and joyed in one by the doctrine of the Gospel. Hee alludeth to the delivrance of the people out of Egypt, whereas the Angel smote the floods and rivers.

CHAP. XI.

The destruction of the Temple. is committed to Christ. Jerusalem and Judah.

4 The care of the faithfull 7 A glorious vision against

Open thy doores, O Lebanon, and the fire shall devour thy cedars.

2 Howle, b fire-trees: for the cedar is fallen, because all the mightie are destroyed: howle ye. Ookes of Bashan, for the defended forrest is cut downe.

3 There is the voyce of the howling of the shepherds: for their glory is destroyed, the voyce of the roaring of lyons whelpes: for the pride of Jorden is destroyed.

4 Thus sayth the Lord my God, Feede the sheepe of the slaughter.

5 They that possesse them, slay them and sinne not: and they that sell them, say, Blessed be the Lord: for I am rich, and their own shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, I will deliver the men every one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliver them.

7 For I fed the sheepe of slaughter, even the poore of the flocke, and I tooke unto me two staves: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 Three shepherds also I cut off in one moneth, and my soule loathed them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perissheth, let it perissh: and let the remnant eate, every one the flesh of his neighbour.

10 And I tooke my staffe, even Beautie, and brake it, that I might disannull my covenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheepe that waited upon me, knew that it was the word of the Lord.

12 And I said unto them, If ye thinke it good, give me my wages: and if no, leave off: so they weighed for my wages thirtie pieces of silver.

13 And the Lord sayd unto me, Cast it unto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of silver, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe: even the Bands, that I might dissolve the brotherhood betweene Judah and Israel.

15 And the Lord sayd unto me, Take to thee yet the instruments of a foolish shepherd.

16 For loe, I will raise up a shepherd in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth up, but he shall eat flesh of the fat, and teare their clawes in pieces.

17 O idole shepherd that leaveth the flocke: the sword shall be upon his arme, and upon his

continue the bands of brotherly unitie, and therefore he breaketh both the one and the other. Some reade, for Bands, Destroyers, but in the 14. verse the first reading is confirmed. m Whereby he sheweth his care and diligence that he would suffer them to have no evil rulers, because they should consider his great love. n Meaning, the people, because they would not acknowledge these great benefits of God. o He sheweth that the least part ever profit by Gods judgements. p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought. q Shewing that it was too little to pay his wages, which could scarce suffice to make few tyles for to cover the Temple. r Signifying that they should have a certaine kind of regiment and outward shew of government: but in effect it should be nothing: for they should be wolves, and devouring beasts in stead of shepherds. s And is in health and sound. t By the armes he signifieth strength, as he doeth wisdom and judgements by the eye, that is, the plague of God shall take away both thy strength and judgement.

right

right eye. His arme shall be cleane dried up, and his right eye shall be utterly darkened.

C H A P. XII.

Of the destruction and building againe of Ierusalem.

The burden of the word of the Lord upon ^a Israel, sayth the Lord, which spread the heavens, and layd the foundation of the earth, and forned the spirit of man within him.

2 Behold, I will make Ierusalem a ^b cup of poyson unto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heaue stone for all people: all that lift it up, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Iudah, and will smite every horse of the people with blindness.

5 And the princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall devour all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *even* in Ierusalem.

7 The Lord also shall preserve the ^d tents of Iudah, as aforetime: therefore the glory of the house of David shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will poure upon the house of David, and upon the inhabitants of Ierusalem, the Spirit of ^e grace and of compassion, and they shall look upon mee, whom they have ^f pierced, and they shall lament for ^g him as one mourneth for his onely sonne, and be sorie for him as one is sorie for his first-borne.

11 In that day shall there be a great mourning in Ierusalem, as the ^h mourning of ⁱ Hadadrimmon in the valley of Megiddon.

12 And the ^k land shall bewaile every familie apart, the family of the ^l house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, and their wives apart: the familie of ^m Shemei apart, and their wives apart.

14 All the families that ⁿ remaine, every familie apart, and their wives apart.

ⁱ Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2 Chron. 35. 22. ^k That is, in all places where the Iewes shall remaine.

^l Signifying, that this mourning or repentance should not be a vaine ceremonie: but every one touched with his owne griefe, shall lament. ^m Under these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their finnes pierced Christ. ⁿ Called also Simeon. ^o To wit, which were elect by grace, and preserved from the common destruction.

C H A P. XIII.

¹ Of the fountaine of grace. ² Of the cleane riddance of idolatry. ³ The scale of the godly against false prophets.

In that day there ^a shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleanness.

2 And in that day, sayth the Lord of hostes, I will cut off the ^b names of the idoles out of the land: and they shall no more be remembered: and I will cause the ^c prophets, and the uncleane spirit to depart out of the land.

3 And when any shall yet ^d prophesie, his father and his mother that begate him, shall say unto him, Thou shalt not live: for thou speakest lyes in the Name of the Lord: and his father and his mother that begate him, ^e shall trust him through, when he prophesieth.

4 And in that day shall the prophets ^f be ashamed every one of his vision, when he hath prophesied: neither shall they weare a rough garment to deceive.

5 But he shall say, I am no ^g Prophet: I am an husbandman: for man taught me to be an heardman from my youth up.

6 And one shall say unto him, What are these ^h wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

7 ⁱ Arise, O sword, upon my ^j shepherd, and upon the man, ^k that is my fellow, sayth the Lord of hostes: smite the shepherd, and the sheepe shall be scattered: and I will turne mine hand upon the little ones.

8 And in all the land, sayth the Lord, ^l two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part through the fire, and will fine them as the silver is fined, and will trie them as gold is tried: they shall call on my Name, and I will heare them: I will say, It is my people, & they shall say, The Lord is my God.

^g They shall confesse their former ignorance, and be content to labour for their living. ^h Hereby hee sheweth that though their parents and friends death men gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for ever.

ⁱ The Prophet warneth the Iewes, that before this great comfort should come under Christ, there should be an horrible dispersion among the people: for their governors and pastors should be destroyed, and the people should be as scattered sheepe: and the Evangelist applieth this to Christ, because he was the head of all Pastors, Mat. 26. 31. ^k The greatest part shall have no portion of these blessings, and yet they shall be joyed, shall be tried with great afflictions, so that it shall be known that only Gods power and his mercie doe preserve them.

C H A P. XIII.

¹ Of the doctrine that shall precede out of the Church, and of the restoration thereof.

Behold, the daye of the Lord commeth, and the spoyle shall be ^a divided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall go into captivity, and the residue of the people shall not be cut off from the citie.

3 Then the Lord shall goe fourth, and fight against those nations, as when he ^b fought in the day of battell.

4 And his feet shall stand in that day upon the ^c mount of olives, which is before Ierusalem on the East-side, and the mount of olives shall cleave in the mids thereof: toward the East and toward the West there shall be a very great ^d valley, and half

^c By this manner of speech the Prophet sheweth Gods power and care over his Church, and how he will as it were by miracle save it. ^d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

of

^a That is, the ten tribes, which neglected Gods benefite in delivering their brethren, and had rather remaine in captivitie, then to returne home, when God called them.

^b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.

^c Every captaine, that had many under him afore, shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

^d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserved by my power, then if they were under their kings (which is meant by the house of David) or in their defended cities.

^e They shall have the feeling of my grace by faith, and know that I have compassion on them.

^f That is, whom they have continually vexed with their obstinacie, and grieved my Spirit, Iohn 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

^g They shall turne to God by true repentance, whom before they had so grievously offended by their ingratitude.

^h They shall lament and repeat exceedingly for their offences against God. ⁱ Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2 Chron. 35. 22. ^k That is, in all places where the Iewes shall remaine.

^l Signifying, that this mourning or repentance should not be a vaine ceremonie: but every one touched with his owne griefe, shall lament. ^m Under these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their finnes pierced Christ. ⁿ Called also Simeon. ^o To wit, which were elect by grace, and preserved from the common destruction.

^a He sheweth that the first of their repentance will, remission of finnes by the blood of Christ, which shall be a powerfull running fountain, and purge them from all uncleanness. ^b He promitteth that God will purge them from all superstitions, and that their religion shall pure. ^c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth unclean spirits.

^d That is, when they shall prophesie lies, and make God, who is the author of truth, claime themselves.

^e He sheweth what shall be the godly shall have under the blessing of Christs blood.

^f God shall make them ashamed of their errors and lyes, & bring time to repentance, so that they shall no more weare Prophets apparel to make their doctrine seeme more holy.

^g They shall confesse their former ignorance, and be content to labour for their living. ^h Hereby hee sheweth that though their parents and friends death men gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for ever.

ⁱ The Prophet warneth the Iewes, that before this great comfort should come under Christ, there should be an horrible dispersion among the people: for their governors and pastors should be destroyed, and the people should be as scattered sheepe: and the Evangelist applieth this to Christ, because he was the head of all Pastors, Mat. 26. 31.

^k The greatest part shall have no portion of these blessings, and yet they shall be joyed, shall be tried with great afflictions, so that it shall be known that only Gods power and his mercie doe preserve them.

^l He sheweth the godly against the great reuerences that should come, before they enjoyed this present estate promised under Christ, that when these dangers should come, they might know that they were warned of them afore.

^m As your fathers and you have had experience both at the red-sea, and at all other times.

ⁿ By this manner of speech the Prophet sheweth Gods power and care over his Church, and how he will as it were by miracle save it. ^o So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

of the mountain shall remove toward the North, and half of the mountain toward the South.

5 And yee shall see unto the valley of the mountains: for the valley of the mountains shall reach unto Azai: yea, ye shall see like as ye fled from the earthquake, in the dayes of Uzzi king of Judah: and the Lord & my God shall come, and all the saints with thee.

6 And in that day shall there be no cleare light but dark.

7 And there shall be a day (it is known to the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there be waters of life go out from Jerusalem, half of them toward the East-sea, and half of them toward the uttermost sea, and shall be, both in summer and winter.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Jerusalem, and it shall be lifted up, and inhabited in her place: from Benjamins gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananiel unto the kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all people, that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 And this shall be the plague wherewith the Lord will smite all people, that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day shall be a great tumult of the Lord shall be among them, and every one shall take the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah shall fight also against Jerusalem, and the arme of all the heathen shall be gathered round about, with gold and silver, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse, and of all the beasts that be in these tents at this plague.

16 But it shall come to passe that every one that is left of all the nations, which came against Jerusalem, shall go up from yeare to yeare to worship the King the Lord of hosts, and to keep the feast of Tabernacles.

17 And who so will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall come no raine.

18 And if the family of Egypt go not up, and come not, it shall not raine upon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not up to keep the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of Tabernacles.

20 In that day shall there be written upon the bridles of the horses, The holiness unto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, every pot in Jerusalem and Judah shall be holy unto the Lord of hosts, and all they that sacrifice, shall come and take of them, and feast therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts,

m God will not only raise up warre without, but sedition at home to try them.

n To hurt and oppress him.

o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, verse 12.

q By the Egyptians, which were great enemies to true religion, he meaneth all the gentiles.

r Signifying, that to what service they were put now (whether to labour, or to serve in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true service of God.

M A L A C H I.

THE ARGUMENT.

This Prophet was one of the three, which God raised up for the comfort of the Church after the captivity, and after him there was no more until Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires looke for the coming of Messiah. He confirmeth the same doctrine, that the two former do, chiefly hee reprooveth the Priests for their covetousnesse, and for that they served God after their own fantasies, and not according to the prescript of his word. He also noteth certaine peculiar finnes, which were then among them, as marrying of idolatrous and many wives, murmurings against God, impetencie, and such like. Notwithstanding, for the comfort of the godly hee declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring a consolation and joy to the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.



He a burden of the word of the Lord to Israel by the ministry of Malachi.

1 I have loved you, sayth the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord: yet I loved Jacob.

2 And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons,

3 And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons, and his heritage a wilderness for dragons, and his heritage a wilderness for dragons.

4 Though Edom say, Wee are impoverished, but we will returne and build the desolate places: yet sayth the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry forever.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

6 A sonne honoureth his father, and a servant his master, If then I be a father, Where is my honour? and if I be a master, where is my feare, saith the Lord of hosts unto you, O Priests that despise my Name? and ye say, Wherein have wee despised thy Name?

greater evils. Hee noteth their grosse hypocrisse, which would not see their faults, but most impudently covered them, and so were blind guides.

d Besides the rest of the people hee condemneth the Priests chiefly, because they should have reprooved others for their hypocrisse, and obstinacie against God, and not have hardened them by their example to

f Ye receive all manner offerings for your own greediness, and do not examine whether they be according to my Law, or no. g Not that they sayd thus, but by their doings they declared no lesse. h You make it no fault: whereby he condemneth them, that think it sufficient to serve God partly as he hath commanded, and partly after mans fantasie: & so come not to the purenes of religion, which he requirerh, and therefore he sheweth them that a mortall man would not be content to be so served. i He desireth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these evils came upon the people. k Will God consider your office and state, seeing you are so covetous and wicked? l Because the Levites who kept the doores did not

trie whether the sacrifices that came in, were according to the Law, God witheth that they would rather shut the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was under the Law, framed his words to the capacities of the people, and by the altar and sacrifice he meaneth the spirituall service of God, which should be under the Gospel, when an end should be made to all these legall ceremonies by Christs onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the lease, as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and covetousnesse. o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord. p That is, hath ability to serve the Lord according to his word, and yet will serve him according to his covetous mind.

CHAP. II.

1 Threatnings against the Priests, being seducers of the people.

a He speaketh unto them chiefly, but under them he containeth the people also. b To serve mee according to my word. c That is, the abundance of Gods benefits. d Your feed fowlen shall come to no profit. e You boast of your holiness, sacrifices and feasts, but they shall turn to your shame and be as vile as dung. f The priests objected against the Prophet that he could not

reprove them, but he must speak against the Priesthood, and the office established of God by promise, but he sheweth that the office is nothing flattered, when these vaines and dungs are called by their own names.

And now, O ye a Priests, this commandment is for you. 2 If ye will not heare it, nor consider it in your heart, to give glory b unto my Name, sayth the Lord of hoasts, I will even send a curse upon you, and will curse your c blessings: yea, I have cursed them already, because yee do not consider it in your heart.

3 Behold, I will corrupt d your feed, and cast dung upon your faces, even the e dung of your solemne feasts, and you shall be like unto it.

4 And yee shall know, that I have f sent this commandment unto you, that my covenant, which I made with Levi, might stand, sayth the

Lord of hoasts. 5 My g covenant was with him of life and peace, and I h gave him feare, and hee feareth me, and was afraid before i my Name.

6 The Law of k truth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.

7 For the Priestess l lippes should preserve knowledge, and they should seeke the Law at his mouth; for he is the m messenger of the Lord of hoasts.

8 But yee are gone out of the way: yee have caused many to fall by the Law: ye have broken the covenant of Levi, sayth the Lord of hoasts.

9 Therefore have I also made you to be despised, and vile before all the people, because ye kept not my wayes, but have beene partiall in the Law.

10 Have we not all one n father; hath not one God made us: why do we transgresse every one against his brother, and breake the covenant of o our fathers?

11 Judah had transgressed, and an abomination is committed in Israel and in Jerusalem: for Israel hath defiled the holiness of the Lord, which hee loved, and hath married the p daughter of a strange god.

12 The Lord will cut off the man that doeth this; both the master and the servant out of the Tabernacle of Jaakob, and him that q offereth an offering unto the Lord of hoasts.

13 And this have ye done again, and r covered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

14 Yet ye say, s Wherein? Because the Lord hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed: yer is thee thy t companion, and the wife of thy v covenant.

15 And did not u he make one: yet had he abundance of spirit: and wherefore one? because he sought a godly z feed: therefore keep your selves in your a spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, b put her away, sayth the Lord God of Israel, yet he covereth c the injury under his garment, sayth the Lord of hoasts: therefore keep your selves in your spirit, and transgresse not.

17 Yee have d wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doth e evill, is good in the sight of the Lord, and hee deliveth in them. Or where is the God of f judgement?

people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine. s This is another fault, whereof he accuseth them, that is that they brake the lawes of marriage. t As the one half of thy self. v See that they joyed to thee by a solemne covenant, and by the invocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could have made many women for one man. z Such as should be borne in lawfull and moderate marriage, wherein is no excess of lust. a Contain your selves within your bounds, and be sober in minde, and bridle your affections. b Not that hee doeth allow divorcement, but of two faults hee sheweth, which is the lesse. c He thinketh it sufficient to keep his wife still, albeit hee take others, and so as it were covereth his fault. d Yee murmur against God, because hee hateth not you as you are called. e In thinking that God favoureth the wicked, and hath no respect to them that serve him. f Thus they blasphemed God in condemning his power and justice, because he judged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

BEhold, I will send my ^a messenger, and he shall prepare the way before mee: and the ^b Lord whom yee seeke, shall speedily come to his Temple: even the ^c messenger of the Covenant, whom ye desire: behold, hee shall come, sayth the Lord of hostes.

2 But who ^d may abide the day of his coming: and who shall endure, when he appeareth: for he is like a purging fire, and like fullers sope.

3 And hee shall sit downe to trie and fine the silver: he shall even fine the sonnes of ^e Levi and purifie them as golde & silver, that they may bring offerings unto the Lord in righteoufnesse.

4 Then shall the offerings of Judah and Ierusalem be acceptable unto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to judgement, and I will be a swift witnes against the sooth-sayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow, and the fatherlesse, and oppresse the stranger, and feare not me, sayth the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Jaakob ^f are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and have not kept them: ^g returne unto me, and I will returne unto you, sayth the Lord of hostes: but ye sayd, Wherein shall we returne?

8 Will a ^h man spoyle his gods: yet have yee spoyled me: but ye say, Wherein have we spoyled thee? In ⁱ tithes and offerings.

9 Ye are cursed with a curse: for ye have spoyled me: even this whole nation.

10 Bring ye all the tithes into the store-house, that there may be meate in my house, and proove me now herewith, sayth the Lord of hostes, if I will not open the windowes of heaven unto you, and powre you out a blessing ^k without measure.

11 And I will rebuke the ^l devourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the held, sayth the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, sayth the Lord of hostes.

13 Your words have bene stout ^m against me, sayth the Lord: yet ye say, What have wee spoken against thee?

14 Yee have sayd, It is in vaine to serve God: and what profit is it that we have kept his commandement, and that wee walked humbly before

the Lord of hostes?

15 Therefore we count the proude blessed: even they that worke wickednesse, are set up, and they that tempt God, yea, they are ⁿ delivered.

16 ^o Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a ^p booke of remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17 And they shall be to me, sayth the Lord of hostes, in that day ^q that I shall do *this*, for a flock, and I will ^r spare them, as a man spareth his owne sonnet that serveth him.

18 Then shall you returne, and discern betweene the righteous and wicked, betweene him that serveth God, and him that serveth him not.

tion: and also that this might be an example of Gods mercies to all penitent sinners. ^q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. ^r That is, forgive their sinnes, and governe them with my Spirit.

CHAP. IIIL.

The day of the Lord before the which Elijah should come.

FOr behold, the day commeth that shall ^a burne as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth, shall burne them up, sayth the Lord of hostes, and shall leave them neither roote nor branch.

2 But unto you that feare my Name, shall the ^b funne of righteoufnesse arise, and health shall be under his wings, and ye shall go ^c forth, and grow up as fat calves.

3 And ye shall tread downe the wicked: for they shall be dust under the soales of your feete in the day that I shall doe *this*, sayth the Lord of hostes.

4 ^d Remember the Law of Moses my servant, which I commaunded unto him in Horeb for all Israel with the statutes and judgements.

5 Beholde, I will send you ^e Elijah the Prophet before the coming of the great and ^f fearefull day of the Lord.

6 And he shall ^g turne the heart of the fathers to the children, and the heart of the children to their fathers, least I come and ^h smite the earth with cursing.

image of God.

^c Yee shall be set at libertie, and increase in the joy of the Spirit, 1. Cor. 3. 17. ^d Because the time was come that the Jewes should be destitute of Prophets untill the time of Christ, because they should with more fervent minds desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.

^e This Christ expounded of John Baptist, Matth. 11. 13. 14.

^f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance.

^g Hee sheweth wherein Johns office should stand: in the turning of men to God, and joyning the father and children in one unitie of faith: so that the father shall turne to the religion of his sonne, which is converted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Izhak, and Jaakob.

^h The second point of his office was to denounce Gods judgements against them that would not receive Christ.

ⁿ They are not onely preferred to honour, but also delivered from dangers.

^o After these admonitions of the Prophet, some were lively touched, and encouraged others to feare God.

^p Both because the thing was strange that some turned to God in that great and universall corruption.

^q Meaning, Christ, who with his wings or beames of his grace should lighten and comfort his Church.

^r Ephef. 5. 14. and he is called the sonne of righteoufnesse; because in himselfe he hath all perfection, and also the justice of the Father dwelleth in him: whereby he regenerateth us unto righteoufnesse, cleanseth us from the filth of this world, and reformeth us to the

^a He prophesieth of Gods judgements against the wicked, who would not receive Christ, when as God should send him for the restoration of his Church.

^b Meaning, Christ, who with his wings or beames of his grace should lighten and comfort his Church.

^c Ephef. 5. 14. and he is called the sonne of righteoufnesse; because in himselfe he hath all perfection, and also the justice of the Father dwelleth in him: whereby he regenerateth us unto righteoufnesse, cleanseth us from the filth of this world, and reformeth us to the

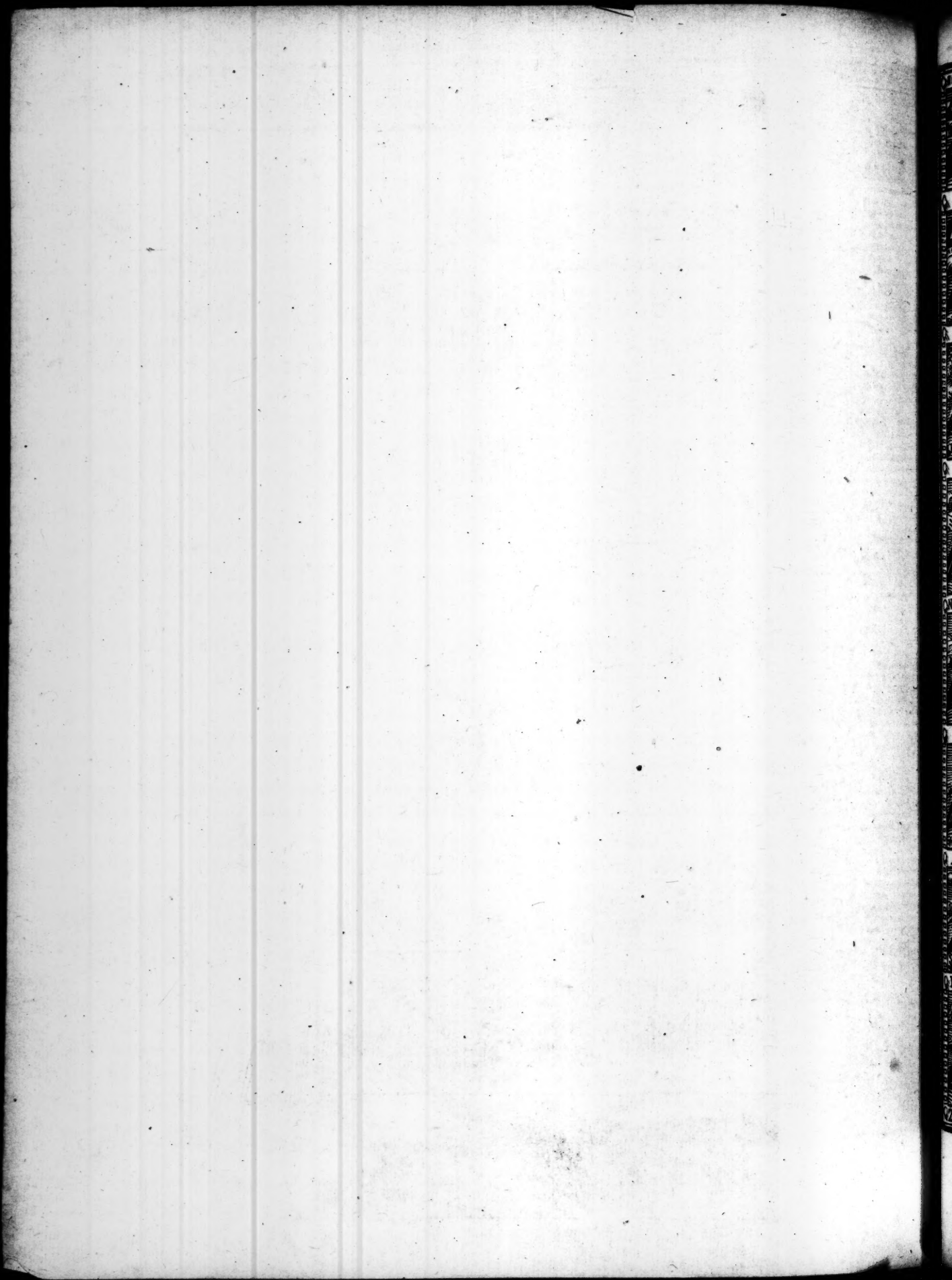
^d Ephef. 5. 14. and he is called the sonne of righteoufnesse; because in himselfe he hath all perfection, and also the justice of the Father dwelleth in him: whereby he regenerateth us unto righteoufnesse, cleanseth us from the filth of this world, and reformeth us to the

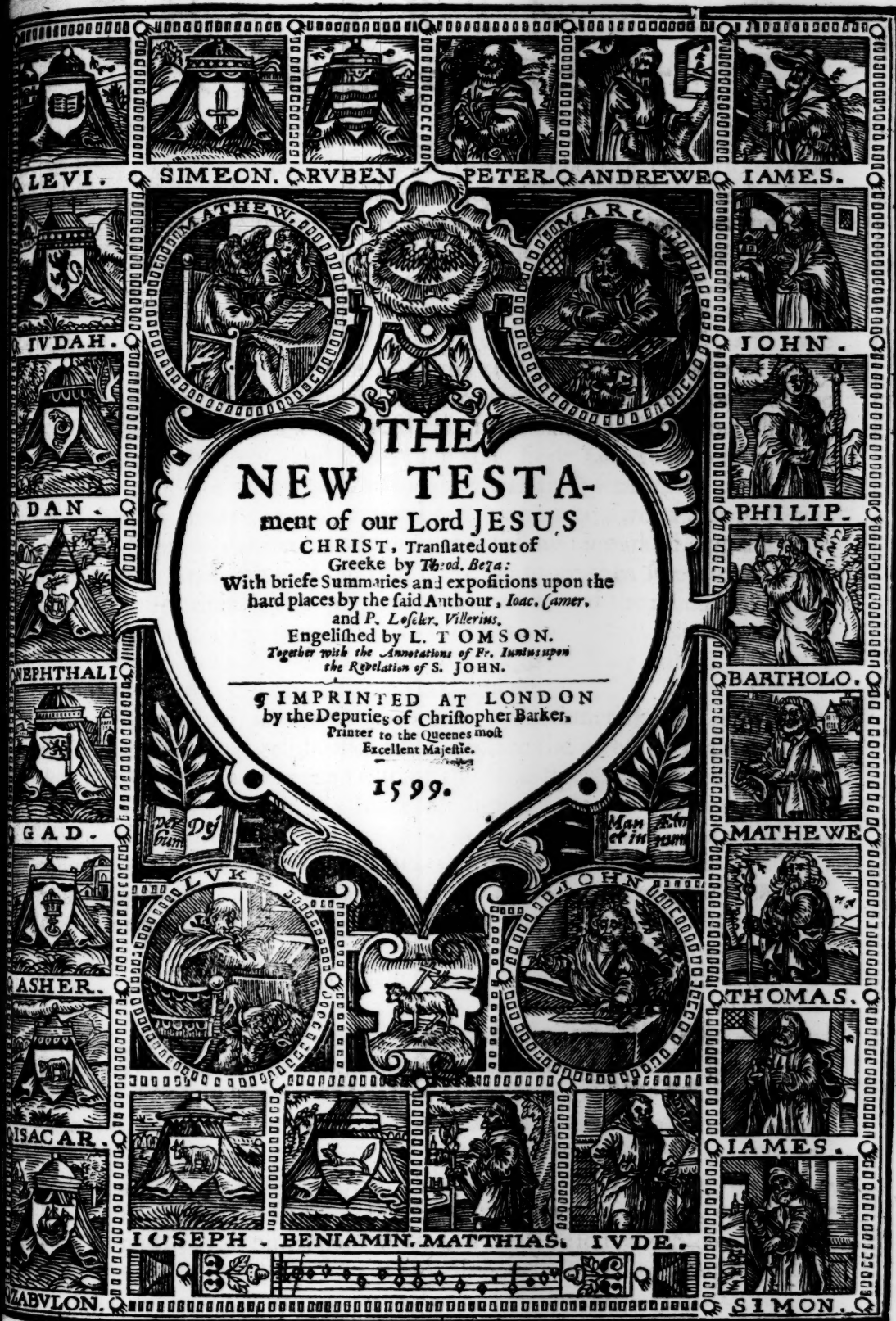
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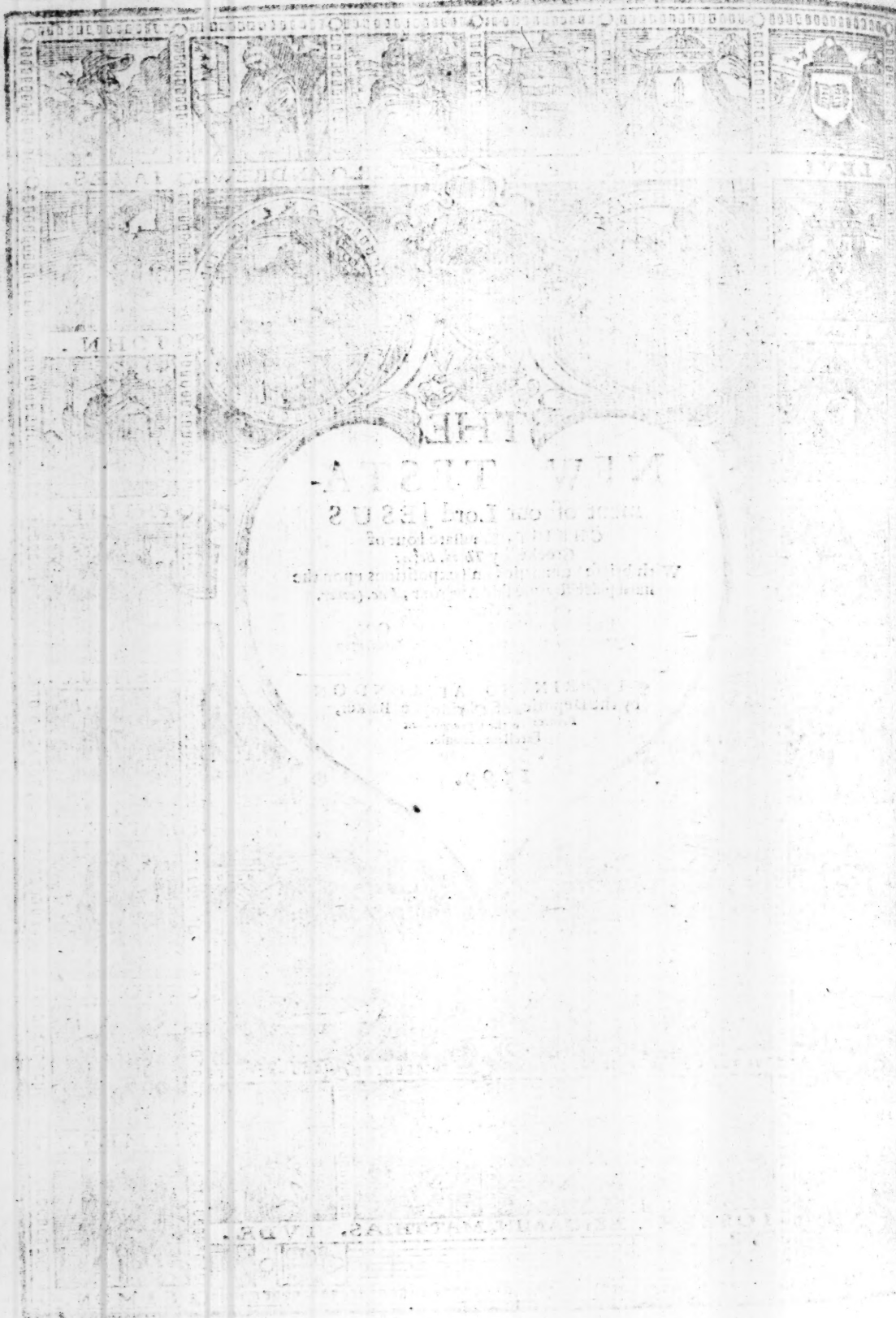
^f Ephef. 5. 14. and he is called the sonne of righteoufnesse; because in himselfe he hath all perfection, and also the justice of the Father dwelleth in him: whereby he regenerateth us unto righteoufnesse, cleanseth us from the filth of this world, and reformeth us to the

^g Ephef. 5. 14. and he is called the sonne of righteoufnesse; because in himselfe he hath all perfection, and also the justice of the Father dwelleth in him: whereby he regenerateth us unto righteoufnesse, cleanseth us from the filth of this world, and reformeth us to the

The end of the Prophets.







THE PRINTER to the diligent Reader.

Deare Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions upon the New Testament: I thought it not amisse to declare unto thee the use of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrased or sense, have bene so placed, that none without great labour could find out the text alledged, I have made these severall figures or marks, * † ‡, and have set them aswel in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3.23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow unmarked, appartaine to the same. And if it fall out that there be more then sixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetick, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew unto the figure 2. in the 18. verse of the same chapter, the doctrine there gathered is set downe in the margent in this sort: *1. Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles use, and how every argument or reason dependeth one upon another: these figures are begunne againe at the beginning of every Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering unto them in the margent, serve to expound and lighten the darke words and phrased immediately following them. As in the first line and second worde, the letter *a*, being referred unto *a*, directly against him in the margent, sheweth that this word, *Booke*, signified *A rehearsall as the Hebrewes use to speake*: as Gen. 5. 1. *The booke of the generations.* These letters beginne at the beginning of every Chapter, continuing unto *z*, and so beginning againe with *a*, if there be so many Notes that they do exceede in number the letters of one Alphabet. This have I faithfully done for thy commoditie, reape thou the fruit, and give the prayse to God.

The description of the holy Land containing the places mentioned in the four Evangelists, with other places about the sea coast, wherein may be seene the wayes and journeyes of Christ and his Apostles in Judea, Samaria, and Galile; for into these three parts this Land is divided.



The places specified in the Mappe, with their situation by the observation of the degrees concerning their length and breadth.

| | | | | | |
|-----------------|--------------|----------------------------|--------------|----------------------------------|--------------|
| Ascalon | 65.24.31.32. | Corasim | 56.55.32.29. | Jor. the other fountain whence | |
| Azor | 65.35.32. | Dan, one of the Fountaines | | Jordan springeth | 67.31.33.7. |
| Bethlehem | 65.55.31.51. | whence Jordan springeth. | | Magdalon, called also Dalmanutha | 66.48.32.28. |
| Bethphage | 66.31.58. | | | Naim | 66.35.32.33. |
| Bethsaida | 66.51.32.29. | Enon | 66.40.32.18. | Nazareth | 66.56.32.42. |
| Bethabara | 67.34.32.1. | Emmatus | 65.34.31.59. | Petolemais | 66.10.32.58. |
| Bethania | 66.31.58. | Ephen | 66.8.32. | Samaria the citie | 66.22.32.58. |
| Cana of Galile | 65.52.32.39. | Gadara or Garaza | 66.48.32.29. | Sidon | 67.15.33.0. |
| Capernaum | 66.53.32.39. | Gaza | 65.10.31.40. | Silo | 66.27.32.19. |
| Carmel mount | 66.31.32.50. | Jericho | 66.10.32.1. | Tyrus | 67.33.20. |
| Cesarea Straton | 66.16.32.25. | Jernsalem | 66.31.55. | Tiberias | 66.44.32.26. |
| Cesareaphilippi | 67.39.33.5. | Joppe | 65.40.32.5. | | |

THE HOLY GOSPEL OF IESUS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

That Iesus is that Messias, the Saviour promised to the Fathers. 13 The nativity of Christ.



HERE is a booke of the generation of Iesus Christ the sonne of David, the sonne of Abraham.

1 Abraham begate Isaac. And Isaac begate Jacob. And Jacob begate Judas and his brethren.

2 And Judas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

3 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salomon.

4 And Salomon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Jesse.

5 And Jesse begate David the King. And David the King begate Salomon of her that was the wife of Urias.

6 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

7 And Asa begate Josaphat. And Josaphat begate Joram. And Joram begate Hozias.

8 And Hozias begate Jotham. And Jotham begate Achaz. And Achaz begate Ezekias.

9 And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Josias.

10 And Josias begate Jakim. And Jakim begate Jechonias and his brethren about the time they were caried away to Babylon.

11 And after they were caried away into Babylon, Jechonias begate Salathiel. And Salathiel begate Zorobabel.

12 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

13 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

14 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

15 And Jacob begate Joseph the husband of Mary, of whom was borne Iesus, who is called Christ.

16 So all the generations from Abraham to David, are fourteene generations. And from David untill they were caried away into Babylon, fourteen generations: and after they were caried away into Babylon untill Christ, fourteene generations.

17 Now the birth of Iesus Christ was thus. When as his mother Mary was betrothed to Joseph, before they came together, she was found with child of the holy Ghost.

18 Then Joseph her husband being a just man, and not willing to make her a publike example, was minded to put her away secretly.

19 But while he thought these things, behold, the Angel of the Lord appeared unto him in a dreame, saying, Joseph, the sonne of David, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

20 And shee shall bring forth a sonne, and thou shalt call his name JESUS: for hee shall

* I save his people from their finnes.

21 And all this was done, that it might be fulfilled, which is spoken of the Lord by the Prophet, saying,

22 Behold, a virgine shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with us.

23 Then Joseph being raised from sleepe, did as the Angel of the Lord had injoynd him, and tooke his wife.

24 But he knew her not, till she had brought forth her first-borne sonne, and hee called his name JESUS.

25 And after these things, Joseph and Mary came into Galilee, and there was Iesus with them, and hee was taught of him.

26 And when he was about twelve years old, he went up with his parents into the Temple, and he sat with the teachers, and he heard them, and he asked them.

27 And when his parents found him, they were amazed: for he was not with them, nor knew they where he was.

28 And when they found him, they said unto him, why wast thou thus? for we sought thee sorely.

29 And he said unto them, how is it that ye sought me? for ye should have sought me here.

30 And he said unto them, my Father and my Father's house are my Father's house.

31 And when his parents heard these things, they were confounded.

32 And hee went downe with them, and he came into Nazareth, and he was subject unto them.

33 And hee was increased in wisdom, and stature, and in favour with God and man.

34 And when Iesus was about thirty years of age, he began to teach and to say, Repent ye: for the Kingdome of Heaven is at hand.

35 And hee went into Galilee, and he taught in the Synagogues, and hee was praised of all.

36 And when he had said these things, he departed into Nazareth.

37 And hee came into the Synagogue, and hee taught, and they were astonished at his doctrine.

38 And hee said unto them, I have found David, and hee is the Son of Joseph.

39 And hee said unto them, I have found David, and hee is the Son of Joseph.

40 And hee said unto them, I have found David, and hee is the Son of Joseph.

41 And hee said unto them, I have found David, and hee is the Son of Joseph.

42 And hee said unto them, I have found David, and hee is the Son of Joseph.

43 And hee said unto them, I have found David, and hee is the Son of Joseph.

44 And hee said unto them, I have found David, and hee is the Son of Joseph.

45 And hee said unto them, I have found David, and hee is the Son of Joseph.

46 And hee said unto them, I have found David, and hee is the Son of Joseph.

47 And hee said unto them, I have found David, and hee is the Son of Joseph.

48 And hee said unto them, I have found David, and hee is the Son of Joseph.

49 And hee said unto them, I have found David, and hee is the Son of Joseph.

50 And hee said unto them, I have found David, and hee is the Son of Joseph.

51 And hee said unto them, I have found David, and hee is the Son of Joseph.

52 And hee said unto them, I have found David, and hee is the Son of Joseph.

53 And hee said unto them, I have found David, and hee is the Son of Joseph.

54 And hee said unto them, I have found David, and hee is the Son of Joseph.

* Acts 4.13.

i Deliver, and this sheweth us the meaning of this name Iesus.

1 Eia. 7.14.

k There is in the Hebrew and Greek text, an article added, to point out the women, and set her forth plainly, as you would say, that Virgine, or a certain virgine.

l This little word Till, in the Hebrew

text, is in the Hebrew

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8 Again the devill tooke him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I give thee, if thou wilt fall downe, and worship me.

10 Then said Jesus unto him, Avoid Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serve.

11 Then the devill left him: and behold, the Angels came, and ministred unto him.

12 ¶ And when Jesus had heard that John was committed to prison, he returned into Galile.

13 And leaving Nazareth, went and dwelt in Capernaum, which is neere the sea in the borders of Zabulon, and Nephthali.

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The lande of Zabulon, and the land of Nephthali by the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkenesse, sawe great light: and to them which sat in the region and shadow of death, light is risen up.

17 ¶ From that time Jesus began to preach, and to say, Amend your lives: for the kingdom of heaven is at hand.

18 ¶ And Jesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter and Andrew his brother, casting a net into the sea (for they were fishers.)

19 ¶ And he said unto them, Follow me, and I will make you fishers of men.

20 And they straightway leaving the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship with Zebedeus their father, mending their nettes, and he called them.

22 And they without tarrying, leaving the ship and their father, followed him.

23 So ¶ Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sicknesse, and every disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought unto him all sicke people, that were taken with divers diseases, & torments, and them that were possessed with devils, and those which were lunaticke, and those that had the palsy: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Judea, and from beyond Jordan.

And when he saw the multitude, he went up into a mountaine: and when he was set, his disciples came to him,

2 And he opened his mouth, and taught them, saying,

3 * Blessed are the poore in spirit, for theirs is the kingdom of heaven.

4 ¶ Blessed are they that mourne: for they shall be comforted.

5 ¶ Blessed are the meeke: for they shall inherit the earth.

6 * Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercie.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.

11 ¶ Blessed shall yee be when men revile you, and persecute you, and say all manner of evil against you for my sake, falsely.

12 Rejoyce and be glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A citie that is set on an hill, cannot be hid.

15 ¶ Neither doe men light a candle, and put it under a bushel, but on a candlesticke, and it giveth light unto all that are in the house.

16 ¶ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven.

17 ¶ Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to fulfill them.

18 ¶ For truly I say unto you, Till heaven and earth perish, one jot or one tittle of the Law shall not escape, till all things be fulfilled.

19 ¶ ¶ Whosoever therefore shall breake one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall observe and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, except your righteousness exceede the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

21 ¶ Yee have heard that it was said unto them of the old time, ¶ Thou shalt not kill: for who-soever killeth shall be culpable of judgement.

¶ Christ teacheth that the greatest joy and felicitie is not in the commodities and pleasures of this life, but in layd up in heaven for them that willingly rest in the good will and pleasure of God, and endeavour to profite all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselves to their manners.

* Luke 6. 20. a Under the name of povertie are all such miseries meant, as are joyed with poverty. b Whose mindes and spirits are brought under, and tamed, and obey God.

¶ Esa. 6. 2, 3. Luke 6. 31. ¶ Psal. 37. 11. ¶ Esa. 65. 23. ¶ Psal. 24. 4.

c Fidelity is this word Pure, joyed with the heart, for as a bright and shining resemblance or image may be seen plainly in a cleare and pure looking glasse, even so doeth the face (as it were) of the everlasting God, shine forth and cleare appear in a pure heart.

¶ 1. Cor. 14. 33. 1 Pet. 3. 14. * Actes 5. 41.

¶ 1 Pet. 4. 14. ¶ Marke 9. 30. Luke 14. 34.

2 The ministers of the word, especially (unless they will be the most carities of all) must needs lead other both by word and deed to this greatest joy and felicitie.

d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unfavorable and vaine.

e What shall you have to salt withall? And so ate foolles in the Latine tongue called saltlesse, as you would say, men that have no salt, or savour and taste in them.

f You shine and give light, by being made partakers of the true light. ¶ Marke 4. 22. Luke 8. 16. and 11. 33. ¶ 1. Pet. 2. 12.

3 Christ came not to bring any new way of righteousness and salvation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law, and moreover to teach the true use of obedience which the Law appointed, and to grave in our hearts the force of obedience.

g That the prophecies may be accomplished. ¶ Luke 16. 17. ¶ James 3. 10. 4 He beginneth with the true expounding of the Law, and setteth it against the olde (but yet false) glosses of the Scribes: So farre is he from abolishing the least commandment of his Father. h He shall have no place in the Church. * Luke 11. 39. 5 The true meaning of the sixt commandment. ¶ Exod. 20. 13. Deut. 5. 17.

CHAP. V.

¶ Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christ's commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of divorce. 33 Not to swear. 43 To love our enemies. 45 Perfection.

i He speaketh of the judgement of God, and of the difference of signes, and therefore applieth his words to the forme of civill judgements, which were then used.

k Of that judgement which was ruled by three men, who had the hearing and deciding of many matters, and such other small causes. l By this judgement which stood of 23 Judges, who had the hearing and deciding of weightie affaires and matters of life and death: as of highest Judges of all, were to the number of 71 which had the hearing of most weightie affaires, as the matter of a whole tribe or of an high Priest, or of a false prophet, m Whereas we read here, Hell, it is in the text it self, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Hinnon, which otherwise the Hebrewes called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobares in, Jere. 73. 1. n The Jewes used foure kindes of punishments before their government was taken away by Herode, hanging, heading, stoning, and burning: this is it that Christ sheweth at, because burning

was the greatest punishment, therefore in that he maketh mention of a judgement, a councill, and a fire, he sheweth that some finnes are worse than other some, but yet they are all such that we must give account for them, and shall be punished for them. o The covetous Pharisees taught that God was appeased by the sacrifices appointed in the Law, which they themselves devoured. But Christ on the contrary side denieth that God accepteth any mans offering, unless he maketh satisfaction to his brother whom he hath offended: and sayth moreover, that these Rubbenes and stiffnecked despisers of their brethren, shall never escape the wrath and curse of God, before they have made full satisfaction to their brethren. p He applieth all this speech to the state of his time, when as there was an altar standing in Hierusalem, and therefore they are very foolish, that gather hereupon, that wee must build altars, and use sacrifices: but they are more fooles, which drawe this to purgatorie, which is spoken of peace-making and atonement one with another. q Luke 12. 18. p Cut off all cause of enmitie. q Thou shalt be dealt withall to the utmost extremite.

r Hee is taken for an adulterer before God, whatsoever hee be, that coveteth a woman: and therefore we must keepe our eyes chaste, and all the members wee have, yea, and wee must eschewe all occasions which might moove us to evill, how deare soever it cost us. t Exod. 20. 17. Rom. 13. 9. Chap. 18. 5. 9. Marke 9. 47. u He nameth the right eye and the right hand, because the parts of the right side of our bodie are the chiefest, and readiest to commit any wickedness. v Word for word, doe cause thee so offend: for finnes are stumbling blocks as it were: that is to say, socke which was set upon. w Chap. 19. 7. Deut. 24. 11. Marke 10. 4. Luke 12. 11. 1. Cor. 7. 10. x The meaning of the third commandment against the froward opinion and judgement of the Scribes, which excused by oaths or indirect formes of swearing. y Exod. 20. 7. Levit. 19. 12. Deut. 5. 11.

22 But I say unto you, whosoever is angry with his brother unadvisedly, shall be culpable of judgement. And whosoever saith unto his brother, Raca, shall be worthy to be punished by the Councill. And whosoever shall say, Foole, shall be worthy to be punished with hell & fire.

23 If then thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee.

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 I Agree with thine adversarie quickly, whilst thou art in the way with him, least thine adversarie deliver thee to the Judge, and the Judge deliver thee to the sergeant, and thou be cast into prison.

26 Verely I say unto thee, thou shalt not come out thence, till thou hast payed the utmost farthing.

27 Ye have heard that it was said to them of old time, Thou shalt not commit adulterie.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 Wherefore if thy right eye cause thee to offend, pluck it out and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene said also, Whosoever shall put away his wife, let him give her a bill of divorcement.

32 But I say unto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoever shall marrie her that is divorced, committeth adulterie.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thy self, but shalt performe thine oathes to the Lord.

34 But I say unto you, Swear not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his foot-stool: neither by Hierusalem: for it is the cite of the great King.

36 Neither shalt thou sweare by thine head,

because thou canst not make one haire white or black.

37 But let your communication be, Yea, yea: Nay, nay. For whatsoever is more then these, commeth of evill.

38 Ye have heard that it hath bene said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, Resist not evill: but whosoever shall smite thee on thy right cheek, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever will compell thee to goe a mile, go with him twaine.

42 Give to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye have heard that it hath bene said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies: bleiseth them that curse you: do good to them that hate you, and pray for them which hurt you, and persecute you.

45 That ye may be the children of your father that is in heaven: for hee maketh his sunne to arise on the evill and the good, and sendeth raine on the just and unjust.

46 For if ye love them, which love you, what reward shall you have? Do not the Publicanes even the same?

47 And if ye be friendly to your brethren onely, what singular thing doe ye? doe not even the Publicanes likewise?

48 Ye shall therefore be perfect, as your Father which is in heaven, is perfect.

ther: the other is taken of compassion. The children of God must be better, than the children of this world. t Luke 6. 35. x They that were the tax-collectors and had the oversight, of tributes and customs: a kind of man that the Jewes hated to death, both because they served the Romanes in these offices, (which was bondage they could hardly away withall) and also because these sold their souls for the most part given to covetousness.

CHAP. VI.

1 Almes. 2 Prayer. 3 Forgetting our brother. 4 Fasting. 5 Our treasure. 6 We must justifie the poor. 7 God and riches. 8 Carefull seeking for meat and drink, and apparell, forbidden. 9 The kingdom of God and his righteousnesse.

Take heed that ye give not your almes before men to be seene of them, or else ye shall have no reward of your Father which is in heaven.

2 Therefore when thou givest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the streets, to be praised of men. Verely I say unto you, they have their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth.

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 And when thou prayest, be not as the hypocrites: for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would be seene of men. Verely I say unto you, they have their reward.

6 But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, use no vaine repetitions as the Heathen: for they think to be heard for their much babbling.

8 Be ye not like them therefore: for your Father

i James 1. 11. t Whosoever putteth his hand to the plough, and looketh backe, shall be acceptable to God. v From an evill conscience, and from the death. 9 He that is cleane conscience, shall be the doctrine of the Scribes, because the summe of the law is to love God, and to love our neighbour, and to do good to them that hate us, and to be patient with them that persecute us. 10 A kind of man that the Jewes hated to death, both because they served the Romanes in these offices, (which was bondage they could hardly away withall) and also because these sold their souls for the most part given to covetousness. 11 Luke 12. 18. 12 A kind of man that the Jewes hated to death, both because they served the Romanes in these offices, (which was bondage they could hardly away withall) and also because these sold their souls for the most part given to covetousness. 13 Luke 12. 18. 14 A kind of man that the Jewes hated to death, both because they served the Romanes in these offices, (which was 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i Ambrose maketh almes vaine. a This word, however, is always taken from Scripture, and is never used in any other sense, and therefore the schoolmen have fondly fastened upon it, saying, which they call merit. b James 2. 5. c Contentions, Hypocrites, who players they play apart in a play. d The apostles were two foule sinners, pray, and vaine babbling.

e Long prayers are not commendable, but vaine needes and superstitious.

Father knoweth whereof ye have need, before ye ask of him.

9 After this manner therefore pray ye, * Our father which art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done even in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as wee also forgive our debtors.

13 And lead us not into temptation, but deliver us from evill: for thine is the kingdom, and the power, and the glory for ever. Amen.

14 * For if ye do forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye do not forgive men their trespasses, no more will your father forgive you your trespasses.

16 Moreover, when ye fast, look not fowre as the hypocrites: for they disfigure their faces, that they might seeme unto men to fast. Verely I say unto you that they have their reward.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seeme not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, will reward thee openly.

19 * Lay not up treasures for yourselves upon the earth, where the mothe and canker corrupt, and where thieves digge through and steale.

20 * But lay up treasures for yourselves in heaven, where neither the mothe nor canker corrupteth, and where thieves neither digge through nor steale.

21 For where your treasure is, there will your heart be also.

22 * The light of the body is the eye: if then thine eye be single, thy whole body shall be light.

23 But if thine eye be wicked, then all thy body shall be dark. Wherefore if the light that is in thee, be darknesse, how great is that darknesse!

24 * No man can serve two masters: for either he shall hate the one, and love the other, or els he shall keene to the one, and despise the other. Ye cannot serve God and riches.

25 * Therefore I say unto you, be not careful for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more worth than meat? and the bodye then raiment?

26 Behold the fowls of the heaven: for they sowe not, neither reap, nor cary into the barnes, yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care is able to adde one cubite unto his stature?

28 And why care ye for raiment? Learn how the Lillies of the field do grow: they are not wearied, neither spin.

29 Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God do cloath the grass of the field which is to day, and to morrow is cast into the oven, shall he not do much more unto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be cloathed?

For he that is of God by himself thinking upon the providence of God. Of the eye, or that live in the ayre: for in all tongue almost this word is taken for the eye. He speaketh of care which is joyed with thought of mind, and hath in this most part diffidit yoke with it.

32 (For after all these things seek the Gentiles) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be ministred unto you.

34 Castenot then for the morow: for the morow shall care for it self: the day hath enough with his own grief.

CHAP. VII.

1 We may not give judgement of our neighbours. 6 Nor cast that which is holy unto dogs. 13 The broad and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built on a rock, 26 and on the sand.

Judge not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged, and with what measure ye meet, it shall be measured unto you againe.

3 And why seekest thou the more, that is in thy brothers eye, and perceivest not the beam that is in thine own eye?

4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine own eye?

5 Hypocrite, first cast out that beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 * Give yee not that which is holy to dogges, neither cast yee your pearles before swine, lest they tread them under their feet, and turning againe, all to rent you.

7 * Ask, and it shall be given you: seeke, and ye shall find: knock, and it shall be opened unto you.

8 For whosoever asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne ask him bread, would give him a stone?

10 Or if he ask fish, will he give him a serpent?

11 If ye then, which are evill, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that ask him?

12 * Therefore whatsoever ye would that men should do to you: even so do ye to them: for this is the Law and the Prophets.

13 * Enter in the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which go in thereat.

14 Because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it.

15 * Beware of false prophets, which come to you in sheeps-cloathing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: * Do men gather grapes of thorns? or figs of thistles?

17 So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire.

20 Therefore by their fruits ye shall know them.

and endure, and be throned, and to enter into life. 6 False teachers must be taken heed of, and they are known by false doctrine and evil living.

1 Chap. 3. 10.

1 We ought to find fault one with another, but we must beware wee do it not without cause, or to seeme holier then they, or in hatred of them.

† Luke 6. 37. 38. Rom. 12.

1. Cor. 13.

† Marke 4. 24.

Luke 6. 38.

* Luke 6. 42.

2 The fishermen and fishermen enemies of the Gospell are unworthy to have it preached unto them.

3 A pearle hath his name among the Grecians, for the orient brightnesse that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fiftie thousand crownes, and the word is now borrowed from thence, to signifie the most precious heavenly doctrine.

1 Chap. 31. 23.

Marke 11. 24.

Luke 11. 9.

John 14. 13. and

16. 23. James 1. 5.

3 Prayers are a sure refuge in all miseries.

* Luke 6. 31.

Job 4. 16.

4 A rehearsal of the second table.

b That is to say,

the doctrine of the Law and Prophets.

1 Luke 13. 14.

5 Example of life must not be taken from a multitude.

c The way is

strait and narrow:

we must passe

through this rough

way, and suffer

trials.

* Luke 6. 44.

7 Even the best gifts that are, are nothing without godliness.

* Rom. 1, 13.

8 By Name, here is meant that mighty working power of God, which every man witnesseth that calleth upon him.

9 Proper powers:

Now these excellent works wrought are called Powers, by occasion of these things which they bring to passe, for by them we understand, how mightie y power of God is.

* Luke 13, 27.

f That is not of ignorance, but because he will cast them away.

* Psal. 6, 8.

g You that are given to all kind of wickedness, and seeme to make an art of sinne.

h True godliness refresheth onely upon Christ, and therefore always remaineth invincible.

* Luke 6, 47, 48.

* Mark 4, 23.

Luke 4, 23.

* Mar. 2, 40.

Luke 5, 12.

i Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come unto him, be they never so unclean.

ii Levit. 14, 3, 4.

* Luke 7, 8.

a Christ by setting before them the example of the unclean leper, and yet of an excellent faith, provoketh the Jewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

a A Metaphore taken of banquets, for they that sit down together are fellows in the banquet.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven, * but hee that doeth my Fathers will which is in heaven.

22 Many will say to me in that day, Lord, Lord, have wee not by thy Name prophesied, and by thy Name cast out devils? and by thy Name done many great works?

23 And then will I professe to them, * I never knew you, depart from me ye that work iniquitie.

24 Whosoever then heareth of mee these words, * and doeth the same, I will liken him to a wife man, which hath builded his house on a rock:

25 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and it fell not: for it was grounded on a rock.

26 But whosoever heareth these my words, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.

28 ¶ And it came to passe, when Jesus had ended these words, the people were astonished at his doctrine.

29 For hee taught them as one having authority, and not as the Scribes.

CHAP. VIII.

i The Leper cleansed. ii The Centurions faith. iii The calling of the Gentiles. iv and casting out of the Leprosy. v Peters mother in Law healed. vi A Scribe desirous to follow Christ. vii The tempest on the sea. viii Two possessed with devils cured. ix The devils go into swine.

Now when he was come down from the mountain, great multitudes followed him.

1 ¶ And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

2 And Jesus putting forth his hand, touched him, saying, I will, be thou clean: and immediately his leprosie was cleansed.

3 Then Jesus said unto him, See thou tell no man, but go, and shew thy self unto the Priest, and offer the gift that Moses commaunded, for a witness to them.

4 ¶ When Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him.

5 And said, Master, my servant lyeth sicke at home of the palsey, and is grievously pained.

6 And Jesus said unto him, I will come and heale him.

7 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shalbe healed.

8 For I am a man also under the authoritie of another, and have souldiers under me: and I say to one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard that, hee marvelled, and said to them that followed him, Verely I say unto you, I have not found so great faith, even in Israel.

10 But I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdome of heaven.

12 And the children of the kingdome shall be cast out into utter darknesse: there shall be weeping and gnashing of teeth.

13 Then Jesus said unto the Centurion, Go thy way, and as thou hast beleevd, so be it unto thee. And his servant was healed the same houre.

14 ¶ And when Jesus came to Peters house, he saw his wives mother laid down, and sick of a fever.

15 And he touched her hand, and the fever left her: so she arose, and ministred unto them.

16 ¶ When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick.

17 That it might be fulfilled, which was spoken by * Esaias the Prophet, saying, He took our infirmities, and bare our sicknesses.

18 ¶ And when Jesus saw great multitudes of people about him, he commanded them to go over the water.

19 ¶ Then came there a certaine Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

20 But Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples said unto him, Master, suffer mee first to go, and burie my father.

22 But Jesus said unto him, Follow me, and let the dead burie the dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, fave us: we perish.

26 And he said unto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea: and so there was a great calme.

27 And the men marvelled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils, which came out of the graves very fierce, so that no man might go by that way.

29 And behold, they cryed out, saying, Jesus the Sonne of God, what have we to do with thee? art thou come hither to torment us before the time?

30 Now there was farre off from them, a great herde of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to go into the herde of swine.

32 And he said unto them, Go. So they went out, and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the devils.

34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him to depart out of their coasts.

CHAP.

b Which are without the kingdome. For in the kingdome is light, and without the kingdome is darknesse.

* Chap. 12, 13.

1 Marke 1, 33.

2 Luke 4, 38.

3 Christ in healing divers diseases, sheweth that hee was sent of his Father, that hee onely we should seek remedie in all our miseries.

* Marke 1, 34.

4 Luke 4, 40.

5 Of all sorts.

* Elish. 7, 1.

1 Pet. 2, 24.

1 Luke 9, 17.

d For Capernaum was situate upon the lack of Tyberias.

4 The two disciples of Christ must prepare themselves to all kind of miseries.

e Word for word, shades made with boughs.

5 When God requieth our labors, we must leave all duties to men.

* Marke 4, 37.

6 Luke 7, 23.

6 Although Christ seeme oftentimes to neglect his, even in most extreme danger, yet hee is constant he will never leave them in the haven.

* Marke 1, 31.

7 Luke 26, 27.

7 Christ came to deliver us from the miserable thraldome of Sin: but the world had rather lacke Christ, than the vilest and least of their commodities.

f Of an hill, as Marke and Luke witness: Now Gadera as Josephus recordeth book 17, chap. 13, lived after the order of the Grecians, and therefore we may not marvelle if there were swine there.

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* Marke 1, 31.

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CHAP. IX.

1 One sicke of the palsey, is healed. 5 Remission of sinnes.
9 Matthew called. 10 Sinners: 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 28 Two blind men by faith receive sight. 33 A dumbe man possessed is healed. 37 The harvest and workmen.

Then he entered into a ship, and passed over, and came into his owne city.

2 And * loe, they brought to him a man sicke of the palsey layed on a bed. And Jesus seeing their faith, said to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man blasphemeth.

4 But when Jesus saw their thoughts, he said, Wherefore thinke ye evil things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive sinnes (then said he unto the sicke of the palsey,) Arise, take up thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marvelled, and glorified God, which hath given such authority to men.

9 ¶ And as Jesus passed forth from thence, he saw a man sitting at the custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes and sinners that came thither, sate down at the table with Jesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eareth your Master with Publicanes and sinners?

12 Now when Jesus heard it, he said unto them, The whole need not the Physician, but they that are sicke.

13 Bur goe ye and learne what this is. * I will have mercy, and not sacrifice, for I am not come to call the righteous, but the sinners to repentance.

14 ¶ * 3 Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Jesus said unto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of a new cloath: for that that should filte up, taketh away from the garment, and the breach is worfe.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels would perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ * 4 While he thus spake unto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come and lay thine hand on her, and she shall live.

19 And Jesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelve yeeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Jesus turned him about and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Now when Jesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said unto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 ¶ And as Jesus departed thence, two blinde men followed him, crying, and saying, O sonne of David, have mercie upon us.

28 And when he was come into the house, the blinde came to him, and Jesus said unto them, Beleeve yee that I am able to doe this? And they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus gave them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ * 7 And as they went out, behold, they brought to him a dumbe man possessed with a devill.

33 And when the devill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was never seene in Israel.

34 But the Pharises said, ¶ He casteth out devils, through the prince of devils.

35 ¶ And * Jesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every sicknesse and every disease among the people.

36 ¶ But ¶ when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheepe having no shepherd.

37 Then said he to his disciples, * Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

1 The gift of healing given to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 18 Afflictions. 22 Continuance unto the end. 23 Flying from persecution. 28 Peace. 29 Two sparrows. 30 Halves of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Forbearance. 37 Love of parents. 38 The crosse. 39 To lose the selfe. 40 To receive a Preacher.

And * he called his twelve disciples unto him, and gave them power against uncleane spirits, to cast them out, and to heale every sicknesse, and every disease.

2 Now the names of the twelve Apostles are these. The first is Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, and John his brother.

3 Philip

5 Even death it selfe giveth place to the power of Christ. h It appeareth that they used minstrels at their mourning.

6 By healing these two blind, Christ sheweth that he is the light of the world.

* Luke 11:14. 7 An example of that power that Christ hath over the devill.

† Chap. 11:24. Marke 3:22. Luke 11:15. * Marke 6:6. Luke 13:22.

8 Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church. † Marke 6:34. * Luke 10:2. John 4:35. 36. i Word for word cast them out: for men are very slow in so holy a worke.

1 The Apostles are sent to preach the Gospel in Israel. * Mar. 3:13, 14, 15. Luke 9:1, 2. a Theophilact saith that Peter and Andrew are called the first, because they were first called.

b A man of Kerioth. Now Kerioth was in the tribe of Judah. Iohn. 15, 25.

* Acts 13, 46.
* Luke 10, 9, 11.
2 The summe of the Gospel, or preaching of the Apostles.

3 Miracles are dependances of the word.

* Mar. 6, 8, 9. Luke 9, 3, and 22, 35.
4 The ministers of the word must cast away all cares that might hinder them the least wife that might be.

c For this journey, to wit, both that nothing might hinder them, and also that they might feeble some taste of Gods providence: for at their returns backe, the Lord asketh of them, whether they lacked any thing by the way. Luke 22, 35.
* 1. Tim. 5, 15.
d God will provide you meate.

e Happy are they that receive the preaching of the Gospel: and unhappy are they that refuse it.

* Luke 10, 8.
f It is a manner of speech taken from Hebrew: where by they meant all kind of happiness. * Marke 6, 11. Luke 9, 5.

* Acts 13, 51.
* Luke 10, 3.
g Christ sheweth how the ministers must behave themselves under the crosse.

h You shall be in great dangers.
i You shall not so much as revenge an injury: and by the mixing of these beastes natures together, he will not have our wisdom to be malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.

k For in the cause of religion men are wolves one to another.

* Marke 13, 21.
* Luke 22, 31.

* Luke 21, 26.
* Marke 13, 23.

l Bring down gold, that is, you shall not have gone thorow all the cities of Israel, and preached in them. * Luke 6, 40. Iohn 19, 26, and 19, 30. * Chap. 12, 24. k It was the idle of the Aconites, which would the god of sties.

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: James the sonne of Alphaeus, and Leb-bens whose surname was Thaddæus:

4 Simon the Cananite, and Judas the Iscariot, who also betrayed him.

5 These twelve did Jesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather * to the lost sheepe of the house of Israel.

7 * And as ye go preach, saying, The kingdom of heaven is at hand.

8 * Heale the sicke: cleanse the lepers: raise up the dead: cast out the devils. Freely ye have received, freely give.

9 * * Possesse not golde, nor silver, nor money in your girdles.

10 Nor a scrippe for the journey, neither two coats, neither shoes, nor a staffe: * for the workman is worthy of his meate.

11 * And into whatsoever citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you.

14 * And whosoever shall not receive you, nor heare your wordes, when ye depart out of that house, or that citie, * shake off the dust of your feete.

15 Truly I say unto you, it shall be easier for them of the land of Sodom and Gomorrah in the day of judgement, then for that citie.

16 * * Behold, I send you as sheepe in the middes of the wolves: be ye therefore wise as serpents, and as innocent as doves.

17 But beware of men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the governours and kings for my sake, in witness to them, and to the Gentiles.

19 * But when they deliver you up, take no thought how or what ye shall speake: for it shall be given you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: * but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee into another: for utterly I say unto you, ye shall not goe over all the cities of Israel, till the sonne of man be come.

24 * The discipule is not above his master, nor the servant above his Lord.

25 It is enough for the discipule to be as his master is, and the servant as his Lord: * If they have called the master of the house * Beelzebub, how much more them of his household?

26 * Feare them not therefore: * for there is nothing covered, that shall not be disclosed, nor hid, that shall not be known.

27 What I tell you in darknesse, that speake ye in light: and what ye heare in the eare, that preach ye on the houses.

28 And * feare ye not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father?

30 Yea, and all the haire of your head are numbered.

31 Feare ye not therefore, ye are of more value then many sparrows.

32 * Who sover therefore shall confesse mee before men, him will I confesse also before my Father which is in heaven.

33 But whosoever shall denie me before men, him will I also denie before my Father which is in heaven.

34 * Thinke not that I am come to sende peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne household.

37 * Hee that loveth father or mother more then me, is not worthy of me. And he that loveth sonne, or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 * Hee that will find his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 * Hee that receiveth you, receiveth mee: and hee that receiveth mee receiveth him that sent me.

41 * Hee that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

42 * And whosoever shall give unto one of these little ones to drinke a cuppe of colde water onely, in the name of a discipule, verily I say unto you, he shall not lose his reward.

CHAP. XI.

1 Iohn sendeth his disciples to Christ. 2 Christ testifieth of Iohn. 3 The Low and the Prophets. 4 Christ and Iohn. 5 Chorazin, Bethsaida. 6 The Gospel revealed to children. 7 They that are wise and laden.

8 And it came to passe that when Jesus had made an end of * commanding his twelve disciples, he departed thence to teach and to preach in their cities.

9 * And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd unto them,

10 Although wee that should come, or shall wee looke for another?

11 And Iesus answering sayd unto them, Goe, and shew Iohn, what things ye heare and see.

12 The blinde receive sight, and the halt doe walke, the depers are cleansed, and the deafe heare, the

1 Truth shall be hid, always be hid. * Marke 4, 22.

2 Iohn 1, 17, and 18. m Openly, and in the high places. For the soppes of their houses were (4) inside, they might withdraw from them, with 1000.

3 Though by name we never to night, and cruell, yet may we not refuse. * The fourth day of the month.

4 I. Sam. 16, 27.

5. Sam. 23, 21.

6 The disciples and were of spousall: thus sayd I. * Marke 6, 7.

7 I. Luke 9, 34, and 35.

8 I. Luke 12, 21.

9 Civil discourses follow the preaching of the Gospel. * Mich. 7, 2.

10 Luke 14, 16.

11 Nothing without exception is to be precept before we send to God.

12 * Chap. 15, 24. max. 23, 10, 27, and 28, 27.

13 I. John 34, 27.

14 They are sent to find their will: which deliver is out of danger: and this is opinion of the people which think that they shall die, because they thinke of the life to come.

15 God hath author and revenger of his holy ministrations. * Luke 10, 16.

16 I. John 12, 26.

17 We shall not receive above what we have bestowed upon them. q. Ave. Prophet.

18 I. Mat. 23, 31.

19 Which in the sight of the world are vile and unjust.

20 I. Christ himself by his works, and he is the promised Messias.

21 Of instructing them with precept. b The disciples, that is, 120, in Galilee, where many of them were borne. * I. Luke 1, 26.

22 I. Luke 1, 26.

23 I. Luke 1, 26.

24 I. Luke 1, 26.

25 I. Luke 1, 26.

26 I. Luke 1, 26.

27 I. Luke 1, 26.

28 I. Luke 1, 26.

29 I. Luke 1, 26.

30 I. Luke 1, 26.

31 I. Luke 1, 26.

32 I. Luke 1, 26.

33 I. Luke 1, 26.

34 I. Luke 1, 26.

35 I. Luke 1, 26.

36 I. Luke 1, 26.

37 I. Luke 1, 26.

38 I. Luke 1, 26.

39 I. Luke 1, 26.

the dead are raised up, * and the poore receive the Gospel.

6 And blessed is he that shall not be offended in me.

7 And as they departed, Jesus beganne to speake unto the multitude of John, What went ye out into the wilderness to see? a reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold they that were soft clothing, are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say unto you, and more then a Prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say unto you, Among them which are begotten of women, arose there not a greater then John Baptiste, notwithstanding, he that is the least in this kingdome of heaven is greater then he.

12 And from the time of John Baptiste hitherto, the kingdome of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied unto John.

14 And if ye will receive it, this is * that Elias which was to come.

15 He that hath eares to heare let him heare.

16 But whereunto shall I liken this generation? It is like unto little children which sit in the markets, and call unto their fellows,

17 And say, We have piped unto you, and ye have not daunced, wee have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devill.

19 The Sonne of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend unto Puplicanes and sinners: but wisdome is justified of her children.

20 Then began he to upbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if thy great workes which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of judgement, then for you.

23 And thou Capernaum, which art lifted up unto heaven, shalt be brought downe to hell: for if the great workes, which have bene done in thee, had bene done among them of Sodome, they had remained unto this day.

24 But I say unto you, that it shall be easier for them of the land of Sodom in the day of judgement, then for thee.

25 At that time Jesus answered and sayd, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes.

26 It is so, O Father, because thy good pleasure was such.

27 All things are given unto mee of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reveale him.

28 Come unto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart; and ye shall finde * rest unto your soules.

30 For my yoke is * easie, & my burden light.

CHAP. XII.

The disciples plucke the eares of corne. 6 Merite, sacrifice. 10 The withered hand is healed. 12 We must doe good on the Sabbath. 22 The possessed is helpe. 25 A kingdome divided. 31 Sinne, blasphemie. 33 The good or evil tree. 34 Piper. 38 The Ninivites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

At that time Jesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayd unto him, Beholde, thy disciples doe * that which is not lawfull to doe upon the Sabbath.

3 But he said unto them, * Have ye not read what David did when he was an hungred, and they that were with him?

4 How he went into the house of God, and did eate the * shewbread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?

5 Or have ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple * breake the Sabbath, and are blamelesse?

6 But I say unto you: that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, * I will have mercie and not sacrifice, ye would not have condemned the innocents.

8 For the sonne of man is Lord, even of the Sabbath.

9 And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had his hand dried up. And they asked him, saying, Is it lawfull to heale upon a Sabbath day? that they might accuse him.

11 And he said unto them, What man shall there be among you, y hath a sheep, & if it fall on a Sabbath day into a pit, doeth not take it & lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Jesus knew it, he departed thence, & great multitudes followed him, & he healed the al.

16 And charged them in threatening wise, that they should not make him knowne.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 * Behold my servant whom I have chosen, my beloved in whom my soule delighteth: I will put my Spirit on him, and hee shall shew judgement to the Gentiles.

19 He shall not strive, nor cry, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall hee not breake, and smoking flaxe shall hee not quench, till he bring forth judgement unto victorie.

21 And in his Name shall the Gentiles trust.

22 Then was brought to him one possessed with a devill, both blinde and dumbe, and he healed him, so that he which was blind and dumbe both spake and saw.

* Jer. 6. 16.

* 1. John 5. 3. k May easily be borne, for his commandments are not grievous, for all that is borne of God overcometh the world, 1. John 5. 4.

1 Of the true sanctifying of the Sabbath, and the abrogating of it, * Marke 2. 23.

Luke 6. 1.

* Deut. 23. 25.

* 1. Sam. 21. 6.

a The Hebrewes call it bread of faces, because it stood before the Lord all the weeke upon the golden table appointed to that service, Levit. 24. 6.

* Exod. 20. 33.

levit. 8. 31. and 24. 9.

* Num. 28. 9.

b When the Priesthood Gods service upon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.

* Hose 6. 7.

chap. 9. 13.

* Marke 3. 2.

Luke 6. 4.

1 The ceremonies of the Law are not against the love of our neighbours.

3 How farre and in what respect we may give place to the unbridled rage of the wicked.

* 1. Gal. 4. 2. 1.

c By judgement is meant a settled state, because Christ was to publish true religion among the Gentiles, and to cast out superstitions, which thing wheresoever it is done, the Lord is said to reigne and judge there, that is to say, to governe and rule matters, d Hee shall pronounce sentence and judgement, maugre the world and Satan, and shew him life conquers over all his enemies.

* Luke 11. 14.

4 A truth be it never so manifest, is subject to the slander of the wicked: yet notwithstanding it ought to be avouched stoutly,

23 And all the people were amazed, and sayd, Is not this that sonne of David?

24 But when the Pharisees heard it, they sayd, * This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

25 But Jesus knew their thoughts, and sayd to them, Every kingdome divided against it selfe, is brought to nought, and every citie or house divided against it selfe shall not stand.

26 So if Satan cast out Satan, he is divided against himself: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come unto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 Wherefore I say unto you, Every sinne and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree evill, and his fruit evill: for the tree is known by the fruit.

34 O generations of vipers, how can you speake good things, when ye are evill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an evill man out of an evill treasure, bringeth forth evill things.

36 But I say unto you, that of every idle word that men shall speake, they shall give account thereof at the day of judgement.

37 For by thy wordes thou shalt be justified, and by thy wordes thou shalt be condemned.

38 ¶ Then answered certain of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said unto them, An evill and adulterous generation seeketh a signe, but no signe shall be given unto it, save that signe of the Prophet Jonas.

40 For as Jonas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 The men of Nineve shall rise in judgement with this generation, and condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 The Queene of the South shall rise in judgement with this generation, and shall condemne it: for she came from the utmost parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ Now when the unclean spirit is gone out of a man, he walketh throughout dry places, seeketh rest, and findeth none.

44 Then he sayth, I will returne into mine house from whence I came: and when he is come, he findeth it empty, sweeped and garnished.

45 ¶ Then he goeth, and taketh unto him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Even so shall it be with this wicked generation.

46 ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd unto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, and who are my brethren?

49 And he stretched forth his hand toward his disciples, & said, Behold my mother, & my brethren.

50 For whosoever shall doe my Fathers will which is in heaven, the same is my brother and sister and mother.

CHAP. XIII.

The parable of the Sower. 11 and 34 Why Jesus spake in parables. 13 The exposition of the parable. 14 The parable of the sower. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the dray-net cast into the sea. 53 Christ is not received of his countrymen the Nazarenes.

¶ The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes resorted unto him, so that he went into a ship, and sat downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and devoured them up.

5 And some fell upon stony ground, where they had not much earth, and anon they sprung up, because they had no depth of earth.

6 And when the sunne was up, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung up, and choaked them.

8 And some againe fell in good ground, and brought forth fruit, one corn an hundred fold, some sixtie fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said unto them, Because it is given unto you to know the secrets of the kingdome of heaven, but to them it is not given.

12 ¶ For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither understand.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing ye shall heare, and shall not understand, and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, least they should see with their eyes, and heare with their eares, and should understand with their hearts: and should returne, that I might heale them.

16 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

17 ¶ For verily I say unto you, that many Prophets, and righteous men have desired to see those things which ye see, and have not seene them, and to heare those things which ye heare, and have not heard them.

* Chap. 9. 34. Marke 3. 21. Luke 11. 15.

1 The kingdome of Christ, and the kingdome of the devill cannot consist together.

* Marke 3. 28. 29. Luke 12. 10. 1. John 5. 16.

6 Of blasphemie against the holy Ghost.

7 Hypocrites at the length bewray themselves even by their owne mouth.

* Luke 6. 45. 8 Vaine and unprofitable trifles which the most part of men spend their lives in.

9 Against froward desires of miracles. * Chap 16. 1. Luke 11. 29.

10 Cor. 13. 22. 11 Baffard, which fell from Abrahams faith, or forsooke the true worship of God.

* Jonas 1. 17. 12 Christ teacheth by the forowfull example of the Jewes, that there are none more miserable then they which put out the light of the Gospel which was kindled in them.

* Jonas 3. 1. 13 Kings 10. 1. 1. Chron. 9. 1.

14 He meaneth the Queene of Saba: whose country is South in respect of the land of Israel.

1. King. 20. 15 For Saba is situated in the utmost coast of happy Arabia upon the mouth of the Arabian sea.

* Luke 11. 24.

* Heb. 4. 11. and 10. 26. 1. Pet. 2. 25.

10 Christ teacheth by his owne example, how that all things ought to be for apart in respect of Gods glory.

* Marke 3. 34. Luke 8. 20.

11 None are more neere unto us, then they that are of the household of faith.

* Marke 4. 1. Luke 8. 4. 1. Cap. 11. 1.

1 Cap. 11. 1. 2 Cap. 11. 1. 3 Cap. 11. 1.

3 Cap. 11. 1. 4 Cap. 11. 1. 5 Cap. 11. 1.

5 Cap. 11. 1. 6 Cap. 11. 1. 7 Cap. 11. 1.

7 Cap. 11. 1. 8 Cap. 11. 1. 9 Cap. 11. 1.

9 Cap. 11. 1. 10 Cap. 11. 1. 11 Cap. 11. 1.

11 Cap. 11. 1. 12 Cap. 11. 1. 13 Cap. 11. 1.

13 Cap. 11. 1. 14 Cap. 11. 1. 15 Cap. 11. 1.

15 Cap. 11. 1. 16 Cap. 11. 1. 17 Cap. 11. 1.

17 Cap. 11. 1. 18 Cap. 11. 1. 19 Cap. 11. 1.

19 Cap. 11. 1. 20 Cap. 11. 1. 21 Cap. 11. 1.

21 Cap. 11. 1. 22 Cap. 11. 1. 23 Cap. 11. 1.

23 Cap. 11. 1. 24 Cap. 11. 1. 25 Cap. 11. 1.

25 Cap. 11. 1. 26 Cap. 11. 1. 27 Cap. 11. 1.

27 Cap. 11. 1. 28 Cap. 11. 1. 29 Cap. 11. 1.

29 Cap. 11. 1. 30 Cap. 11. 1. 31 Cap. 11. 1.

31 Cap. 11. 1. 32 Cap. 11. 1. 33 Cap. 11. 1.

33 Cap. 11. 1. 34 Cap. 11. 1. 35 Cap. 11. 1.

35 Cap. 11. 1. 36 Cap. 11. 1. 37 Cap. 11. 1.

37 Cap. 11. 1. 38 Cap. 11. 1. 39 Cap. 11. 1.

39 Cap. 11. 1. 40 Cap. 11. 1. 41 Cap. 11. 1.

41 Cap. 11. 1. 42 Cap. 11. 1. 43 Cap. 11. 1.

43 Cap. 11. 1. 44 Cap. 11. 1. 45 Cap. 11. 1.

45 Cap. 11. 1. 46 Cap. 11. 1. 47 Cap. 11. 1.

47 Cap. 11. 1. 48 Cap. 11. 1. 49 Cap. 11. 1.

49 Cap. 11. 1. 50 Cap. 11. 1. 51 Cap. 11. 1.

51 Cap. 11. 1. 52 Cap. 11. 1. 53 Cap. 11. 1.

18 ¶ Heare ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that kingdome, and understandeth it not, that evill one commeth, and catcheth away that which was sowed in his heart: and this is hee which hath received the seed by the way side.

20 And hee that received seede in the stony ground, is he which heared the word, and incontinently with joy receiveth it.

21 Yet hath hee no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that received seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

23 But he that received the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some fixtie fold, and some thirtie fold.

24 ¶ Another parable put hee forth unto them, saying, The kingdome of heaven is like unto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the housholder, and sayd unto him, Master, sowest thou not good seede in thy field? from whence then hath it tares?

28 And he sayd unto them, Some envious man hath done this. Then the servants sayd unto him, Wilt thou then that we go and gather them up?

29 But he sayd, Nay, leaſt while ye goe about to gather the tares, ye plucke up also with them the wheare.

30 Let both grow together untill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable he put forth unto them, saying, The kingdome of heaven is like unto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is growen, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Jesus unto the multitude in parables, and without parables spake he not unto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which have bene kept secret from the foundation of the world.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of that field.

37 ¶ Then answered he, and sayd to them, Hee that soweth the good seed, is the sonne of man.

38 And the field is the world, and the good seed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the devill, * and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42 And shall cast them into a fornace of fire. There shall be wailing and gnashing of teeth.

43 ¶ Then shall the just men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heaven is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he had, and buyeth that field.

45 ¶ Againe, the kingdome of heaven is like to a merchant man that seeketh good pearles,

46 Who having found a pearle of great price, went and sold all that he had and bought it.

47 ¶ Againe, the kingdome of heaven is like unto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and sever the bad from among the just,

50 And shall cast them into a fornace of fire: there shall be wailing and gnashing of teeth.

51 ¶ Jesus sayd unto them, Understand ye all these things: They sayd unto him, Yea, Lord.

52 Then sayd hee unto them, Therefore every Scribe which is taught unto the kingdome of heaven, is like unto an housholder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Jesus had ended these parables, he departed thence.

54 ¶ And came into his owne countrey, and taught them in their Synagogue, so that they were astonished, and sayd, Whence commeth this wisdom and great workes unto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren James and Joses, and Simon, and Judas?

56 And are not his sisters all with us? Whence then hath he all these things?

57 And they were offended with him. Then Jesus sayd to them, * A Prophet is not without honour, save in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their unbeliefes sake.

CHAP. XIIII.

1 Herods judgement of Christ. 2 Wherefore John was bound, 3 and beheaded. 4 Jesus departeth. 5 Of the five loaves, &c. 6 Christ prayeth. 7 The Apostles tested with the waves. 8 Faith. 9 Peter in jeopardy. 10 The herme of Christi garments.

At that time Herod the Tetrarch heard of the fame of Jesus,

an example of an invincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtly conscience, and of their miserable slavery, which have once given themselves over to pleasures: in Herodias and her daughter, an example of whorelike wantonnesse, and womanlike crueltie.

* Joel 3. 13. Revel. 14. 15.

* Dan. 11. 3.

7 Few men understand how great the riches of the kingdome of heaven are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church, which knowe standing are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which have not onely to be wise for themselves, but to dispense the wisdom of God to others.

* Marke 6. 1. Luke 4. 6.

10 Men doe not onely sinne of ignorance, but also willingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.

* John 6. 42.

* Mark. 6. 4.

Luke 4. 24.

¶ John 4. 44.

* Marke 6. 14. Luke 9. 7.

¶ Here is John

a By works he meant that force and power, whereby works are wrought, and not the works, as is seen of before.
* Marke 6.17.
Luke 3.19.
* Levitic. 18. 16. and 20. 17.
* Chap. 21. 26.

b There were three Herods: the first of them was Antipater, some, who is also called Ascalonius, in whose reign Christ was borne: and hee it was that caused the children to be slain. The second was called Antipas, Magnus his sonne, whose mother's name was Malthaca or Mat-taca; and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and hee it was that slew James.
* Marke 9. 32.
Luke 9. 10.
c Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby, that they shall want nothing, which lay all things aside and seeke de kingdome of heaven.
* Marke 6. 35.
Luke 9. 12.
John 6. 5.

* Mar. 6. 45. 46. 67.
John 6. 16. 17. 18.
3 We must faile even thorow mighty tempests, and Christ will never forsake us, so that we goe whither he hath commanded us.
c By the fourth watch is meant the time neere to day breaking: for in old time they divided the night into foure watches, in which they scouted.
d A spirit, as it is here taken, is that which a man imagineth to himselfe vainely in his mind, perswading himself that he seeth some thing, and seeth nothing.

2 And sayd unto his servants, This is that John Baptist, he is risen againe from the dead, and therefore great works are wrought by him.

3 * For Herod had taken John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John sayd unto him, It is not * lawfull for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased b Herod.

7 Wherefore hee promised with an oath, that he would give her whatsoever she would aske.

8 And she being before instructed of her mother, sayd, Give mee here John Baptists head in a platter.

9 And the king was sory: nevertheless, because of the oath, and them that sate with him at the table, he commanded it to be given her.

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and given to the mayd, and shee brought it unto her mother.

12 And his disciples came, and tooke up the body, and buried it, and went and told Jesus.

13 ¶ And when Jesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sicke.

15 ¶ And when even was come, * his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitales.

16 But Jesus sayd to them, They have no need to goe away: give ye them to eat.

17 Then sayd they unto him, Wee have here but five loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the five loaves, and two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Jesus compelled his disciples to enter into a ship, and to goe over before him, while he sent the multitude away.

23 And as soone as he had sent the multitude away, he went up into a mountaine alone to pray: and * when the evening was come, hee was there alone.

24 ¶ And the ship was now in the mids of the sea, and was tossed with waves: for it was a contrary wind.

25 And in the c fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a d spirit, and cried out for feare.

27 But straightway Jesus spake unto them, saying, Be of good comfort, It is I: be not afraid.

28 ¶ Then Peter answered him, and sayd, Master, if it be thou, bid mee come unto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Jesus.

30 But when he saw a mightie winde, hee was afraid: and as he began to sinke, he cried, saying, Master, save me.

31 So immediatly Jesus stretched forth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt.

32 And as soone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ * And when they were come over, they came into the land of c Gennezaret.

35 ¶ And when the men of that place knew him, they sent out into all that countrey round about, and brought unto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandments and traditions of men. 12 Offences. 13 The plant which is rooted up. 14 Blinde leading the blind. 18 The heart. 22 The yerman of Canaan. 26 The childrens bread: whelpers. 28 Fath. 31 4000 men fedde. 36 Thanksgiving.

T hen came to Jesus the Scribes and Pharises, which were of Jerusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders: for they a wash not their hands when they eate bread.

3 ¶ But he answered and sayd unto them, Why doe yee also transgresse the commandment of God by your tradition?

4 * For God hath commaunded, saying, b Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But ye say, c Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profit,

6 Though he honour not his father, or his mother, shall be free: thus have ye made the commandment of God of no d authoritie by your tradition.

7 ¶ O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth neere unto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 ¶ Then he called the multitude unto him, and said to them, Heare and understand.

Temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharisee our time say) it shall be meritorious for thee: for under this colour of religion, they raked all to themselves, as though that hee that had given any thing to the Temple had done the dutie of a child. d You made it of no power and authoritie much as lay in you: for otherwise the commandments of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrite and superstition, because they made the kingdome of God to stand outward things. * Esa. 29. 13. 4 Christ teacheth us that hypocrites, false teachers, which deceive our soules, is not to be borne withall, no not in difference matters, and there is no reason why their ordinary vocation should blinde our eyes otherwise we are like to perish with them.

4 By faith we are under our feet: even the tempests themselves, are yet by the remembrance of Christ, which hee hath given us, which hee of his mercy hath given us. * Marke 6. 54. c This Gennezaret was a lake nigh to Capernaum, which is also called the of Galilee and Tiberias, so that the country is feile grew to be called by that name. 5 In that that Christ healeth the sicke, we are to understand that we must seeke remedy for spirituall all diseases at his hands: and that we are bound onely to run our selves, but also to bring others to him.

1 None commandments are more bold remembrance of God, then they whom God appointed keepers of his law. * Marke 7. 1. a Which they received of their ancestors from hand to hand, or their elders allowed which were the governors of the Church. 2 Their wicked boldnesse, in corrupting the commandments of God, and thus representing of godnesse and usurping authority in his lawes, is here reproved. * Exod. 20. 12. deat. 5. 16. Ephes. 6. 2.

b By honour is meant all kinde of dutie, which children owe to their parents. * Exod. 21. 17. lev. 20. 9. p. 10. 10. c The meaning is this: whatsoever be below upon the

11 * That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth that defileth the man.

12 ¶ Then came his disciples, and sayd unto him, Perceivest thou not, that the Pharises are offended in hearing *this saying*?

13 But he answered and said, * Every plant which mine heavenly Father hath not planted, shall be rooted up.

14 Let them alone, they be the * blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare unto us this parable.

16 Then said Iesus, Are ye yet without understanding?

17 Perceive ye not yet, that whatsoever en-
treth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come evill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

20 These are the things which defile the man: but to eat with unwashen hands, defileth not *the* man.

21 * And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And behold, a woman a *f* Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the sonne of David: my daughter is miserably vexed with a devill.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after us.

24 But he answered, and said, I am not sent, but unto the * lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she said, Trueth, Lord: yet indeed the whelpes eat of the crummes, which fall on their masters table.

28 Then Iesus answered, and sayd unto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus went away from thence, and came neere unto the sea of Galile, and went up in a mountaine and sate downe there.

30 And great multitudes came to him, * having with them halt, blinde, dumme, *b* maimed, and many other, and cast them down at Iesus feet, and he healed them.

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciples unto him, and said, I have compassion on this multitude, because they have continued with me already three dayes, and have nothing to eat: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayd unto him, Whence should wee get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said unto them, how many loaves have ye? And they said, Seven, & a few little fishes.

35 Then he commandeth the multitude * to sit downe on the ground,

36 And tooke the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed, and they took up of the fragments that remained, seven *b* baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the parts of Magdala.

CHAP. XVI.

1 The signe of Ionas. 2 The leaven of the Pharises, 12 for their doctrine. 13 The peoples opinions of Christ. 17 Faith cometh of God. 18 The rocke. 19 The keyes. 21 Christ foretold his death. 24 The forsaking of our self, and the crosse. 25 To lose the life.

Then * came the Pharises and Sadduces, and did * tempt him, desiring him to shew them a signe from heaven.

2 But he answered, and said unto them, When it is evening, ye say, Faire weather, for *the* skie is red.

3 ¶ And in the morning, ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, but there shall no signe be given it, but *c* that signe of the Prophet * Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread *with* them.

6 Then Iesus said unto them, Take heede and beware of the leaven of the Pharises and Sadduces.

7 And they reasoned among themselves, saying, It is because we have brought no bread.

8 But Iesus *d* knowing it, sayd unto them, O ye of little faith, why reason ye thus among your selves, because you have brought no bread?

9 Doe ye not yet perceive, neither remember the *e* five loaves, when there were * five thousand men, and how many baskets tooke ye up?

10 Neither the seven loaves when there were *f* four thousand men, and how many baskets tooke ye up?

11 Why *f* perceive ye not that I *g* sayd not unto you concerning bread, that yee should beware of the leaven of the Pharises, and Sadduces?

12 Then understood they that he had not sayd that they should beware of the leaven of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ Now when Iesus came into the coasts of *b* Cefarea Phillippi, he asked his disciples, saying, Whom doe men say that I, the sonne of man, am?

14 And they sayd, Some say, *i* Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd unto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, * Thou art that Christ, the sonne of the living God.

17 † And Iesus answered, and sayd to him,

question joynd with admiration. *g* Said, for commanded. * Marke 8, 27. Luke 9, 18.

3 There are divers judgements and opinions of Christ, notwithstanding hee is knowne of him alone. *h* There were two Cefareas, the one called Stratonis upon the sea Mediterranie, which Herod built sumptuously in the honour of Octavius, Ios. lib. 15. the other was Cefarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foot of Lebanon, Ios. lib. 15.

1 A Herod thought. * Ios. 6, 49. 4 Faith is of grace, not of nature.

B b b

Blessed

k Word for word, to lie down backward, as rowers doe, when in rowing they draw their oares to them.

l A kind of vessel wrought with twigs.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth over them.

* Chap. 12, 38.

Marke 8, 11.

a To try whether he could doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by that means, wherewith they might have just occasion to reprehend him: or els distrust and cariosity moved them so to do,

forby such means also is God sayd to be tempted, that is to say, provoked to anger, as though men would strive with him.

* Luke 12, 54.

b The outward shew and countenance as it were of all things, is called to the Hebrewes tongue, a face.

* Chap. 12, 39.

c The article sheweth the notableness of the deede.

* Ionas 1, 17.

2 False teachers must be taken heed of.

* Marke 8, 14.

Luke 21, 1.

d Not by others, but by vertue of his divinitie.

e That five thousand men were filled with so many loaves?

* Chap. 14, 17.

Iohn 6, 9.

† Chap. 15, 34.

f A demand or

question

joynd with admiration.

g Said, for commanded.

* Marke 8, 27.

Luke 9, 18.

h There were two Cefareas, the one called Stratonis upon the sea Mediterranie, which Herod built sumptuously in the honour of Octavius, Ios. lib. 15. the other was Cefarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foot of Lebanon, Ios. lib. 15.

i A Herod thought.

* Ios. 6, 49.

4 Faith is of grace, not of nature.

The keys. To take up the crosse. S. Matthew. Christs transfiguration. Elias. John Baptist.

k By this kind of speech is meant mans naturall procreation upon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not revealed to thee by any understanding of man, but God shewed it thee from heaven.

That is, true faith, which confesseth Christ, the verue whereof is inuincible.

* John 1.40.

Christ spake in the Syrian tongue, and therefore used not this dialecting betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places used this word Cephas: but his minde was that wrote in Greek, by the diuers termination to make a difference betwixt Peter, who is a piece of the building, & Christ the Petra, that is, the rocke, and foundation: or els he gave his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witness: For so faith Theoph. That confession which thou hast made, shall be the foundation of the beleeuers.

The enemies of the Church are compared to a strong kingdome, & therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoever Satan can doe by counsell or strength. So doeth Paul, 2. Cor. 10. 4. call them strong holds. 6 The authoritie of the Church is from God. * John 20. 21.

A metaphore taken of the stewards which carry the keys: and here is set forth the power of the ministers of the word, as Isa. 22. 22. and that power is common to all ministers, as Chap. 18. 18. and therefore the ministers of the Gospel may rightly be called the key of the kingdome of heaven. 0 They are bound whose finnes are retained, heaven is shut against them, because they received not Christ by faith: on the other side, how happy are they to whom heaven is open, which embrace Christ, and are delivered by him, and become fellow-heires with him. 7 Men must first learne and then teach. 8 The minde of men are in time to be prepared and made ready against the stumbling blockes of persecution. 9 It was a name of dignitie and not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. 10 Tooke him by the hand and led him aside, as they use to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. 1 The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, John 6. 70. or of lightnesse and pride resist the will of God. f By this word we are taught that Peter sinned, through a false persuasion of himself. 10 No men provide worse for themselves, then they that love themselves more then God. * Chap. 10. 38. Marke 8. 34. Luke 9. 23. and 14. 27. * Chap. 10. 39. Mar. 8. 35. Luke 9. 24. 25. 26. and 17. 33. t Shall gaine himself: And this is his meaning, they that denie Christ to save themselves, doe not onely not gaine that which they looke for, but also lose the thing they would have kept: that is themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it seareth farre otherwise with them. † Iob 12. 25. u Like a King, as Chap. 6. 29. * Psal. 62. 12. Rom. 2. 6. † Mar. 9. 1. Luke 9. 27. x By his kingdome is understood the glory of his ascension, and what followeth thereof, Ephes. 4. 10. or the preaching of the Gospel. Mar. 9. 1.

23 9 Then he turned backe, and sayd unto Peter, Get thee behinde me, & Satan: thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men.

24 10 Jesus then sayd to his disciples, * If any man will follow me, let him forsake himself: and take up his crosse, and follow me.

25 For † whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 * For what shall it profite a man though he should wine the whole world, if he lose his owne soule: or what shall a man give for recompence of his soule?

27 For the sonne of man shall come in the glory of his Father with his Angels, and then shall he give to every man according to his deeds.

28 † Verily I say unto you, there be some of them that stand here, which shall not taste of death, till they have seene the Sonne of man come in his kingdome.

29 7 Then he charged his disciples, that they should tell no man that he was Jesus that Christ.

21 8 From that time forth Jesus began to shew unto his disciples, that he must go unto Hierusalem, and suffer many things of the Elders, and of the hie Priests, and Scribes, and be slaine and be raised againe the third day.

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Blessed art thou, Simon, the sonne of Jonas: for k flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art * 1 Peter, and upon this rocke will I build my Church: & the gates of hel shall not overcome it.

19 6 And I will give unto thee the keys of the kingdome of heaven, and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

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let. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

And * 1 after fixe dayes, Jesus took Peter and James, and John his brother, and brought them up into an hie mountaine apart.

2 And was transfigured before them: and his face did shine as the Sunne, and his cloathes were as white as the light.

3 And behold, there appeared unto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Jesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: and behold, there came a voyce out of the cloud, saying, * This is my beloved Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they fell on their faces, and were sore afraid.

7 Then Jesus came and touched them, and sayd, Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man, save Jesus onely.

9 ¶ And as they came downe from the mountaine, Jesus charged them, saying, Shew the vision to no man, until the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Jesus answered, and sayd unto them, Certainly Elias must first come, and restore all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceived that he spake unto them of: John Baptist.

14 ¶ * 2 And when they were come to the multitude, there came to him a certaine man, and fell downe at his feete.

15 And sayd, Master, have pittie on my sonne: for hee is g lunatique, and sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Jesus answered and sayd, O generation faithlesse, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Jesus rebuked the devill, and he went out of him: and the child was healed at that honre.

19 3 Then came the disciples to Jesus apart, and sayd, Why could not we cast him out?

20 And Jesus sayd unto them, Because of your unbelief: for * verely I say unto you, if yee have faith as much as is a graine of mustard seede, yee shall say unto this mountaine, Removee hence to yonder place, and it shall remoove: and nothing shall be impossible unto you.

21 4 Howbeit this kinde goeth not out, but by prayer and fasting.

22 ¶ 5 And they being in Galile, Jesus sayd unto them, The Sonne of man shall be delivered into the hands of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very sorry.

without sobrietie. 5 Our minds must be prepared more and more against the offence of the crosse. * Chap. 20. 17. Marke 9. 3. Luke 9. 44. and 7. 24.

24 ¶ 6 And

* Marke 9. 3.

Luke 9. 21.

Christ is in such

fort humble in the

Gospel, that in the

meane season he is

Lord both of hea-

ven and earth.

a Luke reckoneth

eight dayes, con-

taining in that

number the first

and the last, and

Matthew speake

but of them that

were betwixt them

b Changed into

another bee.

¶ Chap. 1. 17.

2. Pet. 1. 17.

c The article of

the word, that

severeth Christ

from other chil-

dren. For he is

Gods naturall Son,

we by adoption,

therefore he is

called the first be-

gotten among the

brethren, because

that although he

be of right y only

Sonne, yet is he

chief among many

in that he is the

fountain and head

of the adoption.

d Fell downe at

on their faces and

worshipped him, as

Chap. 2. 21.

e Which they saw

otherwise y would

used in this place

properly spoken of

that which is seene

in a dreame.

* Marke 9. 11.

¶ Mal. 4. 5.

Chap. 11. 14.

* Marke 9. 14.

Luke 9. 31.

2 Men are unwor-

thy of Christ his

goodnesse, yet not

withstanding bee

regarded them.

f As men that

make supplications

used to doe.

g They that at

certaine times of

the moon are trou-

bled with the fal-

24 ¶ And when they were come to Capernaum, they that received polle-money, came to Peter, and said, Doeſt thou not your Maſter pay polle-money?

25 He ſaid, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? Of whom do the kings of the earth take tribute, or polle-money? of their children, or of ſtrangers?

26 Peter ſaid unto him, Of ſtrangers. Then ſaid Jeſus unto him, Then are the children free.

27 Nevertheleſſe, leaſt we ſhould offend them: go to the ſea, and caſt in an angel, and take the firſt fiſh that commeth up, and when thou haſt opened his mouth, thou ſhalt finde a piece of twentie pence: that take, and give it unto them for me and thee.

CHAP. XVIII.

1 The greateſt in the kingdome of God. 2 To receive a little child. 3 To give offence. 4 Offences. 5 The pulling out of the eye. 6 The Angels. 7 The loſt ſheep. 8 The telling of one his fault. 9 Excommunication. 10 We muſt always pardon the brother that repenteth. 11 The parable of the king that taketh an account of his ſervants.

THE * ſame time the diſciples came unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?

2 ¶ And Jeſus called a little child unto him, and ſet him in the mids of them,

3 And ſaid, Verely I ſay unto you, except yee be converted, and become as little children, ye ſhall not enter into the kingdome of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is the greateſt in the kingdome of heaven.

5 And whoſoever ſhall receive one ſuch little child in my Name, receiveth me.

6 ¶ But whoſoever ſhall offend one of theſe little ones which beleve in me, it were better for him, that a millſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

7 ¶ Woe be unto the world becauſe of offences, for it muſt needs be that offences ſhall come, but woe be to that man by whom the offences commeth.

8 ¶ Wherefore, if thy hand or thy foot cauſe thee to offend, cut them off, and caſt them from thee: it is better for thee to enter into life, halt, or maimed, then having two hands, or two feet, to be caſt into everlaſting fire.

9 And if thine eye cauſe thee to offend, plucke it out and caſt it from thee: it is better for thee to enter into life with one eye, then having two eyes to be caſt into hell fire.

10 ¶ See that ye deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their Angels alwayes behold the face of my Father which is in heaven.

11 For the Sonne of man is come to ſave that which was loſt.

12 How thinkeſt thou? If a man have an hundred ſheep, and one of them be gone aſtray, doeſt hee not leave ninetie and nine, and go into the mountains, and ſeek that which is gone aſtray?

13 And if ſo be that he finde it, verely I ſay unto you, hee rejoyceth more of that ſheep, then of the ninetie and nine which went not aſtray:

14 So is it not the will of your Father which is in

heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover, if thy brother trefpaſſe againſt thee, go and tell him his fault between thee and him alone: if hee heare thee, thou haſt wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witneſſes, every word may be confirmed.

17 ¶ And if he reſuſe to heare them, tell it unto the Church: and if he reſuſe to heare the Church alſo, let him be unto thee as an heathen man, and a Publicane.

18 Verely I ſay unto you, * Whatſoever ye binde on earth, ſhall be bound in heaven: and * whatſoever ye looſe on earth, ſhall be looſed in heaven.

19 Againe, verely I ſay unto you, that if two of you ſhall agree in earth upon any thing, whatſoever they ſhall deſire, it ſhall be given them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 ¶ Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſinne againſt mee, and I ſhall forgive him? * unto ſeven times?

22 Jeſus ſaid unto him, I ſay not to thee, Unto ſeven times, but, Unto ſeventie times ſeven times.

23 Therefore is the kingdome of heaven likened unto a certaine King, which would take an account of his ſervants.

24 And when he had begun to reckon, one was brought unto him, which ought him tenne thousand talents.

25 And becauſe hee had nothing to pay, his lord commanded him to be ſold, and his wife, and his children, and all that he had, and the debt to be payed.

26 The ſervant therefore fell down, and worſhipped him, ſaying, Lord, * reſtraine thine anger toward me, and I will pay thee all.

27 Then that ſervant lord had compaſſion, and looſed him, and forgave him the debt.

28 But when the ſervant was departed, he found one of his fellow-ſervants which ought him an hundred pence, and hee layed hands on him, and threatned him, ſaying, Pay me that thou oweſt.

29 Then his fellow-ſervant fell down at his feet, and beſought him, ſaying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his other fellow-ſervants ſaw what was done, they were very ſorry, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and ſaid to him, O evil ſervant, I forgave thee all that debt, becauſe thou prayedſt me.

33 Oughteſt thou alſo to have had piete on thy fellow-ſervant, even as I had piete on thee?

34 So his lord was wroth, and delivered him to the tormentours, till he ſhould pay all that was due to him.

35 So likewiſe ſhall mine heavenly Father doe

to be pleaſed, which doe not forgive their brethren, although they have bene diversly and grievouſly injured by them. * Luke 17. 4. m Here is ſet down a very great ſumme of threeſcore hundred thousand crownes, and a ſmall ſumme of tenne crownes, that the difference may be the greater, for there is no proportion betweene them. n This was a civill reverence which was very uſuall in the Eaſt. o Yeeld not too much to thine anger againſt me: ſo is God called in the Scripture, ſlow to anger, that is to ſay, gentle and one that refraineſt the ſtorming of his minde. p Pſalme 56. 5. patient and of great mercie.

* Levit. 19. 7. Luke 17. 3. James 5. 19. f We muſt labour for concord, not to revenge injuries. e If his offence be ſuch, that thou only knoweſt thy brothers offence. † Deut. 19. 15. John 8. 17. 2. Cor. 13. 1. Hebr. 10. 28. f That is, by the word and witneſſe the mouth is ſometimes taken for the word or ſpeech. Num. 35. 16. and alſo for a ſkill witneſſe, to wit, when the matter ſpeaketh of it ſelf, as beneath, chap. 21. 16. g Sure and certain. h He that conſidereth the judgement of the Church, conſidereth God. h Word for word: do not vouchſafe to heare, or make as though hee did not heare. i He ſpeaketh not of any kind of policie, but of an Eccleſiaſticall aſſembly, for he ſpeaketh afterward of the power of looſing and binding, which belonged to the Church, and he hath referred to the order uſed in thoſe dayes, at what time the Elders had the judgement of Church-matters in their hands, John 9. 12. and 12. 42. and 16. 2. and uſed calling out of the Synagogue for a puniſhment, as we doe now excommunication. k Prophane, and voyd of religion: ſuch men, the Jewes called Gentiles: whoſe company they ſhunned as they did the Publicanes. * 1. Cor. 5. 4. 2. Theſſ. 3. 14. * John 20. 24. l This word is tranſlated from the body to the minde, for it belongeth properly to ſong. 7 They ſhall finde God ſevere and not

unto you, except ye forgive from your hearts, each one to his brother their trespasses.

CHAP. XIX.

1 The sick are healed, 3 and 7 A bill of Divorcement. 12 Eunuches. 13 Children brought to Christ. 17 God only good. The Commandments must be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Christ.

And it came to passe, that when Jesus had finished these sayings, he departed from Galilee, & came into the coasts of Judea beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came unto him the Pharisees tempting him, and saying to him, Is it lawfull for a man to put away his wife upon every occasion?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female,

5 And said, For this cause, shall a man leave father and mother, and cleave unto his wife, and they which were two, shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 ¶ They said to him, Why did then Moses command to give a bill of divorcement, and to put her away?

8 He sayd unto them, Moses because of the hardness of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore unto you, that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adulterie: and whosoever marrieth her which is divorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

11 ¶ But he said unto them, All men cannot receive this thing, save they to whom it is given.

12 For there are some eunuches, which were so borne of their mothers belly: and there be some eunuches, which be gelded by men: and there be some eunuches, which have gelded themselves for the kingdom of heaven. He that is able to receive this, let him receive it.

13 ¶ Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdom of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternall life?

17 And he said unto him, Why calledst thou me good? there is none good but one, even God: but if thou wilt enter into life, keep the Commandments.

18 He said unto him, Which? And Jesus said, These, Thou shalt not kill: Thou shalt not com-

mit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and, Thou shalt love thy neighbour as thy self.

20 The young man said unto him, I have observed all these things from my youth: What lacke I yet?

21 Jesus said unto him, If thou wilt be perfect, go, sell that thou hast, and give it to the poore, and thou shalt have treasure in heaven, and come, and follow me.

22 And when the young man heard that saying, hee went away sorrowfull: for he had great possessions.

23 ¶ Then Jesus said unto his disciples, Verely I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee: what therefore shall we have?

28 ¶ And Jesus said unto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Majestie, ye which followed mee in the regeneration, I shall sit also upon twelve thrones, and judge the twelve tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receive an hundredfold more, and shall inherit everlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

† Luke 22, 29. **3** To have begun well, and not to continue unto the end, doth not only not profite, but also hurteth very much. * Chap. 26. 16. Mar. 10, 31. Luke 13, 30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The blind eye. 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 23 Christ is our minister. 30 Two blind men.

For the kingdom of heaven is like unto a certain householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market-place,

4 And said unto them, Go ye also into my vineyard, and whatsoever is right I will give you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And hee went about the eleventh houre, and found other standing idle, and said unto them, Why stand ye here all the day idle?

7 They said unto him, Because no man hath hired us. He said unto them, Go ye also into my vineyard, and whatsoever is right that shall ye receive.

8 ¶ And when even was come, the master of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleventh

v The young man did not answer truly in saying that he had kept all the commandments: and therefore hee layeth out an example of true charity before him to shew the disciples that hee was in his mind. 6 Rich men have need of a singular gift of God, to escape out of the snare of Satan. 7 It is not lost, that is neglected for Gods sake. 8 The regeneration is taken for this day, wherein the elect shall begin to live a new life, and so to say, when they shall enjoy the heavenly inheritance both in body and soule.

1 God is bound to no man, and therefore hee calleth whomsoever and whensoever he listeth. This onely every man ought to take heed of, and hereupon bestow his whole endeavour, that he go forward and come to the mark without all stoppage or staggering, and not curiously to examine other mens doings, or the judgement of God. 2 Word for word, fell in time: it is kind of speech taken from Job. 3 The last houre: for the day was twelve houre long, and the first houre began at the Sun-rising.

a Mar. 10, 1. a Passed over the water out of Galilee into the borders of Judea. 2 The hand of marriage ought not to be broken, unless it be for fornication. b To send her a book of divorcement, afore, cap. 1, 9. † Gen. 1, 27. † Gen. 2, 24. 1. cor. 6, 16. Ephe. 5, 31. c The Greek word imported to be glewed unto, whereby is signified that they knew, which is between man and wife, as though they were glewed together. d They which were two become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrewes. e Hath made them yoke-fellows, as the marriage it self is by a borrowed kinde of speech called a yoke. 2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them. f Deut. 24, 1. g Being occasioned by reason of the hardness of your hearts. h By a politike law, not by the morall law: for this law is a perpetuall law of Gods justice, the other boweth and bendeth as the carpenters Beuel. † Chap. 5, 32. mar. 20, 11. Luke 16, 18. 1. cor. 7, 11. h Therefore in these dayes the Lawes that were made against adulterers were not regarded: for they should have needed no divorcement, if marriage had bene cut asunder with punishment by death. i If the matter stand so between man and wife, or in marriage. 3 The gift of continence is peculiar, and therefore no man can get a Law to himself of perpetuall continence. k Receive and admit, as by translation we say, that a strait and narrow place is not able to receive many things. l The word Eunuch is a general word, and hath divers kinds under it, as gelded men and burthen men. m Which abstine from marriage, and live continently through the gift of God. 4 Infants and little children are contained in the free covenant of God. * Mar. 10, 13. Luke 18, 15. chap. 18, 2. n They neither know themselves nor the Law, that seek to be saved by the Law. † Mar. 10, 27. Luke 18, 28. † Exod. 20, 13. Deut. 5, 16. Rom. 13, 9.

houre, came and received every man a penie.

10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penie.

11 And when they had received it, they murmured against the master of the house,

12 Saying, These last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden and heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will give unto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye evil, because I am good?

16 * So the last shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus went up to Hierusalem, and tooke the twelve disciples apart in the way, and sayd unto them,

18 Behold, we goe up to Hierusalem, and the Sonne of man shall be delivered unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death,

19 And I shall deliver him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said unto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Jesus answered, and sayd, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? they sayd to him, We are able.

23 And he sayd unto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to give: but it shall be given to them for whom it is prepared of my Father.

24 † And when the other ten heard this, they disdained at the two brethren.

25 Therefore Jesus called them unto him, and sayd, Ye know that the lords of the Gentiles have domination over them, and they that are great, exercise authoritie over them.

26 But it shall not be so among you: but who-soever will be great among you, let him be your servant.

27 And who-soever will be chiefe among you, let him be your servant.

28 * Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

29 † And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way-side, when they heard that Jesus passed by, cried, saying, O Lord, the Sonne of David, have mercie on us.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of David, have mercie on us.

32 Then Jesus stood still, and called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Jesus mooved with compassion, touched their eyes, and immediatly their eyes received sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse unto Hierusalem. 12 He casteth out the fillers. 13 The house of prayer. 19 The withered fig-tree. 25 John baptisme. 28 Who do the will of God. 30 Publicanes, Harlots. 33 Gods vineyard. The temple. 38 The sonne killed of the husbandmen. 42 The cornerstone.

And * when they drew neere to Hierusalem, and were come to Bethphage, unto the mount of the Olives, then sent Jesus two disciples,

2 Saying to them, Goe into the towne that is over against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 † Tell ye the daughter of Zion, Behold, thy King commeth unto thee, meeke and sitting upon an asse, and a colt, the foale of an asse used to the yoke.

6 So the disciples went, and did as Jesus had commanded them,

7 And brought the asse and the colt, and put on them their clothes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strowed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, Hosanna to the Sonne of David, † Blessed be he that commeth in the Name of the Lord, Hosanna thou which art in the highest heavens.

10 * And when he was come into Hierusalem, all the citie was mooved, saying, Who is this?

11 And the people sayd, This is Jesus that Prophet of Nazareth in Galile.

12 † And Jesus went into the Temple of God, and cast out all them * that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written, † My house shall be called the house of prayer: but ye have made it a denne of theeves.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 * But when the chiefe Priests and Scribes saw the marvelles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of David, they disdained,

16 And sayd unto him, Hearest thou what these say? And Jesus sayd unto them, Yea: read yee never, * By the mouth of Babes and sucklings thou hast made perfect the praise?

17 † So hee left them, and went out of the citie unto Bethania, and lodged there.

18 † And in the morning, as he returned into the citie, he was hungry.

Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.

3 Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church.

4 Hypocrites shall at length have their masks discovered, and their vizards plucked from their faces.

† Marke 11, 12.

h Himselfe, not by other mens means.

* Marke 11, 1.

luke 19, 19.

1 Christ by his humility triumphing over the pride of this world, ascendeth to true glory by ignominie of the crosse.

a He that shall say any thing to you, shall let them goe, so witte the asse and the colt.

† Esa. 62, 10. zac.

9. 9. John 12, 15.

b The citie of Sion.

An Hebrew kind of speech: common in the lamentations of Jeremie.

c Their uppermost garments.

d Upon their garments, nor upon the asse and the colt.

e This was an ancient kind of crying which they used in the feast of Tabernacles, when they carried bougnes according as God command Levit.

23, 40. And the word is corruptly made of two, for we should say, Hosanna, which is as much to say, as Save I pray thee, f Well be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath given us for our King.

† Mar. 11, 11. luke 19, 45. John 2, 13.

g That is, all the men of Hierusalem were mooved.

* Deut. 14, 15.

† Esa. 16, 6.

† Jer. 7, 11. mar. 11.

17. luke 19, 46.

2 Such as should be makers of godlines, are they that doe most envie the glory of Christ: but in vaine.

* Psal. 6, 2.

h Thou hast made most perfect. We read in David,

19 And

How great the force of faith is. * Coap. 17, 20. i The Greeke word signifieth a sticking or wavering of mind, so that we cannot tell which way to take. † Chap. 7. 7. Job. 15. 7. 1. John. 5. 14. † Mar. 11, 27, 28. Luke 20, 1, 2. 6 Against them which oversipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christs mouth. k Or, by what power. l One word, that is to say, I will aske you in one word. m John his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar. 1, 4. act. 19. 3. n From God, and so it is plainly seene how these are set one against another. o Beat their heads about it and mused, or layd their heads together. * Chap. 14, 5. marke 9, 20. 7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others. p They make haste to the kingdome of God, and you flackes so that at leastwise you should have followed their example. Marke then that this word (goe before) is improperly taken in this place, whereas no man followeth. q Living uprightly, being of a good and honest conversation: For the Hebrews use this word, War, for life and manners. 8 Those men often times are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God, is neither tied to time, place, nor person. † Eia. 5. 1. Jerem. 1. 21. marke 12, 1. Luke 20, 9. r Made the place strong: For a tower is the strongest place of a wall. † Chap. 26, 3, 4, and 27, 1. Iohn 22. 53. f Word for word, let us hold it fast.

19 And seeing a figge-tree in the way, he came to it, and found nothing thereon, but leaves onely, and sayd to it, Never fruit grow on thee henceforward. And anon the fig-tree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the fig-tree withered!

21 s And Jesus answered and sayd unto them, * Verely I say unto you, if ye have faith, and doubt not, ye shall not onely do that, which I have done to the fig-tree, but also if yee say unto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 † And whatsoever ye shall aske in prayer, if ye beleeye, ye shall receive it.

23 ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came unto him, as hee was teaching, and sayd, By what authority doest thou these things? and who gave thee this authority?

24 Then Jesus answered, and said unto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The baptisme of John, whence was it? from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, hee will say unto us, Why did ye not then beleeye him?

26 And if we say, Of men, we feare the multitude, * for all hold John as a Prophet.

27 Then they answered Jesus, and sayd, We can not tell. And hee sayd unto them, Neither tell I you by what authority I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd unto him, The first. Jesus sayd unto them, Verely I say unto you, that the Publicanes and the harlots p goe before you into the kingdome of God.

32 For John came unto you in the way of righteousness, and yee beleeyed him not: but the Publicanes and the harlots beleeyed him, and ye though ye saw it, were not mooved with repentance afterward, that ye might beleeye him.

33 ¶ Here another parable, There was a certaine houtholder, † which planted a vineyard, and hedged it round about, and made a winepresse therein, and built a tower, & let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his servants to the husbandmen to receive the fruits thereof.

35 And the husbandmen tooke his servants and beat one, and killed another, and stoned another.

36 Again he sent other servants, moe then the first: and they did the like unto them.

37 But last of all hee sent unto them his owne sonne, saying, They will reverence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, This is the heire: come, let us kill him, and let us take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They sayd unto him, He will cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.

42 Jesus sayd unto them, Read ye never in the Scriptures, * I he stone which the builders refused, the same is made the head of the corner? 2 This was the Lords doing, and it is marvellous in our eyes.

43 Therefore I say unto you, The kingdome of God shall be taken from you, and shall be given to a nation, which shall bring forth the fruits thereof.

44 † And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceived that hee spake of them.

46 s And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

† Eia. 8. 14. b As chaffe useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and so scatter it abroad. 8 The wicked can doe nothing, but what God will.

CHAP. XXII.

1 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garments, faith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbour. 42 Jesus reasoneth with the Pharises touching the Messias.

Then * 1 Jesus answered, and spake unto them againe in parables, saying,

2 The kingdome of heaven is like unto a certaine king which married his sonne.

3 And sent forth his servants, to call them that were bidden to the wedding, but they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his servants, and intreated them sharply, and slew them.

7 s But when the king heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burnt up their citie.

8 Then sayd hee to his servants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 s Goe yee therefore out into the hiewayes, and as many as ye find, bid them to the marriage.

10 So those servants went out into the high wayes, and gathered together all that ever they found, both good and bad: so the wedding was furnished with ghests.

11 4 Then the king came in, to see the ghests,

3 God doth first call us, when we thinke nothing of it. c The general calling offereth the Gospel to all men: but their life is examined that enter in. 4 In the small number which come at the calling, there are some cast away which do not confirme their faith with newnesse of life.

* A kind of proverb, meaning, what end the wicked are worthy of. * Psa. 118, 22. ad. 11. Rom. 9. 30. u Matter builders, which are chiefe builders of the boules, that is, of the Church. x Began to be. y The chiefe stone in the corner is called the head (like corner, which beareth up the whole building). z This matter (in that the stone which was cast away, in made the head) is the Lords doing, which we behold and greatly marvel at. d They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh. Gal. 5. † Eia. 8. 14. b As chaffe useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and so scatter it abroad. 8 The wicked can doe nothing, but what God will. * Luke 14. 16. revel. 19. 1 Nor all the whole company of them that are called by the voyce of the Gospel are the true Church before God: for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and banquets were wont to be begone with sacrifices. 2 A dreadful destruction of this that cometh to the feast. b The marriage feast. c The general calling offereth the Gospel to all men: but their life is examined that enter in. 4 In the small number which come at the calling, there are some cast away which do not confirme their faith with newnesse of life.

and saw there a man which had not on a wedding-garment.

12 And he said unto him, Friend, how camest thou in hither, and hast not on a wedding-garment? And he was speechlesse.

13 Then said the king to the servants, Bind him hand and foot: take him away, and cast him into utter darkenesse: there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 ¶ Then went the Pharises and tooke counsell how they might strangle him in talke.

16 And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 Tell us therefore, how thinkest thou? Is it lawfull to give tribute unto Cesar, or not?

18 But Jesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought him a penny.

20 And he said unto them, Whose is this image and superscription?

21 They said unto him, Cefars. Then said he unto them, Give therefore to Cesar, the things which are Cefars, and give unto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marrie his wife by the right of alliance, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first married a wife, and deceased: and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Jesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are bestowed in marriage, but are as the Angels of God in heaven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astounded by his doctrine.

34 ¶ But when the Pharises had heard, that

every one to the Temple, which also the Romans tooke to themselves when they had looted Judea. * Marke 12.17. Luke 20.25. Rom. 13.7. 6 Christ voucheth the resurrection of the flesh against the Sadduces. * Marke 12.18. Luke 20.27. * Deut. 25.5. m Under which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left his name was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes understood. * Marke 12.27. n The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them.

he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Jesus said to him, Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like unto this, Thou shalt love thy neighbour as thy self.

40 On these two commandments hangeth the whole Law and the Prophets.

41 ¶ While the Pharises were gathered together, Jesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said unto him, Davids.

43 He said unto them, How then doeth David in spirit, call him Lord, saying,

44 The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy foot-stool?

45 If then David call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moses, beheld themselves. 2 Their Phylacteries, and Fringes. 3 Greetings. 4 We are brethren. 5 The Parker. 6 The servant. 7 To flout the kingdom of heaven. 8 To divorce widows houses. 9 A Proselyte. 10 To swear by the Temple. 11 To bite myrm. 12 To cleanse the outside of the cup. 13 Palmes fipulchres. 14 Serpents, vulpers. 15 The Hemm.

Then spake Jesus to the multitude, and to his disciples,

2 ¶ Saying, The Scribes and the Pharises a fit in Moses seate.

3 ¶ All therefore whatsoever they bid you observe, that observe and doe: but after their works doe not: for they say, and doe not.

4 ¶ For they binde heave burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moove them with one of their fingers.

5 ¶ All their works they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments,

6 ¶ And love the chief place at feastes, and to have the chief seates in the assemblies.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Phore of the seate sheweth, which they occupied as teachers of Moses his learning. * Luke 13.46. Actes 15.10. n Hypocrites for the most part are most severe exasers of those things which they themselves chiefly neglect. 3 Hypocrites are ambitious. 4 It was a thread, or ribband of blew silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phylacterie, as yee would say, a keeper, Num. 15.38. Deut. 6.8. which order the Jewes afterward abused, as they doe now a dayes, which hang S. Johns Gospels about their neckes: a thing condemned many years agoe in the Councill of Antioche. d Word for word, Twisted talkes of thread which hanged at the nethermost hemmes of their garments. i Num. 15.38. Deut. 22.12. Marke 12.38. * Luke 12.43. and 20.46. e When assemblies and Councils are gathered together. f This word Rab, signifeth one that is above his fellowes, and is as good as a number of them: and we may see by the repenting of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wise men.

B b b 4

8 But

o A scribe, so saith Mar. 12.28. now what a scribe is, look Chap. 2.4.

* Deut. 6.5.

p The Hebrew text readeth, Deut. 6.5. with thine heart, soul, and strength: and in Mar. 12.30. and Luke 10.27. we read with soule, heart, strength and thought.

* Mar. 12.37.

Rom. 13.9. Gal.

5.14. James 2.8.

q Another man.

s Christ prooveth

manifestly that he

is Davids sonne

according to the

flesh, but other-

wise, Davids Lord,

and very God.

* Mar. 12.37.

Luke 10.42.

r Of whose stocke

or familie: for the

Hebrewes call a

mans posteritie,

sonnes.

* Psal. 135.11.

Christ reproveth the ambition, covetousnesse, S. Matthew. and hypocrisie of the Pharisees.

* James 3. 2.
4. Modestie is a singular ornament of Gods ministers.
g Seek not ambitiously after it: for our Lord doth not forbid us to give the Magistrate and our masters the honour that is due to them. Augustinus de sermone verbi Domini ex Mat. chap. 11.

h He seemeth to allude to a place of Esai, Chap. 54. 23. and Iere. 31. 34.
i Malac. 1. 16.
i He sheweth at a fashion which the Jewes used, for they called y Rabbin our fathers.
k It seemeth that the Scribes did very greedily hunt after such titles, whom verse 10. he calleth blinde guides.

* Luke 14. 11. and 13. 14.
l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.

5 Hypocrites can abide none to be better then themselves.
m Christ when he reproveth any man sharply, useth this word, to give us to understand that there is nothing more detestable then hypocrisie and falshood in religion.
n Which are even at the doore.

* Marke 12. 40. Luke 10. 47.

6 It is a common thing among hypocrites, to abuse the pretence of zeale to covetousnesse & extortion.

o Word for word, under a colour of long praying. And this word, even, noteth a double naughtinesse in them: the one that they devoured widows goods: the other that they did it under a colour of godlinesse.

p The drie part: now that part of that earth is called drie, which the Lord hath given us to dwell upon.

q Is a debter.
Sinties are called in the Syrian tongue, Debtes, and it is certaine that Christ spake in the Syrian tongue.

r Casteth the golde to be counted holy, which is dedicate to an holy use. * 1. King 12. 3. 2. Chron. 6. 1. * Chap. 5. 34. f If heaven be Gods throne, then is he no doubt above all this world.

7 Hypocrites are carefull in trifes, and neglect the greatest things of purpose. * Luke 11. 42. t Faithfulness in keeping of promises. 8 Hypocrites are too much carefull of outward things, and the inward they utterly contemne. * Luke 11. 39.

8 * 4 But be not ye called, Rabbi, for a one is your doctour, to wit, Christ, and all yee are brethren.

9 And I call no man your father upon the earth: for there is but one, your father which is in heaven.

10 Be not called * doctours: for one is your doctour even Christ.

11 But he that is greatest among you, let him be your servant.

12 * For whosoever will exalt himself, shall be brought low: and whosoever will humble himself, shall be exalted.

13 ¶ 1 Woe therefore be unto you, Scribes and Pharisees, hypocrites, because ye shut up the kingdome of heaven before men: for yee your selves goe not in, neither suffer yee them that would enter, to come in.

14 ¶ 6 Woe be unto you, Scribes and Pharisees, hypocrites: for ye devoure widows houses, even under a colour of long prayers: wherefore ye shall receive the greater damnation.

15 Woe be unto you Scribes and Pharisees, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, yee make him two fold more the childe of hell, then you your selves.

16 Woe be unto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, he is offender.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is upon it, offender.

19 Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ 7 Woe be to you, Scribes and Pharisees, hypocrites: for ye ricke mynt, & annyse, and cummyn, and leave the weightier matters of the law, judgement, and mercy and fidelitie. These ought ye to have done, and not to have left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe be to you, Scribes and Pharisees, hypocrites: for ye make cleane the utter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde I hurfe, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe be to you, Scribes, and Pharisees, hypocrites: for ye are like unto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are ye also: for outward yee appeare righteous unto men, but within ye are full of hypocrisie and iniquitie.

29 * Woe be unto you, Scribes and Pharisees, hypocrites: for ye build the tombes of the Prophets, & garnish the sepulchres of the righteous.

30 And say, If we had been in the dayes of our fathers, we would not have beene partners with them in the blood of the Prophets.

31 So then ye be witnesses unto your selves, that yee are the children of them that murdered the Prophets.

32 ¶ Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell!

34 ¶ Wherefore behold, I send unto you Prophets, and wisemen, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 ¶ That upon you may come all the righteous blood that was shed upon the earth, * from the blood of Abel the righteous, unto the blood of Zacharias the sonne of Barachias, whom ye slew betwene the Temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 ¶ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the henne gathered her chickens under her wings, and ye would not!

38 Behold, your habitation shall be left unto you desolate.

39 For I say unto you, yee shall not see mee henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIV.

2 The destruction of the Temple. 4 The signes of Christes coming. 12 Iniquitie. 23 False Christs. 29 The signes of the end of the world. 31 The Angels. 32 The figure. 37 The dayes of Noe. 42 We must watch. 45 The servants.

And Jesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 ¶ And Jesus sayd unto them, See yee not all these things? Verely I say unto you, * there shall not be here left a stone upon a stone, that shall not be cast downe.

3 And as he sate upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what signe shall be of thy comming, and of the end of the world.

4 ¶ And Jesus answered, and said unto them, Take heede that no man deceive you.

5 For many shall come in my Name, saying, I am Christ, and shall deceive many.

6 And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in divers places.

8 All these are but the beginning of sorowes:

9 ¶ Then shall they deliver you up to be afflicted,

9 Hypocrites when they goe most about to cover their wickednesse, then shew they by the just judgement of God, shame themselves. 10 A proverb used of the Jewes, which hath this meaning, Go ye also & follow your ancestors, that so length your wickednesse may come to the full. * Look Chap. 1. verse 22.

10 Hypocrites be cruell.

11 The end of them which persecute the Gospellers under the pretence of zeale.

12 Gen. 4. 1. 13 Of Ioudas, who was also called Bo-rachias, that is, blessed of the Lord.

14 2. Chron. 24. 1. 15 Where the mercy of God was greatest, there was greatest wickednesse and rebellion.

16 And as length the most sharpe judgments of God.

17 Luke 13. 34. 18 He speaketh of the outward ministration, and as he was promised for the saving of this people, so was he also carefull for it even from the time that the promise was made to Abraham.

† Marke 13. 1. Luke 21. 5. 1 The destruction of the citie, and especially of the Temple is foretold.

2 Luke 19. 44. 3 The Church shall have a continual conflict with infinite miseries and offences, and that more is, with false prophets, untill the day of victorie and triumph commeth.

4 Eph. 5. 6. col. 3. 1. 5 That is, when those things are fulfilled, yet the end shall not come.

6 Every where. 7 Word for word, of great torments, like unto women in travell.

8 Chap. 17. 1. Luke 11. 31. 9, 30. and 16. 1.

sifted, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceive many.

12 And because iniquitie shall be increased, the love of many shall be cold.

13 * But he that endureth to the end, he shall be saved.

14 And this Gospel of the kingdom shall be preached through the whole world for a witness unto all nations, and then shall the end come.

15 ¶ 4 When ye * therefore shall see the abomination of desolation spoken of by Daniel the Prophet, set in the holy place (let him that readeth consider it.)

16 Then let them which be in Judea, flee into the mountaines.

17 Let him which is in the house-top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with child, and to them that give sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the * Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saved: but for the elects sake those dayes shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there, belevee it not.

24 For there shall arise false Christs, and false prophets, & shall shew great signes & wonders, so yf it were possible, they should deceive yf very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret places, belevee it not.

27 For as the lightening commeth out of the East, and is seene into the West, so shall also the coming of the Sonne of man be.

28 ¶ 5 For wheresoever a dead carkeise is, thither will the Eagles be gathered together.

29 ¶ 6 And immediately after the tribulations of those dayes shall the sunne be darkened, and the moone shall not give her light, and the starres shall fall from heaven, and the powers of heaven shall be shaken.

30 And then shall appeare the signe of the Sonne of man in heaven: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the clouds of heaven with power and great glory.

31 * And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the

one end of the heavens unto the other.

32 ¶ Now learne the parable of the figge-tree: when her bough is yet tender, and it putteth forth leaves, ye know that sommer is neere.

33 So likewise ye, when ye see all these things, know that the kingdom of God is neere, even at the doores.

34 Verely I say unto you, this generation shall not passe, till all these things be done.

35 * Heaven and earth shall passe away: but my wordes shall not passe away.

36 ¶ But of that day and houre knoweth no man, no not the Angels of heaven, but my father only.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man be.

38 ¶ For as in the dayes before the flood, they did eate and drinke, marrie, and give in marriage, unto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, so shall also the coming of the Sonne of man be.

40 ¶ Then two shall be in the fields, the one shalbe received, and the other shall be refused.

41 ¶ Two women shalbe grinding at a mill: the one shalbe received, and the other shalbe refused.

42 ¶ Watch therefore: for yee know not what houre your master would come.

43 ¶ Of this be sure, that if the good man of the house knew at what watch the thief would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 ¶ Who then is a faithfull servant and wise, whom his master hath made ruler over his household, to give them meat in season?

46 Blessed is that servant, whom his master when he commeth, shall find so doing.

47 Verely I say unto you, hee shall make him ruler over all his goods.

48 But if that evill servant shall say in his heart, My master doth deferre his coming.

49 And begin to smite his fellows, and to eat, and to drinke with the drunken,

50 That servants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and give him his portion with hypocrites: there shall be weeping and gnashing of teeth.

drink. 23 Against them that perswade themselves that God will be mercifull to all men, and doe by that means give over themselves to sinne, that they may in the meane-while live in pleasure void of all care, Luke 17.36. * The Greeke women and the Barbarians did grind and bake. Plur. books Proble. 21 An example of the horrible carelesse of men in those things whereof they ought to be most carefull. * Mar. 13.35. † Luke 12.39. 2. Thess. 5.2. Revelat. 16.15. * Luke 12.42. 3 To wit, from the rest, or will cut him into two parts, which was a most cruell kind of punishment, wherewith as Justine Martyr witnesseth. E say the Prophet was executed by the Jews: the like kind of punishment we read of 1. Sam. 31. 33. and Dan. 3.29. * Chap. 13.41. and 25.30.

CHAP. XXV.

1 The virgins looking for the bridegroom. 13 We must 14 The talents delivered unto the servants. 24 The evil servants. 30 After what sort the last judgement shall be. 41 The cursed.

Then the kingdom of heaven shall be likened unto ten virgines, which tooke their lampes and went forth to meet the bridegroom.

2 And five of them were wise, and five foolish.

darknesse, so bring us to our desired end: otherwise if we become slothfull and negligent as wearie of our paines and travell, we shall be shut out of the doores. A pompe of bride-ales was wont for the most part to be kept in the night season, and that by damels.

7 If God hath prescribed a certain order to nature, much more hath he done so to his eternall judgements, but the wicked understand it not, or rather make a mocke at it: but the godly doe marke it, and wait for it. 8 When his tender-ness sheweth that the sappe which is the life of the tree, is come from the root into the bark. 9 This age: this word generation or Age, being used for the men of age.

† Marke 13.31.

8 The Lord doeth now begin the judgement, which he will make an end of in the latter day.

9 It is sufficient for us to know that God hath appointed a latter day for the reckoning of all things, but when it shall be, it is hidden from us all: for our profit, that we may be so much the more watchfull, that we be not taken as they were in old time in the flood.

* Luke 17.36. Gen. 7. 1. Pet. 3.20. 10 The word which the Evangelist useth, expresseth the matter more fully than ours doth: for it is a word which is proper to brutes beasts: and his meaning is, that in those dayes men shall be given to their bellies like unto brute beasts, for otherwise it is no fault to eat and

11 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

12 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

13 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

14 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

15 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

16 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

17 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

18 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

19 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

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22 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

23 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

24 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

25 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

26 We must desire strength at Gods hand, which may serve us as a torch while we walke through this

b Their eyes
being heauie
with sleepe.

* Chap. 24, 42.
Marke 13, 35.
† Luke 19, 12, 13.
‡ Christ witnesseth that there shall be a long time betweene his departure to his father, and his coming againe to us, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obdurate, how they have bestowed that which they received of him, but also of his household servants, which have not through slothfulness employed those gifts which he bestowed upon them.

e According to the wisdom and skill in dealing, which was given them.
d Come, and receive the fruit of goodnesse, now the Lords joy is doubled, John 15, 11, that my joy may remaine in you, and your joy be fulfilled.

e Table mates, which have their shop bulkes or tables set abroad, where they let out money to usurie.

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wife tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbred and slept.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: go out to meet him.

7 Then all those virgines arose and trimmed their lampes.

8 And the foolish said to the wife, Give us of your oyle, for our lampes are out.

9 But the wife answered, saying, Not so, leaſt there will not be ynough for us and you: but goe yerather to them that sell, & buy for your selves.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verely I say unto you, I know you not.

13 * Watch therefore: for ye know neither the day nor y^e houre, when the Son of man will come.

14 † For the kingdome of heaven is as a man that going into a strange countrey, called his servants, and delivered to them his goods.

15 And unto one he gave five talents, and to another two, and to another one, to every man after his owne ability, & straightway went from home.

16 Then he that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that received two, hee also gained other two.

18 But he that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, saying, Master thou deliveredst unto me five talents: behold, I have gained with them other five talents.

21 Then his master said unto him, It is well done good servant and faithfull. Thou hast bene faithfull in little, I will make thee ruler over much: enter into thy masters joy.

22 Also he that had received two talents, came, and said, Master, thou deliveredst unto mee two talents: behold, I have gained two other talents more.

23 His master said unto him, It is well done good servant, and faithfull. Thou hast bene faithfull in little, I will make thee ruler over much: enter into thy masters joy.

24 Then hee that had received the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said unto him, Thou evill servant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to have put my money to the exchangers, & then at my coming should I have received mine owne with vantage.

28 Take therefore the talent from him, and

give it unto him which hath ten talents.

29 * For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even y^e he hath shall be taken away.

30 Cast therefore that unprofitable servant into utter darkenesse: there shall be weeping and gnashing of teeth.

31 ‡ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepheard separateth the sheep from the goates.

33 And he shall set the sheep on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye f^e blessed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat, I thirsted, and ye gave me drinke: I was a stranger, and ye tooke me in unto you.

36 I was naked, and yee clothed mee: I was sicke, and ye visited me: I was in prison, and yee came unto mee.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drinke?

38 And when saw we thee a stranger, and tooke thee in unto us? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came unto thee?

40 And the king shall answer, and say unto them, Verely I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devill and his angels.

42 For I was an hungred, and ye gave mee no meat: I thirsted, and ye gave me no drinke:

43 I was a stranger, and ye took me not in unto you: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee?

45 Then shall he answer them, and say, Verely I say unto you, in as much as yee did not to one of the least of these, ye did it not to me.

46 * And these shall goe into everlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 35 Judas selleth him. 26 The institution of the supper. 34 and 36 Peters deniall. Christ is beaten. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

And * : it came to passe, when Jesus had finished all these sayings, hee said unto his disciples,

2 Ye know that after two dayes is the Passover, and the Sonne of man shall be delivered to be crucified.

3 * Then assembled together the chief Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

* Chap. 13, 32.
Marke 4, 11.
Luka 9, 18.
and 19, 34.

† Chap. 9, 11.
and 21, 13.

‡ A lively forcing forth of the everlasting judgement which is to come.

f Blessed and happy, upon whom my Father hath most abundantly bestowed his benediction.
* Esai. 58, 6.
Ezech. 13, 7.

* Eccles. 7, 35.

* Psal. 4, 3.
Chap. 7, 13.
Luka 13, 27.

* Dan. 12, 1.
John 5, 29.

* Marke 14, 3.
Luka 22, 1.

‡ Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.

a God himselfe and not men, appointed the time that Christ should be crucified in.

* John 12, 47.

4 And consulted together that they might take Jesus by subtilty, and kill him.

5 But they sayd, Not on the ^a feast day, least any uproare be among the people.

6 ^g * 3 And when Jesus was in Bethania, in the house of Simon the leper,

7 ^b There came unto him a woman, which had a ^c boxe of very costly ointment, and powred it on his head, as he sat at the table.

8 And when his ^d disciples sawe it, they had indignation, saying, What needeth this ^e waste?

9 For this ointment might have bene sold for much, and bene given to the poore.

10 4 And Jesus knowing it, sayd unto them, Why trouble ye the woman for she hath wrought a good worke upon me.

11 ^f 5 For yee have the poore alwayes with you, but me shall ye not have alwayes.

12 For ^f in that he powred this ointment on my body, she did it to bury me.

13 Verely I say unto you, Wheresoever this Gospel shal be preached thorowout all the world, there shall also this that she hath done, be spoken of for a memorie of her.

14 ^g * Then one of the twelve, called Judas Iscariot, went unto the chiefe Priests.

15 And sayd, What will ye give me, and I will deliver him unto you, and they appointed unto him thirtie ^h pieces of silver.

16 And from that time, he sought opportunity to betray him.

17 ^g * 6 Now ^g on the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eate the Pascheover?

18 And he sayd, Goe ye into the citie to such a man, and say to him, The master saith, My time is at hand: I will keepe the Pascheover at thine house with my disciples.

19 And the disciples did as Jesus had given them charge, and made ready the Pascheover.

20 ^f So when the even was come, hee ^b sate downe with the twelve.

21 And as they did eate, he sayd, ^b Verely I say unto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began every one of them to say unto him, Is it I, Master?

23 And he answered and sayde, * Hee that dippeh his hand with mee in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way,

as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had never bene borne.

25 Then Judas ^k which betrayed him, answered, and sayd, Is it I, master? Hee saide unto him, Thou hast said it.

26 ^g * 7 And as they did eate, Jesus tooke the bread, and when he had blessed, he brake it, and gave it to the disciples, and said, Take, eate; ^m this is my body.

27 Also he tooke the cup, and when he had given thanks, he gave it to them, saying, Drinke ye ⁿ all of it.

28 ^o For this is my blood of the ^p newe Testament that is shed for many, for the remission of sinnes.

29 I say unto you, that I will not drinke henceforth of this fruit of the vine untill that day, when I shall drinke it new with you in my Fathers kingdom.

30 And when they had sung ^q a Psalme, they went out into the mount of Olives.

31 ^g * Then said Jesus unto them, All ye shall be offended by me this night: for it is written, I ^r will smite the shepheard, and the sheepe of the flocke shall be scattered.

32 But ^s after I am risen againe, I will goe before you in Galilee.

33 But Peter answered, and saide unto him, Though that all men should be offended by thee, yet will I never be offended.

34 ^t * Jesus saide unto him, Verely I say unto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter saide unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ^g * 8 Then went Jesus with them into a place which is called Gethsemane, & said unto his disciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke unto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and grievously troubled.

38 ^u Then said Jesus unto them, My soule is verie heaveie, ^v even unto the death: tary ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, ^w let this ^x cup passe from me: nevertheless, not as I will, but as thou wilt.

40 ^y After, hee came unto the disciples, and found them asleepe, and said to Peter, What? could ye not watch with me one houre?

k Whose head was about nothing then but to betray him.

l Christ not doing forthwith to fulfill the promises of the old covenant, instituteth a new covenant with new signes.

m 1. Cor. 11. 24.

n Marke sixth, Had given thanks; and therefore blessing is not a consecrating, with a conjuring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in qualities: for they become undoubted tokens of the body & blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and laid forth, that faith may find what to lay hold on, both in the word and in the elements.

o This is a figurative speech, which is called Metonymia: that is to say, the putting of one name, for another: so calling the bread his body, which is the signe and sacrament of his body: & yet notwithstanding, it is so a figurative and changed kinde of speech, that the faithful doe receive Christ indeed with all his giftes (though by a spiritual mean) and become one with him.

p Therefore they which tooke away the cup from the people, did against Christ his institution.

q To wit, this cup or wine, is my blood Sacramental, as Luke 22. 20.

r Or, covenant, that is to say, whereby the new league and covenant is made, for in making of leagues, they used powring of wine, and shedding of blood. s When they had made an end of their solemne singing, which some thinke was sixe Psalms, beginning at the 113. to the 137. t Christ being more careful of his disciples, then of himself, forewarneth them of their flight, and putteth them in better comfort. u Marke 14. 27. Iohn 16. 32. and 18. 8. v Zach. 13. 7. * Marke 14. 23. and 16. 7. * Iohn 13. 35. Marke 14. 30. * Luke 22. 39. w Christ having regard to the weaknesse of his disciples, leaving all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in. x The word which he useth, signifieth great sorow, and marvellous and deadly griefe: which thing, as it becometh the truth of mans nature, which shunneeth death as a thing that entred in against nature, so it sheweth that though Christ were void of sinne, yet he sustained this horrible punishment, because he felt ^y wrath of God kindled against us for sinnes, which he revenged and punished in his person. y Christ a true man, going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his owne: he hath a terrible conflict with the horror and feare of the curse of God: out of which he escapeth as conquerour, causeth us not to be afraide any more of death. z Let it passe mee, and not touch mee. t That is, which is at hand, and is offered and prepared for mee: a kinde of speech which the Hebrewes use, for the wrath of God, and the punishment he sendeth: about, Chap. 20. 22. 11 An example of the carelesse of man.

41. Watch.

32 Christ offereth himselfe so willingly to be taken, that in so obeying willingly, hee might make satisfaction for the willfull fall of man.

* Marke 14. 43. luke 22. 47. John 18. 3.

u Sent from the hie Priest.

13 Christ is taken that we might be delivered.

x Christ reprehendeth Judas tanyngly, and rebuketh him sharply, for hee knew well enough for what cause he came.

14 Our vocation must be the rule of our zeale.

† Gen. 9. 6. reve. 13. 10.

y They take the sword to whom the Lord hath not given it, that is to say, they which use the sword, and are not called to it.

15 Christ was taken, because hee was willing to be taken.

z By this question, he answereth a fit objection, for they might have asked him, why he did not in this his great extremity of danger, call to his Father for aid: but to this he answereth by a question.

11. 35. 10.

* Verse 31.

† Marke 14. 53. luke 22. 54. John 18. 14.

16 Christ being innocent is condemned of the hie Priest for that wickedness whereof we are guilty.

a From Annas to Cajaphas, before whom the multitude was assembled, John 18. 13.

b The word here used, signifieth properly an open large room before an house, as we see in Kings palaces and noble mens houses: for it is open to the ayre, and by a figure Synecdoche is taken for the house it selfe.

11 Marke 14. 55.

* John 2. 19.

c How cometh it to passe that these men witness against thee?

41 Watch, and pray, that yee enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came and found them asleep again, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying, the same words.

45 Then came he to his disciples, and sayd unto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is given into the hands of sinners.

46 Rife, let us go: beholde, he is at hand that betrayeth me.

47 And while he yet spake, loe, Judas one of the twelve came, and with him a great multitude with swords and staves, from the hie Priests and Elders of the people.

48 Now he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Jesus, and sayd, God save thee, Master, and kissed him.

50 Then Jesus sayde unto him, Friend wherefore art thou come? Then came they, and layd hands on Jesus, and tooke him.

51 And beholde, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the hie Priest, and smote off his eare.

52 Then sayd Jesus unto him, Put up thy sword into his place: for all that take the sword shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and hee will give me more then twelve legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayd Jesus to the multitude, Yee be come out as it were against a thiefe, with swords and staves to take mee: I fate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, what the Scriptures of the Prophets might be fulfilled. * Then all the disciples forsooke him, and fled.

57 And they tooke Jesus, and led him to a Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off unto the hie Priests hall, and went in and fate with the servants to see the end.

59 Nowe the chiefe Priests and the Elders, and all the whole Councill sought false witness against Jesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And said, This man said, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerest thou nothing? c What is the matter that these men witness against thee?

63 But Jesus held his peace. Then the chiefe Priest answered, and sayde to him, I charge thee sweare unto us by the living God, to tell us, if thou be that Christ the sonne of God, or no.

64 * Jesus said to him, Thou hast said it: nevertheless I say unto you, d Hereafter shall ye see the Sonne of man, sitting e at the right hand of the power of God, and come in the f cloudes of the heaven.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed, what have we any more neede of witnesses: beholde, nowe ye have heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 Then spat they in his face, and buffeted him, and other smote him with rods,

68 Saying, Prophecie to us, O Christ, Who is he that smote thee?

69 Peter fate without in the hall, and a maide came to him, saying, Thou also wast with Jesus of Galilee:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and saide unto them that were there, This man was also with Jesus of Nazareth.

72 And againe hee denied with an oathe, saying, I know not the man.

73 So after a while, came unto him they that stood by, and saide unto Peter, Surely thou art also one of them: for even thy speech bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crow.

75 Then Peter remembred the words of Jesus, which had said unto him, Before the cocke crowe thou shalt denie mee thrise. So hee went out, and wept bitterly.

cic, by the experience of his owne incredulitie. h That is, without the place where the Bishop fate, but not without the house, for afterward he went from thence to the porch. i He swore and cursed himselfe.

CHAP. XXVII.

1 He is delivered bound to Pilate. 5 Judas hangeth himselfe. 19 Pilate wryt. 20 Barabbas is asked. 24 Pilate spaketh his hands. 29 Christ is crowned with thornes. 34 He is crucified. 40 Rofled. 50 He giveth up the Ghost. 57 He is buried. 62 The fouldours watch him.

When the * morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Jesus, to put him to death.

2 And led him away bound, and delivered him unto Pontius Pilate the governour.

3 Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought againe the thirtie pieces of silver to the chiefe Priests, and Elders.

4 Saying, I have sinned, betraying the innocent blood. But they sayd, What is that to us? fee thou to it.

5 And when he had cast downe the silver pieces in the Temple, he departed, and went, † and hanged himselfe.

6 And the chiefe Priests tooke the silver pieces, and saide, It is not lawfull for us to put them into the b treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of d strangers.

8 Wherefore that field is called, * The field of blood, untill this day.

9 (Then was fulfilled that which was spoken by

* Chap. 16. 27.

rom. 14. 20.

2. thess. 4. 14.

d This word si-

gnifieth his re-

comending from the

latter.

e Sitting with the

in like and equal

honour at the right

hand of his power,

that is, in great

power: for the right

hand signifieth a

morg the honour,

that that is right

and of great power

f Cloudes of hea-

ven. Looke after,

Chap. 24. 30.

g This was an ex-

traordinary matter

among the Jewes: for

they were bound

to doe, when they

heard any thing

to blaspheme God,

and it was a vi-

dition of death

in the bookes of

the Magistres,

in the title of the

four kindes of

death.

† Eft. 30. 6.

1 Marke 14. 66.

luke 22. 53. John

18. 29.

17 Peter by the

wonderfull pro-

vidence of Gods ap-

pointment to be

writer of all these

things, is prepared

to the example of

Angels confes-

sion.

h That is, without the place

where the Bishop fate, but not without the house, for afterward he went from thence to the porch.

i He swore and cursed himselfe.

* Mat. 27. 1. Luke

22. 66. John 8. 12.

a An example of

the horrible judg-

ment of God, as

well against them

which sell Christ,

as against them

which buy Christ.

b Out of most

signe.

† Acts 2. 23.

b The wisdom of

the Temple.

c Of life and death.

d Strangers and

ghosts, whom the

Jewes could not

use to be buried

unto, no not after

they were dead.

e Acts 2. 23.

bye Ieremias the Prophet, saying, * And they took thirty silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gave them for the potters field, as the Lord appointed me.)

11 ¶ * And Iesus stood before the governour, and the governour asked him, saying, Art thou that King of the Iewes? Iesus sayd unto him, Thou sayest it.

12 And when he was accused of the chief Priests, and Elders, he answered nothing.

13 Then sayd Pilate unto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, inso-much that the governour marvelled greatly.

15 Now at the feast the governour was wont to deliver unto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether wil ye that I let loose unto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for envie they had delivered him.)

19 Also when hee was set downe upon the iudgement-seat, his wife sent to him, saying, Have thou nothing to doe with that iust man: for I have suffered many things this day in a dreame by reason of him.)

20 * But the chief Priests and the elders, had perswaded the people that they should ask Barabbas, and should destroy Iesus.

21 Then the governour answered and sayd unto them, Whether of the twaine will ye that I let loose unto you? And they sayd, Barabbas.

22 Pilate sayd unto them, What shall I doe then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the governour, But what evil hath he done? Then they cried the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he availed nothing, but that more tumult was made, hee took water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people, and said, His blood be upon us, and on our children.

26 Thus let he Barabbas loose unto them, and scourged Iesus, and delivered him to be crucified.

27 ¶ Then the souldiers of the governour tooke Iesus into the common-hall; and gathered about him the whole band.

28 ¶ And they stripped him, and put about him a skarlet robe,

29 And platted a crowne of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save thee, King of the Iewes;

30 And spitte upon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and let him away to crucifie him.

32 * And as they came out, they found a man

of Cyrene, named Simon: him they compelled to beare his crosse.

33 ¶ And when they came unto the place called Golgotha (y is to say, the place of dead mens sculs.)

34 ¶ They gave him vineger to drink, mingled with gall: and when he had tasted thereof, hee would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, * They divided my garments among them, and upon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ They set up also over his head his cause written, THIS IS JESUS THE KING OF THE JEWES.

38 ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, save thy self if thou be the Son of God, come down from the crosse.

41 Likewise also the high Priests, mocking him with the Scribes, and Elders, and Pharises, sayd,

42 He saved others, but he cannot save himself: if he be the king of Israel, let him now come down from the crosse, and we will beleve in him.

43 * Hee trusted in God, let him deliver him now, if hee will have him: for he sayd, I am the Sonne of God.

44 The self-same thing also the thieves which were crucified with him, cast in his teeth.

45 ¶ Now from the sixth houre was there darkness over all the land, unto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, * Eli, Eli, lama sabachthani: that is, My God, my God, why hast thou forsaken me!

47 And some of them that stood there, when they heard it, sayd, This man calleth Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vineger, and put it on a reed, and gave him to drinke.

49 Other said, Let be: let us see if Elias will come and save him.

50 ¶ Then Iesus cried again with a loud voyce, and yielded up the ghost.

51 ¶ And behold, * the quaille of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and stones were cloven.

52 And the graves did open themselves, and many bodies of the Saints, which slept, arose,

53 And came out of the graves after his resurrection: and went into the holy citie, and appeared unto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which hath followed Iesus from Galile, ministering unto him.

56 Among whom was Marie Magdalene, and

m They compelled

Simon to beare his

burden some crosse,

whereby it appea-

reth that Iesus was

so sore handled be-

fore y he fainted

by the way, and was

not able to beare

his crosse thorow:

for Iohn writeth

that he did beare

the crosse, to wit,

at the beginning.

* Marke 15, 22.

Iohn 19, 17.

6 He is led out of

the citie, that was

may be brought

into the heavenly

kingdome.

7 Christ found no

comfort any where,

that in him wee

might be filled

with all comfort.

8 He is made a

curs, that in him

we may be blessed:

he is spoiled of his

garments, that we

might be enriched

by his nakednesse.

* Psal. 22, 18.

Marke 15, 24.

9 He is pronoun-

ced the true Mes-

sias, even of them of

whom he is re-

jected.

10 Christ beganne

then to iudge the

world, when after

his iudgement he

hang betwixt two

thieves.

11 To make full sa-

tisfaction for us,

Christ suffereth and

overcometh, not

only the torments

of the body, but

also the most hor-

rrible torments of

the minde.

* Iohn 2, 19.

* Psal. 22, 9.

n This spoken by

the figure Synecdo-

che, for there was

but one of them

that did revile

him.

12 Heaven it self

is darked for very

horror, and Iesus

crieth out from the

depth of hell, and

in the meane while

he is mocked.

* Psal. 22, 1.

o To wit, in this

miserie: and this

crying out in pray-

er to his humani-

tie, which not-

withstanding was

void of sin, but

yet felt the wrath

of God which is

due to our sinnes,

p They divided to Elias name, nor for want of understanding the tongue, but if a profane impudency and sauciness, and he repeated these words, to the end that this better harping upon the name might be understood. * Psal. 69, 22. 13 Christ after hee had overcome other enemies, at length provoked and fettereth upon death it self. 14 Christ when he is dead, sheweth himself to be God Almighty, even his enemies confessing the same. * 2 Chron. 3, 14. q Which divided the holiest of all. r That is to say, the stones cleave in sunder, and the graves did open themselves, to shew by this token, that death was overcome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

Marie:

k They cast a cloake about him, and wrapped it

about him, for it lacked sleeves. 1 Iohn and Marke make mention of a purple robe,

which Iohn a very pleasant red: But these profane and malepart sawey souldiers clad

in this array, to mocke him withall, who was indeed a true King. * Marke

14, 64. Luke 23, 26.

15 Christ is buried, not privily or by stealth, but by the governours consent by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.
* Marke 15, 42.
Luke 23, 50.
John 19, 38.

16 The keeping of the sepulchre is committed to Christs owne murderers, that there might be no doubt of his resurrection.

17 The souldiers of the garisons which were appointed to keepe the Temple.

* Marke 16, 5.
John 20, 11.
1 Christ having pur death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

a At the going out of the Sabbath, that is about day break after the Romanes count, which reckon the naturall day, from the sun rising to the next sun rising: and not as the Hebrewes, which count from evening to evening.
b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day.
c The beames of his eyes, and by the figure Synecdoche, for the countenance.

Marie the mother of Iames, and Ioses, and the mother of Zebedeus sonnes.

57 ¶ 15 And when the even was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus. Then Pilate commanded the body to be delivered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, sitting over against the sepulchre.

62 ¶ 16 Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate.

63 And sayd, Sir, we remember that that deceiver said, while hee was yet alive, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure untill the third day, least his Disciples come by night, and steale him away, and say unto the people, He is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate sayd unto them, Yee have a watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure, with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 13 He sendeth his Apostles to preach.

Now in the end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and sat upon it.

3 And his countenance was like lightning, and his raiment white as snow,

4 And for feare of him, the keepers were astonished: and not as the Hebrewes, which count from evening to evening.
b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day.
c The beames of his eyes, and by the figure Synecdoche, for the countenance.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 John baptizeth. 6 His apparel and meate. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 21 and 29 he teacheth in the Synagogues. 23 He healeth one that had a devill. 29 Peters mother in law. 32 Many diseased persons. 40 The leper.

¶ He beginning of the Gospel of Iesus Christ, the Sonne of God:

2 ¶ As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 ¶ The voyce of him that crieth in the wilderness, is, Prepare the way of the Lord: make his pathes straight.

4 ¶ John did baptize in the wilderness, and preach the baptism of amendment of life, for

1 John goeth before Christ, as it was foretold by the Prophets.

a This is the figure Metonymia, whereby is meant the books of the Prophets, Malachi and Esay.

† Malach. 3, 1.
b The Prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

c A metaphor taken of the usage of kings, which use to have others go before them, † Isa. 40, 3. Luke 3, 4. John 1, 15. 2 The summe of Johns doctrine, of rather Christs, is remission of sinns and amendment of life. * Mat. 3, 1. d The Jewes used many kinde of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of sinnes.

nied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as he sayd: come, see the place where the Lord was layd,

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galilee: there yee shall see him: loe I have tolde you.

8 So they departed quickly from the sepulchre, with feare and great joy, and did runne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus also met them, saying, God save you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus unto them, Be not afraide, Goe, and tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ 3 Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gave large money unto the souldiers.

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the governor to be heard, wee will perswade him, and so use the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Jewes unto this day.

16 ¶ 4 Then the eleven disciples went into Galilee, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came and spake unto them, saying, All power is given unto me in heaven, & in earth.

19 ¶ 5 Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, untill the end of the world. Amen.

remission of sinnes.

5 And all the country of Iudea, and they of Hierusalem went out unto him, and were all baptized of him in the river Jorden, confessing their sinnes.

6 ¶ Now John was clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde hony.

7 ¶ 3 And preached, saying, A stronger then I cometh after me, whose shoes I latcher I am not worthy to stoipe downe, and unloose.

8 Truth it is, I have baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ 4 And it came to passe in those dayes, that Iesus came from Nazareth, a cite of Galilee, and was baptized of John in Jordan.

10 ¶ And as soone as he was come out of the water, John saw the heavens cloven in twaine, and the holy Ghost descending upon him like a dove.

11 ¶ 5 And as soone as he was come out of the water, John saw the heavens cloven in twaine, and the holy Ghost descending upon him like a dove.

d The word (Tete) spoken with force to confirme women, now that the foulders were afraid.

2 Christ appeareth himself after his resurrection, & sending the women to his disciples, sheweth that he hath not forgotten them.

3 The more the sinners sheweth, the more are the wicked blinded.

4 For it was to be feared, that it would be brought to the governours eares.

4 Christ appeareth also to his Disciples, whom he maketh Apostles.

* Heb. 1, 1, 2. chap. 11, 27. John 17, 23.

* Marke 16, 5.

5 The sum of the Apostleship, the publishing of the doctrine received of Christ throughout all the world, and the ministering of the Sacraments.

the efficacy of which things hath gotten not of the ministers, but of the Lord.

f Calling upon the name of J Father, the Sonne, and the holy Ghost.

* John 14, 16.

g For ever, and this place is meant of the manner of the presence of his Spirit, by means whereof he maketh us partakers both of himself and of all his benefits, but is absent from us in body.

* Matth. 3, 4.

8 Levit. 15, 2.

* Matth. 3, 11. Luke 3, 16. John 1, 26. Acts 1, 5. and 2, 4. and 11, 16. and 19, 4.

9 John and all ministers call their eyes upon Christ the Lord.

10 The Evangelist his meaning was to expresse the continuation of the law.

11 He sheweth that all the force of baptism proceedeth from Christ, who baptizeth within.

* Matth. 3, 11. Luke 3, 21. John 1, 26.

4 Christ doth come to baptize in himself.

5 The vocation of Christ from heaven, as hee is called of the Church.

g John that went downe into the water with Christ.

11 Then there was a voyce from heaven, saying, Thou art my beloved Sonne, in whom I am well pleased.

12 ¶ And immediately the Spirit driveth him into the wilderness.

13 And hee was there in the wilderness fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred unto him.

14 ¶ Now after that John was committed to prison, Jesus came into Galilee, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeve the Gospel.

16 ¶ And as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)

17 Then Jesus sayd unto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when hee had gone a litle farther thence, he saw James the sonne of Zebedee, and John his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedee in the ship with his hired servants, and went their way after him.

21 ¶ So they entred into Capernaum: and straightway on the Sabbath-day hee entred into the Synagogue, and taught.

22 And they were astonished at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ And there was in their Synagogue a man in whom was an unclean spirit, and hee cried out,

24 Saying, Ah, what have we to doe with thee, O Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art; even that thou art a holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit tare him, and cried with a loud voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this? for he commandeth even the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 ¶ And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John.

30 And Simons wives mother lay sicke of a fever, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her up, and the fever forsooke her by and by, and she ministred unto them.

32 And when even was come, at what time the Sunne setteth, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of divers diseases: and hee cast out many devils, and suffered not the devils to say that they knew him.

35 And in the morning very early before day,

Jesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said unto him, All men seeke for thee.

38 Then he said unto them, Let us goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the devils out.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe unto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, I will, be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and hee was made cleane.

43 And after hee had given him a straight commandement, he sent him away forthwith.

44 ¶ And sayd unto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall unto them.

45 But when he was departed, he beganne to tell many things, and to publish the matter: so that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

¶ CHAP. II.
 1 One sicke of the palsey, having his sinnes forgiven him, is healed. 2 Matthew is called. 3 Fastings and afflictions are foretold. 4 The Disciples plucke the eares of corne. 5 The shewbread.

¶ After a few dayes, he entred into Capernaum againe, and it was noised that hee was in the house.

2 And anon many gathered together, insomuch that the places about the doore could not receive any more: and hee preached the word unto them.

3 And there came unto him, that brought one sicke of the palsey, borne of foure men.

4 And because they could not come neere unto him for the multitude, they uncovered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsey lay.

5 Now when Jesus saw their faith, hee sayd to the sicke of the palsey, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? who can forgive sinnes, but God onely?

8 And immediately, when Jesus perceived in his spirit, that thus they reasoned with themselves, he sayd unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee: or to say, Arise, take up thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgive sinnes, hee sayd unto the sicke of the palsey,

11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke up his bed,

¶ Villages which were as cities.

¶ Matt. 9, 2.
 Luke 9, 32.
 12 By healing the leprous, he sheweth that he came for this cause to wipe out the finnes of the world with his touching.

13 Hewitteth that he was not moved with ambition, but with the onely desire of his Fathers glory, and love toward poore sinners.
 u All the posterity of Anan might judge of a leper.
 * Levit. 14, 4.
 † Luke 5, 15.

¶ Mat. 9, 1. Luk. 5, 18.
 1 Christ sheweth by healing this man which was sicke of the palsey, that men recover to him through faith onely, all their strength which they have lost.
 a In the house where hee used to remaine, for hee chose Capernaum to dwell in, and left Nazareth.
 b Neither the house nor the entrie was able to hold them.
 c They brake up the upper part of the house, which was plaine, and sett down the man that was sicke of the palsey, into the lower part where Christ preached, for they could not otherwise come into his sight.
 d The word signifieth the worst kind of bed, whereupon men use to lay down themselves at moone tide, & such other times, to refresh themselves, we call it a couch.
 e In their mindes disposing upon that matter, on both sides.
 * Ioh. 14, 4.
 1sa. 43, 25.

f Word for word, put themselves, or out of their wits.
2 The Gospel offendeth the proud, and saveth the humble.

* Matt. 9, 9.
luke 5, 27.
g Matthews other name.

† 1. Tim. 1, 13.
Matt. 9, 14.
luke 5, 31.

3 The Superstitions and hypocrites doe rashly put the summe of godlines in things indifferents, and are here for three causes reprehended: First, for that not considering what every mans strength is able to bear, they rashly make all manner of lawes concerning such things, without all discretion.

* Matt. 12, 1.
luke 6, 1.
d Secondly, for that they make no difference between the lawes which God made concerning the same things, and lawes that are made of things which are utterly unlawfull.

h Word for word, on the Sabbath, that is, on the holy dayes.

† 1. Sam. 21, 6.
1. Sam. 21, 7. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine that both of them had two names.

looke 1. Chr. 24, 6.
2. Sam. 8, 17. and 17.
29. 1. King. 2, 26.
† King. 17, 18.
† Exod. 29, 33. lev. 8, 31. and 24, 9.
k Hath the Sabbath-day in his power, and may rule as him lieth.

* Matt. 12, 9.
luke 6, 6.

l Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the morall Law) before the morall Law: whereas contrarywise, they should have learned out of this, the true use of the ceremoniall Law.

bed. and went forth before them all, in so much that they were all amazed, and glorified God, saying, We never saw such a thing.

13 ¶ Then he went forth againe toward the sea, and all the people resorted unto him, and hee taught them.

14 * And as Jesus passed by, he sawe Levi the sonne of Alphaeus sit at the receipt of custome, and sayd unto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Jesus sate at table in his house, many Publicanes and sinners sate at table also with Jesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Jesus heard it, hee saide unto them, The whole have no neede of the Physician, but the sicke. I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of John, and the Pharises did fast, and came and said unto him, Why doe the disciples of John, and of the Pharises fast, and thy disciples fast not?

19 And Jesus said unto them, Can the children of the marriage chamber fast, whiles the bridegrom is with them? as long as they have the bridegrom with them, they cannot fast.

20 But the dayes will come, when the bridegrom shall be taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of new cloath in an olde garment: for else the new piece that filled it up, taketh away somewhat from the olde, and the breach is worse.

22 Likewise no man putteth new wine into olde vessels: for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost, but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went through the corne on the Sabbath-day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharises sayd unto him, Beholde, why doe they on the Sabbath-day, that which is not lawfull?

25 And he said to them, Have ye never read what David did when hee had need, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the Shew-bread, which were not lawfull to eate, but for the Priests, and gave also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, even of the Sabbath.

CHAP. III.

The withered hand is healed. 6. The Pharisee consults with the Herodians. Many are healed by following Christ. As his fight the devils fall downe before him. The twelve Apostles. The kingdom divided against itselfe. Blasphemie against the holy Ghost. Christ's parents.

And he entred againe into the Synagogue, &c there was a man which had a withered hand.

¶ And he entred againe into the Synagogue, &c there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath-day, that they might accuse him.

3 Then hee saide unto the man which had the withered hand, Arise: stand forth in the middes.

4 And hee saide to them, Is it lawfull to doe a good dede on the Sabbath-day, or to doe evill to save the life, or to kill? but they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardness of their hearts, and saide to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a counsell with the Herodians against him, that they might destroy him.

7 But Jesus avoyded with his disciples to the sea: and a great multitude followed him from Galilee, and from Judea,

8 And from Jerusalem, and from Idumea, and beyond Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came unto him in great number.

9 And he commanded his disciples, that a little ship should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they pressed upon him to touch him, as many as had plagues.

11 And when the uncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the end they should not utter him.

13 ¶ Then hee went up into a mountaine, and called unto him whom hee would, and they came unto him.

14 And he appointed twelue, that they should be with him, and that he might send them to preach.

15 And that they might have power to heale sickneses, and to cast out devils:

16 And the first was Simon, and he named Simon, Peter.

17 Then James the sonne of Zebedeus, and John James Brother (and furnished them Boanerges, which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and James the sonne of Alphaeus, and Thaddeus, and Simon the Cananite.

19 And Judas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when his kinsfolks heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

22 ¶ And the Scribes which came down from Hierusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.

23 But he called them unto him, and sayd unto them in parables, How can Satan drive out Satan?

24 For if a kingdom be divided against itselfe, that kingdom cannot stand.

25 Or if a house be divided against itselfe, that house cannot continue.

26 So if Satan make insurrection against himselfe, and be divided, he cannot endure, but is at an end.

b A figurative speech, by the Synecdoche. For this kinde of saying, To save the life, it is much, to save the man. c Men, when they have wrong done unto them, are angry, but not without cause, but Christ is angry without cause, neither in revenge, neither in fury so much, as for the injury that hee doeth to his owne person, as for the wickedness: and therefore hee laid upon them, and for that cause hee said to have mourned.

d As though their heart had beene closed up by wrong done together, that some doctrine could prevail no more with them.

e The more the truth is kept under, the more it commeth out. f Looke Marke 1, 3 Which Ioseph calleth Boanerges.

g Should they be ready for him? h Difficult words with God should men as it were whip.

i In them when they had come into to: or by the name called Metonymie, for them which were vexed with uncleane spirits.

* Chap. 6, 7. Mat. 10, 1. Luke 9, 1. 3 The twelve Apostles are set apart to be trained up to the office of the Apostleship.

k Chose & appointed out twelve to be familiar and conversant with him.

l Whom Luke also calleth Judas: and for difference sake, the other Judas is called Iscariot.

m The disciples whom Christ had taken to be of his traine and to live with him, come home to his house, to be with him always after.

n None are worse enemies of the Gospel, then they that least ought.

o Word for word, they that were of him: that is, his kinsfolks: for they that were made, were brought to their kinnesmen.

† Matt. 9, 34. and 12, 24. Luke 11, 19. o Satan is imp, or hand.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Verely I say unto you, all finnes shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of the eternall damnation.

30 ¶ Because they sayd, Hee had an unclean spirit.

31 ¶ Then came his brethren and mother and stood without, and sent unto him, and called him.

32 And the people fate about him, and they sayd unto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them, which fate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my sister, and my mother.

CHAP. IV.

4 The parable of the sower. 14 And the meaning thereof. 18 Thornes. 21 The candle. 25 Of him that sowed, and then slept. 31 The graine of mustard-seed. 33 Christ sleepeth in the ship.

And he began againe to teach by the sea-side, & there gathered unto him a great multitude, so that he entred into a ship, and fate in the sea, and all the people was by the sea-side on the land.

2 And hee taught them many things in parables, and sayd unto them in his doctrine,

3 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way-side, and the fowles of the heaven came, and devoured it up.

5 And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.

6 But assoone as the Sunne was up, it was burnt up, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew up, and choked it, so that it gave no fruit.

8 Some againe fell in good ground, and did yeeld fruit that sprung up, and grew, &c it brought forth, some thirtie folde, some sixtie folde, and some an hundred fold.

9 Then he sayd unto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And hee sayd unto them, To you it is given to know the mystery of the kingdome of God: but unto them that are without, all things be done in parables.

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not understand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he sayd unto them, Perceive ye not this parable? how then should yee understand all other parables?

14 The sower soweth the word.

15 And these are they that receive the seede by the wayes side, in whom the word is sownen:

but when they have heard it, Satan commeth immediately, and taketh away the word that was sownen in their hearts.

16 And likewise they that receive the seede in stony ground, are they, which when they have heard the word, straightwayes receive it with gladnesse.

17 Yet have they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seed among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is unfruitfull.

20 But they that have received seede in good ground, are they that heare the word, and receive it, and bring forth fruit: one cometh thirtie, an other sixtie, and some an hundred.

21 ¶ Also he sayd unto them, ¶ Commeth the candle in, to be put under a bushell, or under the bed, and not to be put in a candlestick?

22 ¶ For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man have eares to heare, let him heare.

24 And he sayd unto them, Take heed what ye heare. ¶ With what measure you mete, it shall be measured unto you: and unto you that heare, shall more be given.

25 ¶ For unto him that hath, shall it be given, and from him that hath not, shall be taken away even that he hath.

26 ¶ Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And he should sleepe, and rise up night and day, and the seed should spring and grow up, hee not knowing how.

28 For the earth bringeth forth fruit of it self, first the blade, then the eares, after that full cometh in the eares.

29 And assoone as the fruit sheweth it self, anon he putteth in the sickle, because the harvest is come.

30 ¶ He sayd moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard-seede, which when it is sownen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sownen, it groweth up, and is greatest of all herbs, and beareth great branches, so that the fowles of the heaven may build under the shadow of it.

33 And with many such parables he preached the word unto them, as they were able to hear it.

34 And without parables spake he nothing unto them: but he expounded all things to his disciples apart.

35 ¶ Now the same day when even was come, he sayd unto them, Let us passe over unto the other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other little ships.

37 And there arose a great storme of winde, and the waves dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow:

f Which pertaine to this life.

* 1 Tim. 6. 17.

2 Although the light of the Gospel be rejected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednesse of the world might be made manifest.

* Mar. 5. 15. Luke

8. 16. and 13. 2.

* Mar. 10. 26. Luke

9. 17. and 11. 33.

3 The more liberally that we communicate such gifts

as God hath given us with our brethren,

the more bountifull will God be toward us.

* Mar. 7. 21.

Luke 6. 37.

* Mat. 13. 12.

and 13. 35. Luke 5.

18. and 29. 26.

4 The Lord soweth and reapeth

after a manner unknown to men.

¶ That is, when he hath done sowing,

should passe the time both day and night, nothing

doubting, but that the seed would spring

which groweth both day and night.

¶ It is the part of the ministers, to labour the ground

with all diligence, and commend the

success to God, for that mighty working whereby the

seeds commeth to blade & eare, is secret and only known by the fruit.

¶ By a certaine power which moveth it self.

* Mar. 13. 37.

Luke 13. 19.

5 God sows other wise then men use,

beginneth with the least, and endeth with the greatest.

* Mat. 13. 12, 34.

¶ According to the capacite of the hearers.

¶ Word for word, Looked, as you would say, reade them the hard

riddles.

* Mar. 8. 23.

Luke 8. 21.

6 They that faile with Christ, although he seeme

to sleepe never so soundly when they are in danger, yet they are preserved

of him in time convenient, being awaked.

m How commeth
it to passe that you
have no faith?

* Matth. 8. 28.

Luke 8. 26.

1 Many have the
vertue of Christ
in admiration, and
yet they will not
redeeme it with
the losse of the
least thing they
have.

a Look Mat. 8. 30.

b Word for word,
in an unclean spi-
rit: now they are
said to be in the
spirit, because the
spirit holdeth them
fast looked up, and
as it were bound.

c That is, assure
me by an oath, that
thou wilt not vex
me.

d That devill that
played the mes-
senger for his
fellows.

e This whole coun-
trei is for the
greater part of it
very hilly, for the
mountaines of
Galaad runne
through it.

f Strabo in the six-
teenth booke saith
that in Gadara
there is a standing
pooles of very
naughtie water,
which if beasts
taste of, they shed
their haire, nailes,
or hooves and
horne.

low: and they awoke him, and sayd to him, Ma-
ster, carest thou not that we perish?

39 And hee arose up, and rebuked the winde,
and sayd unto the Sea, Peace, and be still. So the
winde ceased, and it was a great calme.

40 Then he sayd unto them, ^m Why are yee so
fearefull? how is it that ye have no faith?

41 And they feared exceedingly, and sayd one
to another, Who is this, that both the wind and
sea obey him!

CHAP. V.

2 One possessed is healed. 7 The devill acknowledgeth Christ.
9 A Legion of devils 13 entred into swine. 23 Iairus
daughter. 25 A woman is healed of a bloody issue. 26 Phy-
sicians. 34 Father. 39 Sleep.

And ^a they came over to the other side of
the sea into the countrey of the ^a Gadarens.

2 And when he was come out of the shippe,
there met him incontinently out of the graves, a
man ^b which had an unclean spirit:

3 Who had his abiding among the graves, and
no man could bind him; no nor with chaines:

4 Because that when he was often bound with
fettors, and chaines, he plucked the chaines asunder,
and brake the fettors in pieces, neither could any
man tame him.

5 And alwayes both night and day hee cried
in the mountaines, and in the graves, and strooke
himself with stones.

6 And when he saw Jesus as farre off, he ranne,
and worshipped him.

7 And cryed, with a loude voyce; and sayd,
What have I to doe with thee, Jesus the Sonne of
the most High God? I ^c will that thou sweare to
me by God, that thou torment me not.

8 (For hee sayd unto him, Come out of the
man, thou unclean spirit.)

9 And hee asked him, What is thy name? and
he answered, saying, My name is Legion: for wee
are many.

10 And hee ^d prayed him instantly, that hee
would not send them away out of the countrey.

11 Now, there was there in the ^e mountaines
a great heard of swine, feeding.

12 And all the devils besought him, saying, Send
us into the swine, that we may enter into them.

13 And incontinently Jesus gave them leave.
Then the unclean spirits went out & entred into
the swine, and the heard ranne headlong from the
high bank into the ^f sea, (and there were about two
thousand (swine) & they were choked up in the sea.

14 And the swine heards fled, and told it in the
citie, and in the countrey, and they came out to
see what it was that was done.

15 And they came to Jesus, and saw him that
had been possessed with the devill, and had the le-
gion, sit both cloathed, and in his right mind: and
they were afraid.

16 And they that saw it, told them, what was
done to him that was possessed with the devill, and
concerning the swine.

17 Then they began to pray him, that he would
depart from their coasts.

18 And when hee was come into the ship, hee
that had been possessed with the devill, prayed him
that he might be with him.

19 Howbeit, Jesus would not suffer him, but
sayd unto him, Goe thy way home to thy friends,
and shew them what great things the Lord
hath done unto thee, and ^h how hee hath had

compassion on thee.

20 So he departed, and began to publish in
Decapolis, what great things Jesus had done unto
him: and all men did marvelle.

21 ¶ And when Jesus was come over againe
by ship unto the other side, a great multitude ga-
thered together to him, and he was neere unto the
sea.

22 * And ^g behold, there came one of the
rulers of the Synagogue, whose name was Iairus:
and when he saw him, he fell down at his feet,

23 And besought him instantly, saying, My lit-
tle daughter lieth at point of death: I pray thee
that thou wouldest come and lay thine hands on
her, that she may be healed, and live.

24 Then he went with him, and a great multi-
tude followed him and thronged him.

25 ¶ And there was a certain woman, which
was diseased with an issue of blood twelve
yeeres;

26 And had suffered many things of many phy-
sicians, and had spent all that shee had, and it avai-
led her nothing, but she became much worse.

27 When shee had heard of Jesus, shee came
in the prease behind, and touched his garment.

28 For she sayd, If I may but touch his clothes,
I shall be whole.

29 And straightway the couffe of her blood
was dried up, and shee felt in her body, that shee
was healed of that plague.

30 And immediatly when Jesus did know in
himself the vertue that went out of him, he tur-
ned him round about in the prease, and sayd, Who
hath touched my clothes?

31 And his disciples said unto him, Thou seeest
the multitude throng thee, and sayest thou, Who
did touch me?

32 And he looked round about, to see her that
had done that.

33 And the woman feared and trembled: for
shee knew what was done in her, and shee came
and fell downe before him, and told him the
whole truth.

34 And he sayd to her, Daughter, thy faith
hath made thee whole: go in peace, and be whole
of thy plague.)

35 While he yet spake, there came from the
same ruler of the Synagogues house certain
sayd, Thy daughter is dead: why diseaifest thou the
master any further?

36 ¶ As soon as Jesus heard that word spoken,
hee sayd unto the ruler of the Synagogue, Be not
afraid: onely beleewe.

37 And he suffered no man to follow him save
Peter and James, and John the brother of James.

38 So hee came unto the house of the ruler of
the Synagogue, and saw the tumult, and them that
wept and wailed greatly.

39 And he went in, and sayd unto them, Why
make ye this trouble, and weepe? the child is not
dead, but sleepeth.

40 ¶ And they laugh him to scorne: but hee
put them all out, and took the father, and the mo-
ther of the child, and them ^h that were with him,
and entred in where the child lay.

41 And tooke the child by the hand, and sayd
unto her, Talitha cumi, which is by interpreta-
tion, Mayden, I say unto thee, arise.

42 And straightway the mayden arose, and wal-
ked: for she was of the age of twelve yeeres, and
they were astonished out of measure.

* Mat. 9. 18.

Luke 8. 41.

g The whole con-
pany assembled
disorderly, but in
every Synagogue
there were cer-
tain men which go-
verned the peo-
ple.

a Jesus being
touched with
faith although it
be but weak, do
heale us by his
vertue.

3 Fathers appe-
hend by faith the
promises of life
even for their
children.

4 Such as mocke
and scorne Christ,
are unworthy to
be witnesses of
his goodnesse.
h The three dis-
ciples.

43 And hee charged them straitly that no man should knowe of it, and commanded to give her meare.

CHAP. VI.

1 Christ preaching in his country, his owne contemne him.
6 The unbeliefe of the Nazarenes. 7 The Apostles are sent.
13 They cast out devils: they anoynt the sicke with oyle. 14 Herodes opinion of Christ. 18 The cause of Johns imprisonment. 22 Dauncing. 27 John beheaded, 29 buried.
30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 Her feedeth the people with five loaves.
43 The Apostles are troubled on the sea. 56 The sicke that touch Christs garments, are healed.

And * he departed thence, and came into his owne country, & his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and said, From whence hath this man these things? and what wisdom is this that is given unto him, that even such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of James and Joses, and of Juda and Simon? and are not his ^b sisters here with us? And they were offended in him.

4 And Jesus saide unto them, A [†] Prophet is not without ^c honour, but in his owne country, and among his owne kined, and in his owne house.

5 And he ^d could there doe no great workes, save that he laid his hands upon a few sicke folke, and healed them.

6 And hee marvelled at their unbeliefe, ^e and went about by the townes on every side, teaching.

7 ¶ * And hee called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits.

8 ³ And commanded them that they should rake nothing for ^{their} journey, save a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with [†] sandals, and that they should not put on ^f two coates.

10 And hee said unto them, Wheresoever yee shall enter into an house, ^g there abide till yee depart thence.

11 * 4 And whosoever shall not receive you, nor heare you, when ye depart thence, ^h shake off the dust that is under your feete, for a witness against them. Verely I say unto you, It shall be easier for Sodome, or Gomorrha at the day of Judgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their lives.

13 And they cast out many devils: and they ^h anoynted many that were sicke, with oyle, and healed them.

14 ¶ * 5 Then King Herod heard of him (for his Name was made manifest) and saide, John Baptist is risen againe from the dead, and therefore great ⁱ workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of ^k those Prophets.

¶ As they may be an hinderance unto them, be it never so little. [†] Actes 13. 9. The word signifieth properly womens shoes. ^f That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed. That is, charge not your Iones in this short journey. [¶] Mat. 10. 14. Luke 9. 5. The Lord is most severe revenger of his servants. [¶] Actes 13. 51. and 38. 6.

¶ That oyle was a token and a signe of his marvellous verue; and that the gift of healing is ceased a good while since, the ceremonie which is yet used of some, is to no purpose. [¶] Mat. 14. 1. Luke 9. 7. The Gospel confirmeth the holty, and vexeth the wicked. [¶] This word signifieth Power, whereby is meant the power of working miracles. ^k Of the old Prophets.

16 * So when Herod heard it, he said, It is John whom [†] I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken John, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For John saide unto Herod, [†] It is not lawfull for thee to have thy brothers wife.

19 Therefore Herodias ^m laid wait against him: and would have killed him, but she could not:

20 For Herod feared John, knowing that hee was a just man, and an holy, and revered him, and when he heard him, hee did many things, and heard him ⁿ gladly.

21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe estates of Galilee:

22 And the daughter ^o of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King saide unto the maide, Aske of me what thou wilt, and I will give it thee.

23 And hee swaie unto her, Whatsoever thou shalt aske of mee, I will give it thee, ^{even} unto the halfe of my kingdome.

24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, John Baptists head.

25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldst give me even now in a charger the head of John Baptist.

26 Then the King was very sorry: yet for his oathes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediately the King sent the ^q hangman, and gave charge that his head should be brought in. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the maide, and the maide gave it to her mother.

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ * And the Apostles gathered themselves together to Jesus, and tolde him all things, both what they had done, and what they had taught.

31 ⁶ And hee saide unto them, Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 [†] So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran a foore thither out of all cities, and came thither before them, and assembled unto him.

34 ¶ Then Jesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: * and he began to teach them many things.

35 [†] And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they have nothing to eate.

37 But hee answered, and said unto them, Give ye them to eate. And they said unto him, ^r Shall we goe, and buy ^s two hundred peny worth of bread, and give them to eate?

* Luke 3. 19.
† Commanded to be beheaded.

† Luke 12. 16.
and 20. 31.
m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare sentence pronounced against him, but the seed fell upon stony places.
o Which the same Herodias had nor by Herodes Antipas, but by Philip, and Josephus calleth her Salome.

¶ Mat. 14. 8.
p For women used not to sit at table with men.

q The word signifieth one that beareth a dart: and the Kings gard was so called, because they did beare darts.

* Luke 9. 10.

6 Such as follow Christ shall want nothing, no not in the wilderness, but shall have abundance. And how wicked a thing is it, not to looke for this transitoire life at his handes, who giveth everlasting life?

† Mat. 14. 13.

Luke 9. 10.

¶ Mat. 9. 36.

and 14. 14.

* Luke 9. 11.

† Mat. 14. 15.

r This is a kinde of demand and wondering, not without a privie mocke, which men do commonly use, when beginning to be in a fame, they deny to doe any thing.
s Which is about twentie crownes, which is five pound.

* Matth. 14, 17.
Luke 9, 13. John 6, 9.
t Word for word,
by bankes, after
the manner of the
Hebrewes, who
have no distributives, as Chapter 6.
7. Now he calleth
the tower of the
fitters, bankes.
u The word signifieth
the beds in a
garden, and it is
word for word, by
beds and beds,
meaning thereby
that they fate
downe in rowes one
by another, as beds
in a garden.

7 The faithfull
servants of God
after their little
labour, are subject
to great tempti-
on, which Christ
doeth so moderate
being present
in power, al-
though absent in
body, that hee
bringeth them to
an happy haven,
at such time and
by such means,
as they looked
not for: A lively
image of the
Church tossed to
and fro in this
world.

x His disciples.
† Matth. 14, 23.
John 6, 15.
y They were so
farre from leaving
to be amazed, when
they knew that it
was no spirit, that
they were much
more astonied
then ever they were
before, when they
saw the winde and
the seas obey his
commandement.
z Either they per-
ceived not, or had
not well considered
that miracle of the
five loaves, inso-
much that that
virtue of Christ
was no lesse strange
to them then if they
had not bene pre-
sent at that miracle
which was done
but a little before.
country, and arriving
upon a sudden amongst
them of whom he was
not looked for, is
received to their profit.

38 * Then he said unto them, How many loaves have ye? goe and looke. And when they knew it, they said, Five and two fishes.

39 So he commanded them to make them all sit downe by companies upon the greene grasie.

40 Then they fate downe by 4 rowes, by hundreds, and by fifties.

41 And hee tooke the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke up twelve baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway hee caused his disciples to goe into the shippe, and to goe before unto the other side unto Bethsaida, while hee sent away the people.

46 Then as soone as he had sent them away, he departed into a mountaine to pray.

47 ¶ And when even was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, hee came unto them, walking upon the sea, and would have passed by them.

49 And when they sawe him walking upon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went up unto them into the ship, and the winde ceased, and they were much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Gennefaret, and arrived.

54 ¶ So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoever hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

¶ Marke 14, 34.

8 Christ being rejected in his owne country, and arriving upon a sudden amongst them of whom he was not looked for, is received to their profit.

a Or, the hemme of the garment.

C H A P. VII.

2 The Apostles are found fault with, for eating with unwashen hands. 4 The Pharisees traditions about washing, Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that do defile: defile a man. 15 The woman of Canaan. 33 The least of men is healed.

T Hen * 1 gathered unto him the Pharises, and certaine of the Scribes which came from Hierusalem.

* Matth. 23, 2.
a None doe more
reife the wisdom
of God, then they
that should be wisest,
and that upon a zeale
of their owne traditions:
for men doe not
please themselves
more in any thing
then in superstition,
that is to say, in
a worship of
God fondly devised
of themselves

2 And when they sawe some of his disciples eate meate with common hands, (that is to say, unwashen) they complained.

3 (For the Pharises, and all the Jewes, except they wash their hands oft, eate not, holding the traditions of the Elders.

4 And when they come from the market, except they wash, they eate not: and many other things there be, which they have taken upon them to observe, as the washing of cups, and pots, and of brasse vessels, and beds.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate meate with unwashen hands?

6 ¶ Then hee answered and saide unto them, Surely † Elay hath prophesied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the commandments of men.

8 ¶ For ye lay the Commandments of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 ¶ And he said unto them, Will ye reject the commandment of God, that ye may observe your owne tradition.

10 For Moses said, Honour thy father and thy mother: and * Whosoever shall speake evill of father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest have profite, he shall be free.

12 So yee suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authority, by your tradition which ye have ordeined: and ye doe many such like things.

14 ¶ Then he calleth the whole multitude unto him, and said unto them, Hearken you all unto me, and understand.

15 There is nothing without a man, that can defile him, when it entred into him: but the things which proceed out of him, are they which defile the man.

16 If any have eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said unto them, What are ye without understanding also? Doe yee not knowe that whatsoever thing from without entred into a man, cannot defile him,

19 Because it entred not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he saide, That which commeth out of man, that defileth man.

21 ¶ For from within, even out of the heart of men proceed evill thoughts, adulteries, fornications, murders,

22 Thefts, covetousnesse, wickednesse, deceit, uncleannesse, a wicked eye, backebiting, pride, foolishnesse.

23 All these evill things come from within, and defile a man.

† Gen. 6, 5, and 8, 12.
felves by other mens losses.

i All kind of craftinesse, whereby men profite themselves.

24 ¶ And

a Word for word
eate bread: a kind
of speech which
the Hebrewes use
taking bread for
all kinde of food.
b For the Pharisees
would not wash
their meate with
unwashen hands,
because they
thought that their
hands were defiled
with common
handling of things.
c Observing dili-
gently.
d That is to say,
from civil offices
and worldly things
goe not to meane
unless they wash
themselves first.
e By these words
are understood all
kinde of vessels,
which are appointed
for our daily
use.
f Why live they
not? a kinde of
speech taken from
the Hebrewes: for
amongst them, the
way is taken for
trade of life.
g Hypocrite: is
always joynt
with superstition.
h Isa. 29, 14.
i The more ear-
nest the superstition
is, the more
they are made in
promising them-
selves Gods fa-
vour by their de-
votions.
j The devils of
superstitious men
doe not only not
fulfill the Law of
God (as they blas-
phemously per-
swade themselves)
but also doe ve-
rily take it
away.
k True Religion,
which is cleane
contrary to super-
stition, consisteth
in spiritual wor-
ship: and all com-
mies of true Reli-
gion, although
they seeme to
have taken deepe
rootes, shall be
plucked up.
l Exod. 10, 25.
m Lev. 19, 17.
n Prov. 20, 20.
o Withoute hope
of pardon: he shall
be put to death.
p Matth. 23, 10.
q For that that
goeth into the
draught, purgeth
all meates.

24 ¶ * 6 And from thence he arose, and went into the borders of Tyrus and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

25 For a certaine woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet,

26 (And the woman was a ^a Greeke, a ^a Syrophenician by nation) and she besought him that he would cast out the devill out of her daughter.

27 But Jesus sayd unto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it unto ^o whelpes.

28 Then she answered, and sayd unto him, p Truth, Lord: yet indeed the whelpes eat under the table of the childrens crummes.

29 Then he sayd unto her, For this saying go thy way: the devill is gone out of thy daughter.

30 And when she was come home to her house, she found the devill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coasts of Tyrus and Sidon, and came unto the sea of Galilee, through the middes of the coasts of ¹ Decapolis.

32 And they brought unto him one that was deafe and stambled in his speech, and prayed him to put his hand upon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking up to heaven, he sighed, and said unto him, Ephphara, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but how much soever he forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, * He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speak.

CHAP. VIII.

1 The miracle of the seven loaves. 11 The Tempters seekes Jesus. 25 The people's sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter's answer. 35 To save and lose the life. 38 To be ashamed of Christ.

IN * those dayes, when there was a very great multitude, and had nothing to eat, Jesus called his disciples to him, and sayd unto them,

2 I have compassion on the multitude, because they have now continued with me three dayes, and have nothing to eat.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

5 And hee asked them, How many loaves have ye? And they sayd, Seven.

6 Then he commanded the multitude to sit downe on the ground: and hee tooke the seven loaves, and gave thanks, brake them, and gave to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when he had given thanks, he commanded them also to be set before them,

8 So they did eat, and were sufficed, and they tooke up of the broken meate that was left, seven baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ * And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharises came forth, and began to dispute with him, seeking of him a signe from heaven, and tempting him.

12 Then he ^c sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say unto you, ^a a signe shall not be given unto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ * And they had forgotten to take bread, neither had they in the ship with them, but one loafe,

15 ^a And he charged them, saying, Take heede and beware of the leaven of the Pharises, and of the leaven of Herod.

16 ³ And they reasoned among themselves, saying, *It is*, because we have no bread.

17 And when Jesus knew it, he sayd unto them, Why reason you ^{11:16}, because yee have no bread? perceive ye not yet, neither understand: have ye your hearts yet hardened?

18 Have ye eyes, and see not? and have ye eares, and heare not? and doe ye not remember?

19 * When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye up? They said unto him, Twelve.

20 And when I brake seven among foure thousand, how many baskets full of leavings of broken meate tooke ye up? And they sayd, Seven.

21 Then hee sayd unto them, ^c How is it that ye understand not?

22 ²⁴ And hee came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spat in his eyes, and put his hands upon him, and asked him, if he saw ought.

24 And he looked up, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe upon his eyes, and made him ^g looke againe. And hee was restored to his sight, and saw every man as farre off clearly.

26 ⁵ And he sent him home to his house, saying, Neither goe into the town, nor tell it to any in the towne.

27 ¶ * 6 And Jesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying unto them, Whom doe men say that I am?

28 And they answered, Some say, John Baptift: and some, Elias: and some, one of the Prophets.

29 And he sayd unto them, But whom say ye that I am? Then Peter answered, and sayd unto him, Thou art that Christ.

30 ⁷ And he sharply charged them, that concerning him they should tell no man.

their bodies. ^g He commanded him againe, to trie indeed, whether he could see well or no. ⁵ Christ will not have his miracles to be separated from his doctrine. * Matt. 16:13. Luke 9:18. ⁶ Many praise Christ, which yet notwithstanding spoile him of his praise. ⁷ Christ hath appointed his times to the preaching of the Gospel: and therefore here deferre it to a more commodious time, least sudden haste should rather hinder then further the myserie of his coming.

* Matt. 17, 39.

† Matt. 16, 11.

1 The stubborn enemies of the doctrine of the Gospel, giving no credit to the miracles already done require new: but Christ being angry with them, doeth utterly forsake them.

2 A common kind of speech, which the Hebrews use, where by it is meant that the Pharises went from their houses of purpose, to encounter with him.

3 These sighs came even from the heart root, for the Lord was very much moved with these men so great insensibility.

4 Word for word, If a signe be given: It is a cuted kind of speech very common among the Hebrews: wherein some such words as these must be understood. Let me be taken for a liar, or some such like. And when they speake out the whole, they say, The Lord do thus & thus by me.

* Matt. 16, 5.

2 We must especially take heede of them which corrupt the word of God, what degree soever they be of, either in the Church, or in civil policie.

3 They that have their mindes fixed on earthly things, are utterly blind in heavenly things, although they be never so plainly set forth unto them.

* John 6, 11.

5 How cometh it to passe, that you understand not these things which are so plaine and evident?

4 A true image of our regeneration, which Christ separating us from the world, worketh and accomplishest by little and little in us.

5 He perceived some moving of men, when he could not discern

8 Christ suffered all that he suffered for us, not unwillingly neither unawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise before the word of God. h This is not godly, but worldly wisdom.
10 The disciples of Christ must beare stoutly what burden soever the Lord layeth upon them, and subdue the affections of the flesh.
* Mat. 11. 38. and 13. 14. Luke 9. 23. and 14. 27.
* Mat. 10. 39. and 16. 25. Luke 9. 24. and 17. 33.
11 They are the most foolish of all men which purchase the enjoying of this life with the losse of everlasting blisse.
* Mat. 10. 33. Luke 9. 26. and 12. 9.

* Mat. 6. 28.
Luke 9. 27.
a When he shall begin his kingdom through the preaching of the Gospel: that is to say, after the resurrection.
* Mat. 17. 1.
Luke 9. 28.
1 The heavenly glory of Christ, which should within a short space be abased upon the crosse, is avouched by visible signes, by the presence and talke of Elias and Moses, and by the voice of the Father himself, before three of his disciples, which are witnesses against whom lieth no exception.
b Did sparkle as it were.
c They were beside themselves for feare.
* Mat. 3. 17. and 27. 5. Chap. 1. 11.
2 The Lord hath appointed his time for the publishing of the Gospel.
* Mat. 17. 9.
d Even very hardly as it were. e They questioned not together touching the generall resurrection which shall be in the latter day, but they understood not what he meant by that which he spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbies is here refuted touching Elias coming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. * Mat. 4. 5.

31 * Then he began to teach them that the sonne of man must suffer many things, and should be reprovved of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 * And he spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou b understandest not the things that are of God, but the things that are of men.

34 ¶ 10 And hee called the people unto him with his disciples, and sayd unto them, * Whofoever will follow me, let him forsake himself, and take up his crosse, and follow me.

35 For whofoever will * save his life, shall lose it: but whofoever shall lose his life for my sake and the Gospels, he shall save it.

36 ¶ 11 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man give for his soule?

38 ¶ 12 For whofoever shall be ashamed of mee, and of my wordes among this adulterous and froward generation, of him shall the Sonne of man be ashamed also, when he commeth in the glory of his Father with the holy Angels.

CHAP. IX.

a Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and John Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a child in his armes. 42 To offend. 50 Salt, Peace.

And * he said unto them, Verely I say unto you, which shall not taste of death till they have seene the a kingdom of God come with power.

2 * 1 And sixe dayes after, Iesus taketh unto him Peter, and James, and Iohn, and carieth them up into an hie mountain out of the way alone, and his shape was changed before them.

3 And his raiment did b shine, and was very white as snow, so white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they were c afraid.

7 And there was a cloud that shadowed them, and a voyce came out of the cloud, saying, † This is my beloved Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Iesus onely with them.

9 ¶ 2 * And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they d kept that matter to themselves, and e demanded one of another, what the rising from the dead againe should meane.

11 ¶ 3 Also they asked him, saying, Why say the Scribes, that * Elias must first come?

12 And he answered, and said unto them, Elias verely shall first come, and restore all things: and * as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say unto you, that Elias is come, (and they have done unto him whatsoever they would) as it is written of him.

14 ¶ 4 * And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selves?

17 And one of the companie answered, and sayd, Master, I have brought my sonne unto thee, which hath a dumbe spirit:

18 And wherefoever hee taketh him, he f teareth him, and hee someth, and gnatheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him unto me.

20 So they brought him unto him: and as soone as the spirit e saw him, hee tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it since it hath been thus? And he said, Of a child.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe us, and have compassion upon us.

23 And Iesus sayd unto him, If thou canst beleeve it, a all things are possible to him that beleeve.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeve: help my unbelief.

25 When Iesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

26 ¶ 5 Then the spirit cried, and rent him sore, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him up, and hee arose.

28 ¶ 6 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said unto them, This kind can by no other meanes come forth, but by prayer and fasting.

30 ¶ 7 * And they departed thence, and i went together through Galilee, and hee would not that any should have knowne it.

31 ¶ 7 For hee taught his disciples, and said unto them, The Sonne of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 ¶ 8 After, he came to Capernaum: and when he was in the * house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefe.

35 And he sate downe and calleth the twelve, and sayd to them, If any man desire to be first, the same

* Efa. 53. 9.

* Mat. 17. 24.
Luke 9. 38.
4 Christ sheweth by a miracle even to the unweary, that he is come to bridle the rage of Satan.

f Vexed him inwardly, as the colic like useth to doe.

g So soon as Iesus had looked upon the boy that was brought unto him, the devill began to rage after his manner.

h There is nothing but Christ can and will doe it, for them that beleeve in him.

i The nearer that the vertue of Christ is, the more outrageously doth Satan rage.

k We have need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

* Mat. 17. 21.
Luke 9. 40.
i He and his disciples together.

7 Christ forewarneth us with great diligence, to the end we should not be oppressed with sudden calamities, but the stoutness of man is wonderful.

* Mat. 18. 1.
Luke 9. 46.
8 Onely humility doth exalt.

k Where he was wont to make his abode.

fame shall be last of all, and servant unto all.
36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said unto them,

37 Whofoever shall receive one of such little children in my Name, receiveth me; and whofoever receiveth mee, receiveth not me, but him that sent me.

38 ¶ Then John answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

39 ¶ But Jesus said, Forbid him not: for there is no man that can do a miracle by my Name, that can lightly speake evill of me.

40 For whofoever is not against us, is on our part.

41 ¶ And whofoever shall give you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say unto you, hee shall not lose his reward.

42 ¶ And whofoever shall offend one of these little ones, that beleve in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never shall be quenched.

44 ¶ Where their worme dieth not, and the fire never goeth out.

45 Likewise, if thy foot cause thee to offend, cut it off: it is better for thee to goe halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched.

46 Where their worme dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then having two eyes, to be cast into hell fire.

48 Where their worme dieth not, and the fire never goeth out.

49 ¶ For every man shalbe salted with fire, and every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be unfavoury, wherewith shall it be seasoned? have salt in your selves, and have peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Jesus, how he may possesse eternall life. 28 The Apostles forsake all things for Christs sake. 33 Christ foretelleth his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

And he arose from thence, and went into the coasts of Judea by the farre side of Jordan, and the people resorted unto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came, and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 ¶ Then Jesus answered, and said unto them, For the hardnesse of your heart he wrote this precept unto you.

6 But at the beginning of the creation God made them male and female:

7 ¶ For this cause shall man leave his father and mother, and cleave unto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said unto them, ¶ Whofoever shall put away his wife and marry another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, hee was displeased, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say unto you, Whofoever shall not receive the kingdome of God as a little childe, he shall not enter therein.

16 And he took them up in his armes, and put his hands upon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Jesus sayd to him, Why callest thou me good? there is none good but one, even God.

19 Thou knowest the commandements, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things have I observed from my youth.

21 And Jesus looked upon him, and loved him, and said unto him, One thing is lacking unto thee, Goe and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, follow me, and take up the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Jesus looked round about, and said, unto his disciples, How hardly doe they that have riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Jesus answered againe, and said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Jesus looked upon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

29 Jesus answered, and said, Verely I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receive an hundred fold, now

* Gen. 1. 27.
Matth. 19. 4.
* Gen. 2. 24.
1. Cor. 6. 16.
Ephes. 5. 31.

¶ 1. Cor. 7. 10.

* Matth. 5. 32.
and 19. Luke 16. 18.

c Whom he putteth away, for he is an adulterer by keeping company with another.

* Matth. 19. 13. Luke 13. 15.

2 God of his goodnesse comprehendeth in the covenant not onely the fathers, but the children also: and therefore he blesteth them.

3 We must to malice become children, if we will enter into the kingdome of heaven.

4 Two things are chiefly to be eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites, or deservings, which is not onely understood, but condemned by the due consideration of the Law: and the love of riches, which turneth aside many, from that race wherein they ran with a good courage.

* Matth. 19. 16. Luke 18. 18.

¶ Exod. 10. 13. d Neither by force nor deceit, nor any other meane whatsoever.

* Matth. 19. 27. Luke 18. 13. 5 To neglect all things in comparison of Christ, is a sure way unto eternall life, so that we fall not away by the way. e An hundred fold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth it self, and our greedy desire.

f Even in the midst of persecutions.
* Matt. 19, 30.
Luke 13, 30.
* Matt. 20, 17.
Luke 18, 31.
6 The disciples are againe prepared to patience, not to be overcome by the foretelling unto them of his death, which was at hand, and therewithall of life which should most certainly follow.

* Mat. 20, 20.
7 We must first shine, before we triumph.
g We pray thee.

8 The Magistrates according to Gods appointment, rule over their subjects: but the Pastors are not called to rule, but to serve, according to the example of the Sonne of God himself, who went before them, for so much as he also was a Minister of his Fathers will.
* Luke 22, 25.
h They to whom it is decreed and appointed.
i Matt. 20, 29.
Luke 18, 35.
9 Christ onely, being called upon by faith, healeth our blindness.

at this present, houses, and brethren, and sisters, & mothers, and children, and landes with persecutions, and in the world to come, eternall life.

31 * But many that are first, shall be last, and the last, first.

32 ¶ * 6 And they were in the way going up to Hierusalem, and Jesus went before them, and they were troubled, and as they followed, they were afraid, and Jesus tooke the twelve againe, and began to tell them what things should come unto him,

33 Saying, Behold, we goe up to Ierusalem, and the Sonne of man shall be delivered unto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit upon him, and kill him: but the third day he shall rise againe.

35 ¶ * 7 Then James and John the sons of Zebedeus came unto him, saying, Master, we would that thou shouldest doe for us that we desire.

36 And he said unto them, What would yee I should doe for you?

37 And they said unto him, Graunt unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said unto them, Yee know not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Jesus said unto them, Ye shall drinke indeed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 * But Jesus called them unto him, and said to them, * Ye know that they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritie over them.

43 But it shall not be so among you: but whosoever will be great among you, shall be your servant.

44 And whosoever will be chief of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ¶ * 9 Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the way-side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Sonne of David have mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of David have mercie on me.

49 Then Jesus stood still, and commanded him to be called: and they called the blind, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I doe unto thee? And the blinde said unto him, Lord, that I may receive sight.

52 Then Jesus sayd unto him, Go thy way: thy faith hath saved thee. And by and by he received his sight, and followed Jesus in the way.

CHAP. XI.

2 Christ entred into Hierusalem riding on an asse. 13 The fruitfull figge-tree is cursed. 15 Sellers and buyers are cast out of the Temple. 16 The fere of faith. 24 Faith in prayer. 25 The b-others offences must be pardoned. 27 The Priests aske by what authoritie he wrought those things that he did. 30 Whence Johns baptisme was.

And * 1 when they came neere to Hierusalem, and to Bethphage and Bethania unto the mount of Olives, he sent forth two of his disciples,

2 And said unto them, Goe your wayes into that towne that is over against you, and assoone as ye shall enter into it, yee shall finde a colt tied, whereon never man sate: loose him, and bring him.

3 And if any man say unto you, Why doe ye this? say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certain of them, that stood there, said unto them, What doe ye loosing the colt?

6 And they said unto them, as Jesus had commanded them: So they let them goe.

7 ¶ * And they brought the colt to Jesus, and cast their garments on him, and he sate upon him.

8 And many spread their garments in the way: other cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: blessed be he that commeth in the Name of the Lord.

10 b Blessed be the kingdome that commeth in the Name of the Lord of our father David: Hosanna, O thou which art in the highest heavens.

11 * So Jesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

12 * And on the morrow when they were come out from Bethania, he was hungry.

13 a And seeing a figge-tree a farre off, that had leaves, he went to see if hee might finde any thing thereon: but when he came unto it, he found nothing but leaves: for the time of figges was not yet.

14 Then Jesus answered and said to it, Never man eat fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ 3 And they came to Ierusalem, and Jesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that solde doves.

16 Neither would he suffer that any man should cary a vessel through the Temple.

17 And he taught, saying unto them, Is it not written, * Mine house shall be called the house of prayer unto all nations? * but you have made it a denne of theeves.

18 And the Scribes and hie Priests heard it, and fought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when even was come, Jesus went out of the citie.

* Matt. 21, 15.
Luke 19, 48.
1 A lively image of the spiritual kingdome of Christ on earth.

* John 12, 14.

a Well be it to him that commeth to us from God, or that is sent of God, b Happie and prosperous.
* Matt. 21, 10.
Luke 19, 45.

* Matt. 21, 19.

a An example of that vengeance which hangeth over the heads of hypocrites.

3 Christ sheweth indeed, that he is the true King and high Priest, and therefore the revenger of the divine service of the Temple.
c That is, any phrase instrument, of which those fellows had a number, that made the court of the Temple a market place.
* Isai. 56, 7.
d Shall openly be so accounted and taken.
* Jer. 7, 11.

20 * 4 And in the morning as they journeyed together, they saw the figge-tree dried up from the roots.

21 Then Peter remembered, and said unto him, Master, behold, the figge-tree which thou cursedst, is withered.

22 And Jesus answered, and saide unto them, Have e the faith of God.

23 For verely I say unto you, that whosoever shall say unto this mountaine, Be thou taken away, and cast into the sea, and shall not waver in his heart, but shall beleve that those things which he saith, shall come to passe, whatsoever he saith, shall be done to him.

24 † Therefore I say unto you, Whatsoever yee desire when yee pray, beleve that yee shall have it, and it shall be done unto you.

25 † But when yee shall stand, and pray, forgive, if ye have any thing against any man, that your Father also which is in heaven, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses.

27 * 5 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And said unto him, By what authoritie doest thou these things, and who gave thee this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and said unto them, I will also aske you a certain thing, & answer ye me, and I will tell you by what authoritie I do these things.

30 The baptisme of John, was it from heaven, or of men? answer me.

31 And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not beleve him?

32 6 But if we say, Of men, we feare the people: for all men counted John that he was a Prophet indeed.

33 Then they answered, and saide unto Jesus, We cannot tell. And Jesus answered, and said unto them, Neither will I tell you by what authoritie I do these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Jewes. 12 Tribute to be given to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandment. 31 To love God and the neighbour is better then sacrifices. 36 Christ Davids sonne. 38 To beware of the Scribes and Pharisees. 42 The poore widow.

And hee began to speake unto them in parables. * A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husbandmen, and went into a strange countrey.

2 b And at the time, hee sent to the husbandmen a servant, that hee might receive of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away empty.

4 And againe he sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefull handled.

5 And againe hee sent another, and him they slew, and many other, beating some, and killing some.

6 Yet had hee one sonne, his deare beloved: him also hee sent the last unto them, saying, They will reverence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let us kill him, and the in-

heritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lorde of the vineyard doe? Hee will come and destroy these husbandmen, and give the vineyard to others.

10 Have ye not read so much as this Scripture, † The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 * 7 And they sent unto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke.

14 And when they came, they said unto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawful to give tribute to Cesar, or not?

15 Should we give it, or should we not give it? but he knew their hypocrisie, and said unto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and hee said unto them, Whose is this image and superscription? and they said unto him, Cesar.

17 Then Jesus answered, and said unto them, Give to Cesar the things that are Cesar, and to God, those that are Gods: and they marvelled at him.

18 * 8 † Then came the Sadduces unto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, Moses wrote unto us, If any mans brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leave issue, and the third likewise:

22 So these seven had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seven had her to wife.

24 Then Jesus answered and said unto them, Are ye not therefore deceived, because yee knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they shall rise againe, have ye not read in the booke of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jakob?

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 * 9 † 4 Then came one of the Scribes that had heard them disputing together, and perceiving that hee had answered them well, hee asked him, Which is the first commandment of all?

29 Jesus answered him, The first of all the commandments is, Heare, Israel, The Lord our God is the onely Lord.

† Psal. 118, 22.
Isai. 28, 16.
mat. 21, 42.
act. 4, 11.
rom. 9, 33.
1. Pet. 2, 6.
c They were greedy and velle desirous.

† Mat. 23, 15.
luke 10, 40.
a The Gospell joyeth the authoritie of the Magistrate with the service of God.
d Thou doest not so Judge by outward appearance, that the truth is thereby darkened any whit at all.
e The way where by we come to God.

* Rom. 13, 2.

3 The resurrection of the bodie is avouched against the foolish ignorance and malice of the Sadduces.
† Mat. 22, 23.
luke 20, 27.
† Deut. 32, 5.
mat. 22, 24.

* Exod. 3, 6.
mat. 22, 34.

† Mat. 22, 37.
4 Sacrifices and outward worship, never pleased God. Unless such necessarie duties as we owe to God and our neighbours went afore.
† Deut. 6, 4.

* Levit. 19. 18.

mat. 22. 39.

rom. 13. 9.

galat. 5. 14.

James 2. 8.

* Mat. 22. 41.

Luke 20. 41.

5 Christ prooveth his Godhead even out of David himselfe, of whome he came according to the flesh.

f Word for word, in the holy Ghost.

and there is a great force in this kind of speech, whereby

is meant that it was not so much

David, as the holy Ghost that spake,

who did in a manner possesse David.

1 Psal. 110. 1.

* Marke 23. 6.

Luke 11. 43.

and 10. 43.

6 The manners of ministers are not rathly to be followed as an example.

g Whiles he taught them.

h The word is a stole, which is a kind of womans garment, long even downe to the heeles, and is taken generally, for any garment made for comeliest, but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie 22. 11.

* Mat. 23. 14.

Luke 20. 47.

7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

used who in the beginning did stamp or coynne brasse, & after used it for currant money.

* Luke 22. 1.

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30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy foule, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, * Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the foule, and with all the strength, and to love his neighbour as himselfe is more then all whole burnt-offerings and sacrifices.

34 Then when Jesus saw that he answered discreetly, he said unto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 * And Jesus answered and saide reaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * Moreover he said unto them in his doctrine, Beware of the Scribes which love to goe in long robes, and love salutations in the markets,

39 And the chiefe seats in the Synagogues, and the first rooms at feasts,

40 Which they devour widowes houses, even under a colour of long prayers. These shall receive the greater damnation.

41 * And as Jesus sat over against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called unto him his disciples, and said unto them, Verely I say unto you, that this poore widowe hath cast more in, then all they which have cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her povertie did cast in all that she had, even all her living.

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CHAP. XIII.

1 Of the destruction of Jerusalem. 2 Persecutions for the Gospel. 30 The Gospel must be preached to all nations. 36 Of Christs coming to judgement. 33 We must watch and pray.

And as hee went out of the Temple, one of his disciples saide unto him, Master, see what manner stonies, and what manner buildings are here.

2 * Then Jesus answered, and saide unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be thrown downe.

3 And as hee sat on the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly.

4 Tell us, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Jesus answered them, and began to say, Take heed least any man deceive you.

6 For many shall come in my Name, saying, I

am Christ, and shall deceive many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled, for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in divers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

9 But take yee heede to your selves: for they shall deliver you up to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimony.

10 And the Gospell must be published among all nations.

11 * But when they lead you, and deliver you up, be not carefull before hand, neither studie what ye shall say: but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliver the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men for my Names sake: but whosoever shall endure unto the end, he shall be saved.

14 * Moreover, when yee shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Judea, flee into the mountaines.

15 And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then we shall be to them that are with child, and to them that give sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which hee had chosen, he hath shortened those dayes.

21 Then if any man say to you, Loe, here is Christ, or loe, he is there, beleve it not.

22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceive if it were possible the very elect.

23 But take yee heede: behold, I have shewed you all things before.

24 * Moreover in those dayes, after that tribulation, the sunne shall waxe darke, and the moone shall not give her light,

25 And the starres of heaven shall fall: and the powers which are in heaven, shall shake.

26 And then shall they see the Sonne of man, coming in the clouds, with great power and glorie.

27 * And he shall then send his Angels, and shall gather together his elect from the foure winds, and from the utmost part of the earth to the utmost part of heaven.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaves, ye know that sommer is neere.

29 So in like manner, when ye see these things come

* Mat. 24. 1.

Luke 21. 5.

1 The destruction of the Temple, citie, and whole nation is foretold, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.

* Luke 19. 43.

* Ephes. 5. 6.

* 1. Thes. 2. 3.

a The hearing of your preaching shall be a most evident witness against them, so that they shall not be able to pretend ignorance.

† Mat. 10. 19.

Luke 12. 11.

and 11. 14.

b Wee are not forbidden to thinke before-hand, but pensive carefulnes whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance that are wilfulnes we are willed to beware of.

Look Mat. 6. 27.

c By any kind of artificiose and cunning kinde of tale what to speake.

d For me.

* Mat. 4. 11.

Luke 21. 30.

e Dan. 9. 27.

f When the heathen and prophane people shall not only enter into the Temple, and despoile both it and the city, but also cleave destroy it.

g This is a kind of speech which the Hebrews use, and it hath a great force in it, for it persuadeth us to understand that in all that time one miracle shall follow upon another, so if the time it selfe were very short it selfe: So the Prophet Amos 5. 20. saith, that the day of the Lord shall be darkness.

* Mat. 24. 29.

Luke 17. 33.

and 21. 27.

h Isa. 13. 20.

Ezek. 24. 7.

ioel 2. 10. and 3. 15.

* Mat. 24. 31.

come to passe, knowe that the kingdome of Gods neere, even at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, nor the Angels which are in heaven, neither the Sonne himself, but the Father.

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in the dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 3 The woman pouring oyle on Christs head. 12 The preparing of the Pasche. 23 The institution of the Supper. 41 Christ delivered into the hands of men. 43 Judas betrayeth him with a kisse. 53 Christ is before Cajaphas. 66 Peters denieth.

And * two dayes after followed the feast of the Pasche, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 † And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman having a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 † Therefore some disdained among themselves, and sayd, To what end is this wast of ointment?

5 For it might have bene sold for more then a three hundred pence, and bene given unto the poore, and they murmured against her.

6 But Jesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 † For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 † She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 † Then Judas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 † Nowe the first day of unleavened bread, when c they sacrificed the d Pascheover,

his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Pascheover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saith, Where is the lodging where I shall eate the Pascheover with my disciples?

15 And he will shew you an e upper chamber which is large, trimmed and prepared: there make it readie for us.

16 So his disciples went forth, and came to the citie, and found as he had said unto them, and made ready the Pascheover.

17 † And at even he came with the twelve. 18 † And as they sate at table and did eate, Jesus said, Verely I say unto you, that one of you shall betray me, which eateth with me.

19 Then they began to be forowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, It is one of the twelve that † dipperth with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: † but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if hee had never bene borne.

22 * And as they did eate, Jesus tooke the bread, and when hee had given thanks, hee brake it and gave it to them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine untill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 † Then Jesus said unto them, All ye shall be offended by me this night: for it is written, † I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into * Galilee before you.

29 † And Peter said unto him, Although all men should be offended at thee, yet would not I.

30 Then Jesus said unto him, Verely I say unto thee, this day, even in this night before the cocke crowtwice, thou shalt denie me thrise.

31 But he said s more earnestly, If I should die with thee, I will not denie thee: like wise also said they all.

32 † After, they came into a place named Gethsemane: then hee said to his disciples, Sit ye here, till I have prayed.

33 And hee tooke with him Peter, and James, and John, and he beganne to be troubled, and in great heavinesse.

34 And said unto them, My soule is verie heavie, even unto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

e The Greeke word significth that part of the house that is highest from the ground, to what use soever it be put, but because they used to suppe in that part of the house, they called it a supping chamber.

† Psal. 41. 10.

Mar. 26. 30. 33.

Luke 22. 14.

John 13. 18. 21.

7 The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the newe covenant and verable unto them, which shall continue to the worlds end.

f That useth to eat meat with me.

† Act. 1. 16.

* Mat. 26. 26.

1. Cor. 11. 24.

† John 16. 32.

8 Christ foretelleth how he shall be forsaken of his, but yet that he will never forsake them.

† Zach. 13. 7.

* Chap. 16. 7.

9 Here is set forth in an excellent person, a most forowfull example of mans rathnesse and weaknesse.

g That doubling words, setteth out more plainly Peters vehement affirmation.

† Mat. 26. 36.

l. Luke 22. 39.

10 Christ suffering for us in that flesh which hee tooke upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Fathers hands, which hee being just, doeth straightway drinke off for the unjust.

h This doubling of thy word was used in those dayes, when their languages were so mixed together: for this word Abba, is a Syrian word.

i An horrible example of the sluggishness of men, even in the disciples whom Christ had chosen.

k Matt. 26, 47. John 18, 3.

l As men did willingly spoile God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken for his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be delivered out of the devils snare.

m So diligently, that he scape not out of your hands.

n That is, Peter. I All his disciples.

o Under pretence of godlines, all things are lawfull to such as doe violence against Christ.

p Which he cast about him, when he hearing that stirre in the night suddenly ranne forth: whereby we may understand with how great licentiousness these villaines violently set upon him.

q Matt. 26, 57. Luke 22, 52.

r The highest council was assembled, because Christ was accused as a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemn him.

s Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impiety before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. * Matt. 16, 59.

36 And he sayd, *h* Abba, Father, all things are possible unto thee: take away this cup from me: neverthelesse not that I will, but that thou wilt, *be done*.

37 *i* Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou; couldest not thou watch one houre?

38 *g* Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauey: neither knewe they what they should answer him.

41 And he came the third time, and said unto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is delivered into the hands of sinners.

42 Rise up: let us goe: loe, he that betrayeth me, is at hand.

43 *k* And immediatly while hee yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, and given them a token, saying, Whomsoever I shall kille, he it is: take him and leade him away safely.

45 And as soon as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And one of them that stood by, drewe out a sword, and smote a servant of the hie Priest, and cut of his eare.

48 And Jesus answered, and said to them, Yee become out as against a thiefe, with swords and with staves, to take me.

49 I was dayly with you, teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they all forsooke him, and fled.

51 *l* And there followed him a certaine yong man, clothed in a linnen upon his bare body, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 *m* So they led Jesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, even into the hall of the hie Priest, and sate with the servants, and warmed himselfe at the fire.

55 *n* And the *k* hie Priests, and all the Council fought for witness against Jesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and beare false witness against him, saying,

58 Wee heard him say, *p* I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witness agreed not together.

60 Then the hie Priest stood up amongst them, and asked Jesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and said unto him, Art thou that Christ the sonne of the *o* Blessed?

62 And Jesus sayd, I am *he*, *q* and yee shall see the Sonne of man sit at *r* right hand of the power of God, and come in the cloudes of heaven.

63 Then the hie Priest rent his cloathes, and said, What have we any more neede of witnesses?

64 Ye have heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.

65 *s* And some began to spit at him, and to cover his face, and to beate him with fists, and to say unto him, Prophecie. And the sergeants smote him with *t* their rods.

66 *u* And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming himselfe, shee looked on him, and sayd, Thou wast also with Jesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 *v* Then *p* a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after, they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And hee began to curse, and sweare, saying, I know not this man of whom ye speake.

72 *w* Then the second time the cocke crew, and Peter remembered the word that Jesus had said unto him, Before the cocke crow twife, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered under Pilate. *11* Barabbas is preferred before Christ. *15* Pilate delivereth Christ to be crucified.

17 He is crowned with thorne. *19* They spit on him, and mocke him. *21* Simon of Cyrene carrieth Christs crosse.

27 Christ is crucified between two thieves. *31* Hee is railed at. *37* He giveth up the ghost. *43* Joseph burieth him.

A Nd *x* anon in the dawning, the hie Priests helde a Council with the Elders, and the Scribes, and the whole Council, and bound Jesus, and led him away, and *a* delivered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Jewes? And he answered, and sayd unto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 *†* Wherefore Pilate asked him againe, saying, Answered thou nothing? behold how many things they witness against thee.

5 But Jesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate *b* did deliver a prisoner unto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to

any man to death, for all causes of life and death were taken away from them. *†* Herode the great, and afterwarde by the Romanes, about fourtie yeres before the destruction of the Temple, and therefore they deliver Jesus to Pilate. *†* Matt. 27, 11. Luke 23, 3. John 18, 35.

b Used Pilate to deliver.

o Of God, who is moit worthe of all praise? *†* Matt. 26, 39.

s Christ suffering all kind of reproach for our sakes, getteth everlasting glory to them that beleve in him. *†* Mat. 26, 49. Luke 22, 52.

t An heauey example of the frailty of man, together with a most comfortable example of the mercie of God, who giveth the spirit of repentance and faith to his elect. *†* Matt. 26, 71. Luke 22, 54.

u If we compare the Evangelists diligently together, we shall perceive that Peter was known of many through the maides report, yea, and in Luke, when the second deniall is spoken of, there is a manservant mentioned, and not a maid.

† Matt. 26, 71. John 18, 31.

† Matt. 27, 11. Luke 22, 64.

† John 18, 19.

† Christ being bound before the judgement-seat of an earthly judge, in open assembly is condemned as guilty unto the death of the crosse, not for his owne finnes, (as appeareth by the judges owne words) but for all ours, that we most guiltie creatures being delivered from the guiltiness of our finnes, might be quitted before the judgement-seat of God, even in the open assembly of the Angels.

† It was not lawful for them to put any man to death.

† Herode the great, and afterwarde by the Romanes, about fourtie yeres before the destruction of the Temple, and therefore they deliver Jesus to Pilate. *†* Matt. 27, 11. Luke 23, 3. John 18, 35.

desire

desire that he would doe as he had ever done unto them.

9 Then Pilate answered them, and sayd, Will ye that I let loose unto you the King of the Jewes?

10 For he knew that the hie Priests had delivered him of envie.

11 But the high Priests had mooved the people to desire that he would rather deliver Barabbas unto them.

12 And Pilate answered, and sayd againe unto them, What will ye then that I do with him, whom ye call the King of the Jewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd unto them, But what evill hath he done? And they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and delivered Jesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Jewes.

19 And they smote him on the head with a reed, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gave him to drinke wine mingled with myrrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE JEWES.

27 They crucified also with him two theeves, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy selfe, and come downe from the crosse.

31 Likewise also even the hie Priests mocking, sayd among themselves with the Scribes, He saved other men, himself he cannot save.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and belevee. They also that were crucified with him, reviled him.

33 Now when the sixt houre was come, darkness arose over all the land untill the ninth houre.

And at the feast of the Paschever, and in the full moone, when the Sunne shined over all the rest of the world and at midday that corner of the world, wherein so wicked an act was committed, was overcovered with most grosse darkness.

34 And at the ninth houre Jesus cried with a loud voice, saying, * Eloi, Eloi, lamma-sabach-thani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

36 And one ranne, and filled a * sponge full of vineger, and put it on a reed, & gave him to drinke, saying, Let him alone: let us see if Elias will come, and take him downe.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which stood over against him, saw that he thus crying gave up the ghost, he sayd, Truly this man was the Sonne of God.

40 There were also women which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of James the lesse, and of Joses, and Salome,

41 Which also when he was in Galile, followed him, and ministred unto him, and many other women which came up with him unto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Joseph of Arimathea, an honorable counsellour, which also looked for the kingdome of God, came, and went in boldly unto Pilate, and asked the body of Jesus.

44 And Pilate marvelled, if he were already dead, and called unto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew the truth of the Centurion, he gave the body to Joseph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a stone unto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Joses mother, beheld where he should be layed,

taken into counsell by Pilate. If we consider what danger Joseph cast himself into, wee shall perceive how bolde he was.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of James and Salome, brought sweet oynments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll us away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and saw a yong man sitting at the right-side, clothed in a long white robe: and they were fore troubled.

6 But he sayd unto them, Be not so troubled: yeseke Jesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 Christe Arising mightily with Sathan, with sinne, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the crosse, and in soule plunged in the depth of hell, yet he riddeth himself, crying with a mighty voice: and notwithstanding the wound which hee received of death in that that he died, yet by smiting both things above and things beneath, by resting of the vaile of the Temple, and by the testimonie wrung out of them which murdered him, hee sheweth evidently unto the rest of his enemies which are yet obstinate, and mocke at him, that he shall be knowne out of hand to be conquerour and Lord of all.

* Psal. 110. 1. mar.

27. 46.

* Psal. 69. 33.

* Christ to the great shame of men which forsake the Lord, chose women for his witness,

which he held all this whole action.

* Luke 8. 2.

* Matt. 27. 57.

* Luke 23. 50.

John 19. 38.

A man of great

authoritie, of the

counsell of the

Sanhedrin, or else

* Chap. 11, 28.
 Math. 16, 32.
 1 Christ himself
 appeareth to Ma-
 rie Magdalene to
 upbraid the disci-
 ples incredulitie.
 * John 20, 16.
 Luke 8, 2.
 || Luke 24, 13.
 2 Christ appea-
 reth to two other
 disciples, and at
 length to the ele-
 ven.
 * Luke 24, 36.
 John 20, 19.
 c The Evangelist
 considered not the
 order of the time,
 but the course of
 his historie, which
 hee divided into
 three parts: The
 first sheweth how
 he appeared to the
 woman, the second,
 to his Disciples, the
 third, to his Apo-
 stles, and therefore
 he sayth, Finally.

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galile; there shall ye see him * as he sayd unto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man; for they were afraid.

9 ¶ And when Jesus was risen againe, early the first day of the weeke, he appeared first to Marie Magdalen, * out of whom he had cast seven devils:

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they beleevied it not.

12 ¶ After that, he appeared unto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither beleevied they them.

14 ¶ Finally, he appeared unto the eleven as they sate together, and reproched them for their unbelief and hardnes of heart, because they beleevied not them which had seene him, being risen up againe.

15 And he sayd unto them, * Goe ye into all the world, & preach the Gospel to every creature.

16 He that shall beleeve and be baptized, shall be saved: * but hee that will not beleeve, shall be damned.

17 And these tokens shall follow them that beleve, * In my Name they shall cast out devils, and shall speake with new tongues,

18 ¶ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recover.

19 ¶ So after the Lord had spoken unto them, he was received into heaven, and sate at the right hand of God.

20 And they went forth, and preached every where. And the Lord wrought with them, and confirmed the word with signes that followed. Amen.

such as they knew not before. † Act. 28, 5. * Act. 28, 3. † Luke 24, 51.
 4 Christ having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his Apostles being confirmed with signes) he will governe his Church, unto the worlds end. * Heb. 3, 4. † To wit, the doctrine: therefore doctrine must go before, and signes must follow after.

3 The Apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ having instituted, habides power to do miracles. * Math. 28, 19.
 d Not to the Jewes only, nor in Judea only, but to all men, and every where: and to mult all the Apostles do. * John 12, 47.
 † Act. 16, 11.
 * Act. 1, 4. and 10, 45.
 e Strange tongues.

THE HOLY GOSPEL OF IESUS CHRIST, ACCORDING TO LUKE.

CHAP. I.

1 *Lukes Preface.* 5 *Zacharias and Elisabeth.* 15 *What an one John should be.* 30 *Zacharias stricken dumbe, for his incredulitie.* 26 *The Angel salutesh Mary, and telleth Christes nativite.* 39 *Mary visited Elisabeth.* 46 *Maries song.* 68 *The song of Zacharias, shewing that the promised Christ is come.* 76 *The office of John.*

¶ Orasmuch as many have taken in hand to set forth the storie of those things, whereof we are fully persuaded;

2 As they have delivered them unto us, which from the beginning saw them themselves, and were ministers of the word,

3 It seemed good also to mee (* most noble Theophilus) asloone as I had searched out perfectly all things from the beginning, to write unto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed.

5 IN the time of Herod king of Judea, there was a certaine Priest named Zacharias, of the tribe of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reprove.

ledge of these things, which before thou knewest but meanelly. 2 John who was another Elias, and appointed to be herald of Christ, coming of the stocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets. f Word for word, in the dayes: so speake the Hebrews, giving us to understand how short and fraile a thing the power of princes is. g Herod the great. † 1. Chro. 24, 1. h For the posteritie of Aaron was divided into courses. i The true marke of righteousness is, to beliked and allowed of in the judgement of God. k Lived, so speake the Hebrews, for our life is as a way, wherein we must walke, untill we come to the marke. l In all the morall and ceremoniall law. m Whom no man could justly reprove: now so it is, that the fruits of justification are set forth here, and not the cause, which is faith onely, and nothing els.

7 And they had no childe, because that Elisabeth was barren: and both were well stricken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order,

9 According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell upon him.

13 But the Angel sayd unto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name John.

14 And thou shalt have joy and gladnesse, and many shall rejoyce at his birth.

15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and he shall be filled with the holy Ghost, even from his mothers wombe.

16 And many of the children of Israel shall he turne to their Lord God,

17 For he shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said unto the Angel, Where-

the spirit, as you would say, the cause, for that that cometh of the cause, by the figure Synecdoche, he sheweth that he shall take away all kindes of enimities which use to breed great troubles and surmoiles amongst men. u Wisdome and goodnesse are two of the chiefeest causes which make men to reverence and honour their parents.

1 Exod. 20, 7.
 a The Temple was one, and the Court another: for Zacharias went out of the Court or outward roume, where all the people were, and therefore are sayd to be without into the Temple. * Levit. 16, 17.
 o So speake the Hebrews when it signified a rare kind of excellency: so is it sayd of Nemrod. Gen. 10, 9.
 He was a valiant hunter before God.
 p Any drinke that may make drunken.
 k. * Malac. 4, 5.
 q Shall be a means to bring many to repentance, and turne themselves to the Lord from whom they fell. * Math. 11, 14.
 r As they use to goe before kings, and when you see them, you know the king is not farre off.
 f This is spoken by the figure Metonymie, taking the Spirit, for the gifts of the Spirit, as you would say, the cause, for that that cometh of the cause, by the figure Synecdoche, he sheweth that he shall take away all kindes of enimities which use to breed great troubles and surmoiles amongst men. u Wisdome and goodnesse are two of the chiefeest causes which make men to reverence and honour their parents.

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and sayd unto him, I am Gabriel: that stand in the preience of God, and am sent to speak unto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, untill the day that these things be done, because thou beleevest not my wordes, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when hee came out, he could not speake unto them: then they perceived that hee had seene a vision in the Temple: for hee made signes unto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid herself five moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes whereon he looked on me, to take from me my rebuke among men.

26 ¶ 3 And in the sixth moneth, the Angel Gabriel was sent from God unto a citie of Galile, named Nazareth,

27 ¶ To a virgin affianced to a man whose name was Joseph, of the house of David, and the virgins name was Marie.

28 And the Angel went in unto her, and sayd, Haile thou that art freely beloved: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, shee was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said unto her, Feare not, Marie: for thou hast found favour with God.

31 * For loe thou shalt conceive in thy wombe, and beare a sonne, * and shalt call his Name Jesus.

32 He shall be great, and shall be called the Sonne of the most High, and the Lord God shall give unto him the throne of his father David.

33 * And hee shall reigne over the house of Jacob for ever, and of his kingdome shall be none end.

34 Then said Marie unto the Angel, * How shall this be, seeing I know not man?

35 And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Sonne of God.

36 And behold, thy cousin, Elisabet, she hath also conceived a sonne in her old age: and this is her sixth moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie said, Behold the servant of the Lord: be it unto me according to thy word. So the Angel departed from her.

¶ This is now the first month from the time when she conceived, and the meaning of it: how shall this be, forseeing, I shall be Christ his mother. I am sure, I shall not know any man: for the godly virgin learned by the Prophets, that the Messiah should be borne of a Virgin. ¶ That is, the holy Ghost shall cause her to conceive by his mighty power. ¶ That pure thing and voyd of all spot of uncleanness: for he that was to take away sinne, must needs be void of sinne. ¶ I Deceit, and shewed to the world, to be the Sonne of God. ¶ Though Elisabet were of the tribe of Levi, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion alloted them, when the land was divided among the people. ¶ This is now the first month from the time when she conceived.

39 ¶ 4 And Marie arose in those dayes, and went into the hill country with haste to a citie of Juda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang in her bellie, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For loe, alloon as the voyce of thy salutation founded in mine eares, the babe sprang in my belly for joy.

45 And blessed is shee that beleeved: for those things shall be performed, which were told her from the Lord.

46 ¶ Then Marie said, My soule magnifieth the Lord,

47 And my spirit rejoyceth in God my Saviour.

48 For hee hath looked on the poore degree of his servant: for behold, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 ¶ He that shewed strength with his arme: * he hath scattered the proud in the imagination of their hearts.

52 ¶ Hee hath put downe the mightie from their seats, and exalted them of a low degree.

53 ¶ Hee hath filled the hungrie with good things, and sent away the rich empty.

54 ¶ He hath upholden Israel his servant to be mindfull of his mercy.

55 (* As he hath spoken to our fathers, to wit, to Abraham and his seed) for ever.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be delivered, and she brought forth a son.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie upon her, and they rejoiced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shall be called John.

61 And they sayd unto her, There is none of thy kindred that is named with this name.

62 Then they made signes to his father, how he would have him called.

63 So he asked for writing-tables, and wrote, saying, His name is John, and they marvelled all.

64 And his mouth was opened immediatly, and his tongue, * and he spake and praised God.

65 Then feare came on all them that dwelt neere unto them, and all these words were noised abroad thorowout all the hill country of Judea.

¶ And are vile in mens eyes, which are indeed the poore in spirit, that is, such as challenge nothing to themselves in the sight of God. * Psal. 24. 10. a Them that are brought to extreme poverty. b He hath holpen up Israel with his arme, being cleane cast downe. * Esai. 30. 18. and 41. 8. and 54. 5. Jere. 31. 5. 20. * Gen. 17. 19. and 22. 17. Psal. 132. 13. c Promised. d Johns nativity is set out with new miracles. * Verse 14. ¶ was restored to it former state, is read in some copies. d All this that was sayd and done.

¶ Elisabet being great with childe of John, and Marie with Christ, by the inspiration of the holy Ghost, doe rejoyce eche for other.

¶ Which is on the Southside of Hierusalem.

¶ That is to say, Hebron: which was in times past called Catiarabab, which was one of the townes that was given to the Levites, in the tribe of Juda, and is said to be in the mountains of Juda, Jos. 14. 15. and 21. 11.

¶ This was no ordinary nor usuall kinde of moving.

¶ Christ is blessed in respect of his humilitie.

¶ Christ the redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

¶ Hath freely and graciously loved, r Word for word, My baseness, that is, my base estate, so that the Virgine vaunteth not her deserts, but the grace of God.

¶ To them that live godly and religiously, so speake the Hebrewes.

¶ Esai. 51. 9. Psal. 33. 10.

¶ That is, an heaping up of words more then needed, which the Hebrewes use very much, and the arme is taken for strength.

¶ Esai. 29. 15.

¶ Even as the winde doth the chaffe.

¶ He hath scattered them, and the imagination of their hearts: or by and through the imagination of their own hearts: so that their wicked counsell turned to their owne destruction.

¶ 1. Sam. 2. 6.

¶ The mighty and rich men.

¶ Such as none account is made of,

¶ And are vile in mens eyes, which are indeed the poore in spirit, that is, such as challenge nothing to themselves in the sight of God. * Psal. 24. 10. a Them that are brought to extreme poverty. b He hath holpen up Israel with his arme, being cleane cast downe. * Esai. 30. 18. and 41. 8. and 54. 5. Jere. 31. 5. 20. * Gen. 17. 19. and 22. 17. Psal. 132. 13. c Promised. d Johns nativity is set out with new miracles. * Verse 14.

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e Thought upon them diligently and earnestly, and as it were, printed them in their hearts.

f That is, the present favour of God, and a singular kinde of vertue appeared in him.

7 John yet scarce borne, by the authority of the holy Ghost, is appointed to his office.

g That hee hath shewed himselfe mindefull of his people, inasmuch that he came down from heaven himselfe, visite us in person, and to redeeme us.

* Chap. 3, 30.

mat. 1, 21. h Hath payed the ranfome, that is to say, the price of our redemption.

i Psal. 131, 18. i This word Horne in the Hebrew tongue signifieth might, and it is a Metaphore, taken from beastes, that fight with their hornes: and by raising up the might of Israel, is meant, that the kingdome of Israel was defended, and the enemies thereof

laid on the ground, even then when the strength of Israel seemed to be utterly decayed. Jer. 23, 6. and 30, 10. k Declared indeede that he was mindefull. * Gen. 28, 16. Jer. 31, 33. heb. 9, 13, 17. l To Gods good liking. m Though thou be at this present never so little. n Open the way. o Forgiveness of finnes, is the meane whereby God saveth us, Rom. 4, 7. p Or, bud, or branch, hee alludeth unto the places in Jer. 23, 5. Zech. 3, 8. and 6, 12. and hee is called a bud from an high, that is, sent from God unto us, and not as other buds which bud out of the earth.

66 And all they that heard them, e laid them up in their hearts, saying, What maner childe shall this be! and the f hand of the Lord was with him.

67 7 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed be the Lord God of Israel, because he hath g visited * and h redeemed his people.

69 † And hath raised up the i horne of salvation unto us, in the house of his servant David.

70 † As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send us deliverance from our enemies, and from the hands of all that hate us.

72 That he might shew mercy towards our fathers: and k remember his holy covenant,

73 * And the oathe, which he sware to our father Abraham.

74 Which was, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without feare,

75 All the dayes of our life, in † holinesse and righteounesse l before him.

76 And thou m babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his wayes.

77 And to n give knowledge of salvation unto his people, by the o remission of their finnes.

78 Through the tender mercy of our God, whereby, the p day-spring from an high hath visited us,

79 To give light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of q peace.

80 And the childe grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should shew himselfe unto Israel.

81 And when the strength of Israel seemed to be utterly decayed. Jer. 23, 6. and 30, 10. k Declared indeede that he was mindefull. * Gen. 28, 16. Jer. 31, 33. heb. 9, 13, 17. l To Gods good liking. m Though thou be at this present never so little. n Open the way. o Forgiveness of finnes, is the meane whereby God saveth us, Rom. 4, 7. p Or, bud, or branch, hee alludeth unto the places in Jer. 23, 5. Zech. 3, 8. and 6, 12. and hee is called a bud from an high, that is, sent from God unto us, and not as other buds which bud out of the earth.

q Into the way which leadeth us to true happinesse.

CHAP. II.

1 Augustus Cesar searcheth all the world. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 22 Marie purged. 28 Simon saith Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 46 Jesus dispueth with the doctours.

A Nd it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the a world should be b taxed.

2 (This first taxing was made when Cyrenius was governour of Syria.)

3 Therefore went all to be taxed, every man to his owne citie.

4 And Joseph also went up from Galile out of a citie called Nazareth, into Judea, unto the c citie of * David, which is called Beth-leem (because he was of the house and linage of David.)

5 To be taxed with Mary that was given him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that shee should be delivered.

7 And shee brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no roome for them in the Inne.

1 Christ the sonne of God, taking up on him the forme of a servant, and making himselfe of no reputation, is poorly borne in a stable: and by the meane of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Beth-leem, as the Prophets forewarned.

a So farre as the Empire of the Romanes did stretch.

b That is, the inhabitants of every citie should have their names taken, and their goods rated it a certaine value, that the

Emperour might understand, how rich every countrey, citie, family, and house was.

c Which David was borne, and brought up in. * John 7, 42.

8 ¶ And there were in the same countrey shepheards, d abiding in the field, and keeping watch by night over their flocke.

9 And loe, the Angel of the Lord e came upon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel saide unto them, Be not afraid: for behold, I bring you glad tidings of great joy, that shall be to all the people.

11 That is, that unto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you, Yee shall finde the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel f a multitude of heavenly fouldiers, praising God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men g good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepheards saide one to another, Let us goe then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Joseph and the babbay in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of y childe.

18 And all that heard it, wondred at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondred them in her heart.

20 And the shepheards returned glorifying and praising God, for all that they had heard and seene, as it was spoken unto them.

21 ¶ † And when the eight dayes were accomplished, that they should circumcise the child, his name was then called h Jesus, which was named of the Angel, before he was conceived in the wombe.

22 * And when the dayes of i her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord.

23 (As it is written in the Lawe of the Lord, † Every man childe that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, k as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 And beholde, there was a man in Hierusalem, whose name was Simeon: this man was just, and feared God, and waited for the consolation of Israel, and the l holy Ghost was upon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by the motion of the spirit into the Temple, and when the m parents brought in the babe Jesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, now I lettest thou thy servant depart in peace, according to thy n word,

30 For o mine eyes have seene thy o salvation,

as it was commonly taken. I Lettest me depart out of this life, so be joynt to my fathers. m As thou promisedst me. n That is, for I have seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and joyced. o That, wherein thy salvation is contained.

a The Angels themselves declare to poore shepheards (nothing regarding the pride of the mighty) the Goodwill and office of the childe, lying in the crib. d Looking without doores, and open the aire. e Came suddenly upon them, when they thought of such manner. f Whole armies of Angels, which compass the Throne of God, as it was said. g Gods ready, good, infinite, and gracious favour towards men.

* Gen. 19, 12. leuit. 12, 3. John 7, 22. i Christ the head of the Church, made subject to the Law, to deliver us from the curse of the Law, (as the Name of Jesus doth well declare) being circumcised, doth ratifie and seal in his owne flesh the circumcision of the fathers.

† Chap. 19, 21. mat. 1, 22. i Levit. 12, 6.

k Christ, upon whom all our sins were layd, being offered to God, according to the Law, doth pacifie both Mary and us all in himselfe. b This is meant, for the fulfilling of the Law, for otherwise the virgin was not desired, nor conceived, by the birth of this childe.

* Exod. 13, 31. num. 1, 10. † Levit. 12, 6.

§ Simeon doth openly in the Temple foretell the death, of the coming of Messias, of the calling out of the greivous part of Israel, and of the calling of the Gentiles.

i He was indeed with the gifts of the holy Ghost, as this is spoken by the figure Metonymie.

k Joseph and Marie: and so he

31 Which thou hast prepared before the face of all people.

32 A light to be revealed to the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde unto Mary his mother, Beholde, this child is appointed for the * fall and rising againe of many in Israel, and for a signe which shall be spoken against.

35 (Yea and a sword shall pierce through thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanneel, of the tribe of Aser, which was of a great age, after she had liued with an husband seven yeeres from her virginity:

37 And the said widow about foure score and foure yeeres, and went not out of the Temple, but fasted with fastings and prayers night and day.

38 She then comming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne cite Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 Now his parents went to Hierusalem, every yeere, at the feast of the Paschever.

42 And when hee was twelve yeeres olde, and they were come up to Hierusalem, after the custome of the feast.

43 And had finished the dayes thereof, as they returned, the child Jesus remained in Hierusalem, and Joseph knew not, nor his mother.

44 But they supposing that he had bene in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonished at his understanding and answeres.

48 So when they saw him, they were amazed, and his mother sayd unto him, Sonne, why hast thou thus dealt with us? behold, thy father and I have sought thee with very heauie hearts.

49 Then sayd he unto them, How is it that ye sought me? knew ye not that I must goe about my Fathers businesse?

50 But they understood not the word that hee spake to them.

51 Then hee went downe with them, and came to Nazareth, and was (subject to them; and his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom, and stature, and in favour with God and men.

CHAP. III.

4 John exhorteth to repentance. 15 His testimony of Christ.

20 Herod putteth him in prison. 31 Christ is baptized.

33 His pedagogy.

Now in the fifteenth yeere of the reigne of Tiberius Caesar, Pontius Pilate being gover-

nour of Judea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 * (When Annas and Caiaphas were the hie Priests) the word of God came unto John, the sonne of Zacharias in the wilderness.

3 * And he came into all the coastes about Jordan, preaching the baptisme of repentance for the remission of finnes.

4 As it is written in the booke of the sayings of Elias the Prophet, which saith, * The voyce of him that crieth in the wilderness, Prepare ye the way of the Lord; make his paths straight.

5 Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore frukes worthy amendment of life, and beginne not to say with your selves, We have Abraham to our Father: for I say unto you; that God is able of these stones to raise up children unto Abraham.

9 Now also is the axe layde unto the roote of the trees: therefore every tree which bringeth not fourth good fruit, shall be hewen downe, and cast into the fire.

10 Then the people asked him, saying, What shall we do then?

11 And he answered, and sayd unto them, * He that hath two coates, let him part with him that hath none: And he that hath meat, let him doe likewise.

12 Then came there Publicanes also to be baptized, and sayd unto him, Master, what shall we doe?

13 And he sayd unto them, Require no more then that which is appointed unto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of John, if he were not that Christ,

16 John answered, and sayd to them all, * Indeed I baptize you with water, but one stronger then I, commeth, whose shoos I latcher I am not worthy to unloose: hee will baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne up with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 * But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 He addeth yet this above all, that he shut up John in prison.

21 * Now it came to passe, as all the people were baptized, and that Jesus was baptized and did pray, that the heaven was opened:

22 And the holy Ghost came downe in a bodily shape like a dove upon him, and there was a

voyce

* Ages 4. 6. 2 Josephus called him Ananias.

* Matt. 3. 1. marks 1. 4.

* Esai. 40. 1. John 1. 23.

* Matt. 3. 2.

* James 1. 16. 1 John 3. 17.

2 Require no more then that summe that is appointed for the tribute money.

3 Which was payed them, partly in money, and partly in victuall.

4 If we will rightly, and fruitfully receive the sacraments, we must neither rest in the signes, neither in him that ministereth the signes, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

* Matt. 3. 11. marks 1. 8. John 1. 26. 28. 1. 9. and 8. 4. and 11. 16. and 19. 4.

5 The Gospel is the fanne of the world.

* Matt. 14. 3. marks 6. 17.

6 Johns preaching is confirmed with his death.

* Matt. 3. 13. marks 1. 9. John 1. 32.

7 Our baptisme is sanctified in the head of the Church, and Christ also is pronounced, by the voyce of the Father, to be our everlastig King, Priest, and Brother.

8 pber.

6 The stocke of Christ according to the flesh, is brought by order even to Adam, and so to God: that it might appeare, that he onely it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sorts of men.

voic from heaven, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Jesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Joseph, which was the sonne of Eli.

24 The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Janna, the sonne of Joseph.

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge.

26 The sonne of Maath, the sonne of Matthatias, the sonne of Semei, the sonne of Joseph, the sonne of Juda.

27 The sonne of Joanna, the sonne of Rhesea, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri.

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodim, the sonne of Er.

29 The sonne of Jole, the sonne of Eliezer, the sonne of Jorim, the sonne of Matthat, the sonne of Levi.

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim.

31 The sonne of Melei, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of David.

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson.

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda.

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor.

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala.

36 The sonne of Cainan, the sonne of Arphaxid, the sonne of Sem, the sonne of Noe, the sonne of Lamech.

37 The sonne of Mathusela, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IV.

1 Of Christes temptation, and fasting. 16 He teacheth in Nazareth to the great admiration of all. 24 A People: thus teacheth in his owne country is contented. 33 One possessed of the devill is cured. 38 Peters mother in law is healed. 40 and divers sick persons are restored to health. 41 The devill acknowledge Christ.

And Jesus full of the holy Ghost returned from Jordan, and was led by that Spirit into the wilderness.

2 And was there fourtie dayes tempted of the devil, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 Then the devill sayd unto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Jesus answered him, saying, It is written, * That man shall not live by bread onely, but by every word of God.

5 Then the devill tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the devill sayde unto him, All this power will I give thee, and the glory of those kingdomes: for that is delivered to me: and to whomsoever I will, I give it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Jesus answered him, and sayd, Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence.

10 For it is written, * That hee will give his Angels charge over thee to keepe thee:

11 And with their handes they shall lift thee up, least at any time thou shouldest dash thy foote against a stone.

12 And Jesus answered, and sayd unto him, It is sayd, * Thou shalt not tempt the Lord thy God.

13 And when the devill had ended all the temptation, he departed from him for a little season.

14 ¶ And Jesus returned by the power of the spirit into Galilee: and there went a time of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought up: and (as his custome was) went into the Synagogue on the Sabbath day, and stood up to reade.

17 And there was delivered unto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

18 * The Spirit of the Lord is upon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gave it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say unto them, This day is this Scripture fulfilled in your eares.

22 And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Josephs sonne?

23 Then he sayd unto them, Ye will surely say unto me this Proverbe, Physician, heale thy selfe: whatsoever we have heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee sayd, Verely I sayd unto you, * No Prophet is accepted in his owne country.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias, when heaven was shut three yeeres and fixe moneths, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save into Sarepta, a citie of Sidon, unto a certaine widowe.

27 Also many lepers were in Israel, in the time

of * Words full of the mightie power of God, which appeared in all his dolours well, and allured men marvellously unto him. Psal. 45.2. grace is powred into thy lipps

* Job. 4.44. * 1 Kings 17.9. James 5.17. h Land of Israel, Looko Matt. 17.34.

of

a By this word power, are the kingdomes themselves meant, which have the power: and so it is (as Kea by the figure Metonymie.

b That I. save so, for hee is prince of the world, yet not absolutely: and as the sovereign over it, but by sufferance, and way of ministration, and therefore he saith not true, that he can give it to whom he will.

c Out of an high place which had a goodly champaigne country underneath it, he shewed him the situation of all countreyes.

* Deut. 34.13. and 30.10. * Psal. 137.13. * Deut. 34.14. * Matt. 13.34. Marke 6.1. John 4.43.

3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.

d Their booke in those dayes were rolled up as scrolls upon a roller: and so Christ unrolled, or unfolded it, which is here called opened.

* Esai. 61.1. e Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

f Approved those things which be spake, with common consent and voyce: for the word, witness, signifieth in this place and many other to allow and approve a thing with open confession.

g Not onely the doctors, but also the common people were present at this conference of the Scripture: and besides that their mother tongue was used, for else how could the people have wondered? Paul appointed the same order in the Church at Corinth 1 Cor. 14.

h Land of Israel, Looko Matt. 17.34.

of

1 Christ being carried away, (as it were) out of the world, into the desert, after the fast of fourtie dayes, and the overcoming of Satan thirfe, coming as it were suddenly from heaven, beginneth his office.

* Matt. 4.1. Marke 1.12.

2 Christ being stirred up of Satan, first to distrust in God: secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, overcome him thirfe by the word of God.

* Deut. 8.3. matth. 4.4.

of Elifeus the Irophet: yet none of them was made cleane, saving Naaman the Syrian.

28 Then all that were in the Synagogue when they heard it, were filled with wrath.

29 And rose up, and thrust him out of the cite, and led him unto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But he passed through the mids of them, and went his way.

31 ¶ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ¶ And they were astonished at his doctrine: for his word was with authoritie.

33 ¶ And in the Synagogue there was a man which had a spirit of an uncleane devill, which cried with a loud voyce,

34 Saying, Oh, what have we to doe with thee, thou Jesus of Nazareth? art thou come to destroy us? I know who thou art, even the Holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. Then y devill throwing him in the middles of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power hee commaundeth the foule spirits, and they came out?

37 And the same of him spread abroad throughout all the places of the countrey round about.

38 ¶ And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her.

39 Then he stood over her, and rebuked the fever, and it left her, and immediately shee arose, and ministred unto them.

40 Now at the Sunne setting, all they that had sicke folks of divers diseases, brought them unto him, and he layd his handes on every one of them, and healed them.

41 ¶ And devils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 ¶ And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said unto them, Surely I must also preach the Kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fishes. 12 The Lepre. 16 Christ prayeth in the desert. 23 One sicke of the palse. 27 Less the Publesne. 34 The fastings and afflictions of the Apostles after Christs ascension. 36, 37, 38. Faint hearted and weak disciples are likened to 11 betrays and worse garments.

Then ¶ It came to passe, as the people preassembled upon him to heare the word of God, that he stood by the lake of Gennesaret.

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which

was Simons, and required him that he would thrust off a little from the land, and he fare downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he saide unto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said unto him, Master, we have travailed fore all night, and have taken nothing: ne verthelesse at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Jesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was utterly astonished, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Jesus said unto Simon, Feare not: from hence forth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ Now it came to passe, as hee was in a certaine cite, beholde, there was a man full of leprosie, and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commaunded him that he should tell it no man: but, Goe, faith he, and shew thy selfe to the Priest, and offer for thy cleansing, as a Moses hath commaunded, for a witness unto them.

15 ¶ But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himself apart in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sare by, which were come out of every towne of Galile, and Judea, and Hiernsalem, and the power of the Lord was in him, to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palse, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasle, they went up on the house, and let him downe through the tiling, bed and all, in the mids before Jesus.

20 And when he saw their faith, hee said unto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgive finnes, but God onely?

22 But when Jesus perceived their reasoning, hee answered, and said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise and walke?

Ddd 2

24 But

b The word signifieth him that hath rule over any thing.

¶ Matt. 8, 2. marke 1, 40. a Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom apprehended by faith, all we which are uncleane, according to the Lawe, by the witness of God himselfe are pronounced to be pure and cleane. ¶ Levit. 14, 4. c Christ had rather to be famous by his doctrine, then by miracles, and therefore he departed from them that seeke him, as a physician of the body, and not as the authour of salvation. d Christ, in healing him that was sicke of the palse, sheweth the cause of all diseases, and the remedie. e The mightie power of Christs Godhead, shewed it selfe in him, at that time. ¶ Matt. 9, 2. marke 2, 8.

24 But that yee may know that the Sonne of man hath authoritie to forgive sinnes in earth, (he said unto the sicke of the palsy) say to thee, Arise, take up thy bed, and goe into thine house.

25 And immediately hee rose up before them, andooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee have seen strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi sitting at the rebell of custome, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sat at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eateye and drinke yee with Publicanes and sinners?

31 Then Jesus answered, and saide unto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why do the disciples of John fast often, and pray; and the disciples of the Pharises also, but thine eat and drinke?

34 ¶ And hee sayd unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again hee spake also unto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preserved.

39 Also no man that drinketh old wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

¶ The disciples pull the eares of corne on the Sabbath. ¶ Of him that had a withered hand. ¶ The blessing of the Apostles. ¶ The blessings and curses. ¶ We must love our enemies. ¶ With what fruit the word of God is to be heard.

¶ And ¶ it came to passe on a second solemne Sabbath, that he went through the corne fields, and his disciples ¶ plucked the eares of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharises said unto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Jesus answered them, and said, ¶ Have yee not read this, that David did, when hee himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

ooke, and are the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharises watched him, whether he would heate on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande up in the middes. And hee arose, and stoode up.

9 Then said Jesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evil: to save life, or to destroy?

10 And hee behelde them all in compasse, and said unto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Jesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, hee called his disciples, and of them hee chose twelve which also hee called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and John, Phillip and Barthemew,

15 Matthew and Thomas: James the sonne of Alphaeus, and Simon called Zelotes,

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Judea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted up his eyes upon his disciples, and saide, Blessed be yee poore: for yours is the kingdom of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satished: ¶ Blessed are yee that weepe now: for ye shall laugh.

22 ¶ Blessed are yee when men hate you, and when a they separate you, and revile you, and put out your name as evil, for the Sonne of mans sake.

23 Rejoyce yee in that day, and be glad: for beholde, your reward is great in heaven: for in this manner their fathers did to the Prophets:

24 ¶ But woe be to you that are riche: for yee have received your consolation.

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall weep and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ But

* Matt. 9. 9.
marke 2. 14.
5 The Church is a company of sinners through the grace of Christ repentant, which ban quet with him, to the great offence of the proud and envious worldlings.

* 1. Tim. 1. 15.

* Matt. 9. 14.
marke 2. 18.
6 It is the point of hypocrites and ignorant men to put an holiness in fasting, and in things indifferent.
7 Lawes generally made without any consideration of circumstances, for fasting and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

* Matt. 12. 1.
marke 2. 23.
1 Christ sheweth against the superstitious, who sicke in every thing that the Law of the very Sabbath, was not given to be kept without exception: much lesse that the salvation of man should consist in the outward keeping of it.

2 Epiphanius noteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of unleavened bread: Now, whereas in these feastes which were kept many dayes together, as the feast of Tabernacle, and the Passover, their first day and their last were of like solemnitie. Levit. 23. Luke sayeth call it the 1. day the second Sabbath, though Theophilus understandeth it of any other of them, it as followed the first. * 1 Sam. 21. 6.

* Exod. 16. 13.
Levit. 23. 14.
and 24. 9.
* Matt. 12. 1.
marke 2. 1.
a Canite is the rule of all commandments.

b Who so helpeth not his neighbor when hee is in sin, he killeth him.
3 In that, that Christ useth cannot so long pray in choosing twelve of his owne company as the office of the Apostleship he sheweth how religiously we ought to behave our selves in the choice of ecclesiastical persons.
* Chap. 9. 1. with 10. 1. marke 13. 1. and 6. 7.

c From all the sea coast, which is called Syria, Samaria, &c.
* Matt. 13. 1.
4 Christ teacheth against all superstitions, and especially the Epicure, that the chief felicity of man is laid up in no place here in earth, but in heaven: and that persecution for righteousness sake, is the right way unto it.

* Ezech. 13.
* Ezech. 3.
* Matt. 5. 11.
d Call you out of their Synagogue, as John expounded it, 16. 2. which is sharper punishment the Church hath, if so be the Elders judge righteously, and by the word of God.
e Leaps as a catell doe, which are poisonous: pricketh the ex. ending joy.
* Amos 6. 1.
f That is, you say now of your riches all the commodities and blessings you are ever blessed to have: and therefore you have not to looke for any other reward. Mat. 6. 2.

27 * But I say unto you which heare, Love your enemies : doe well to them which hate you,

28 Blessie them that curse you , and pray for them which hurt you,

29 * And unto him that smiterh thee on the one cheeke, offer also the other, * and him that taketh away thy cloake, forbid not to take thy coate also.

30 Give to every man that asketh of thee : and of him that taketh away the things that be thine, aske them not againe.

31 * And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if yee love them which love you, what thanke shall ye have : for even the finners love those that love them.

33 And if yee doe good for them which doe good for you, what thanke shall ye have ? for even the finners doe the same.

34 * And if ye lend to them of whom ye hope to receive, what thanke shall ye have ? for even the finners lend to finners, to receive the like.

35 Wherefore love yee your enemies, and doe good, and lend, ¹ looking for nothing againe, and your reward shall be great, and ye shall be the children of * the most High : for he is kind unto the unkind, and to the evil.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 * Judge not, and ye shall not be judged : condemne not, and yee shall not be condemned : forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you : * a good measure, ² pressed downe shaken together and running over shall men give into your bosome : for with what measure ye mete, with the same shall men mete to you againe.

39 ³ And he spake a parable unto them, * Can the blind leade the blind ? shall they not both fall into the ditch ?

40 * The discipule is not above his master : but whosoever will be a perfect discipule, shall be as his master.

41 * And why seeest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye ?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seeest not the beame that is in thine owne eye ? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 * For it is not a good tree that bringeth forth evil fruit : neither an evil tree, that bringeth forth good fruit.

44 * For every tree is knowne by his owne fruit : * for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good ; and an evil man out of the evil treasure of his heart bringeth forth evil : for of the abundance of the heart his mouth speaketh.

46 * But why call ye me Lord, Lord, and doe not the things that I speake ?

47 ⁴ Whosoever commeth to mee, and heareth my words, and doeth the same, I will shew you to whom he is like :

48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke : and when the waters arose, the flood beat upon that house, and could not shake it : for it was grounded upon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house upon the earth without foundation, against which the flood did beare, and it fell by and by : and the fall of that house was great.

CHAP. VII.

¹ Of the Centurions servant. ⁹ The Centurions faith. ¹¹ The widowers sonne raised from death at Nain. ¹⁹ John sendeth his disciples to Christ. ³³ His peculiar kind of living. ³⁷ The sinfull woman washeth Iesus feete.

When * he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions servant was sicke and ready to die, which was deare unto him.

3 And when he heard of Iesus, he sent unto him the Elders of the Jewes, beseeching him that he would come, and heale his servant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him :

5 For he loveth, ⁵ sayd they, our nation, and he hath built us a Synagogue.

6 Then Iesus went with them : but when hee was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe : for I am not worthy that thou shouldest enter under my roofo :

7 Wherefore I thought not my selfe worthy to come unto thee : but say the word, and my servant shall be whole :

8 For I likewise am a man set under authority, and have under mee souldiers, and I say unto one, Goe, and he goeth : and to another, Come, and he cometh : and to my servant, Doe this and hee doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and sayd to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the servant that was sicke, whole.

11 ⁶ And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd unto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17 And this rumour of him went forth throughout

⁸ Affliction doth at the length discerne true god. Hues from false and falced.

* Matt. 8. 1. Christ admonisheth the Jewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will go to the Gentiles.

² Christ voucheth openly his power over death. ³ Nain is the name of a towne in Galilee, which was situate on the other side of Kifon, which falleth into the sea of Galilee.

3 John sendeth from the prison his unbelieving disciples, to Christ himselfe, to be confirmed.

b When Johns disciples came to Christ

4 That which the Prophets shewed long before, John shewed at hand: and Christ himselfe doth present it dayly unto us. in the Gospell, but for the most part in vaine, for that many seeke nothing els, but foolish toys and vaine glory.
* Matt. 3. 1.

c Said that he was just, good, faithfull, and mercifull.
d To their own hurt.

* Matt. 11. 16.
5 What way soever God followeth in offering us the Gospell, the most part of men procure offences unto themselves: yet notwithstanding some Church is gathered together.

6 Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enjoy.
* Marke 15. 43. John 10. 11.

row out all Judea, and thorow out all the region round about.

18 3 And the disciples of John sheweth him of all these things.

19 So John called unto him two certaine men of his disciples, and sent them to Jesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come unto him, they sayd, John Baptist hath sent us unto thee, saying, Art thou he that should come, or shall wee wait for another?

21 And at that time, he cured many of their sicknesses, and plagues, and of evill spirits, and unto many blind men he gave sight freely.

22 And Jesus answered, and sayd unto them, Goe your wayes and shew John, what things yee have seene and heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are ris'd, and the poore receive the Gospell.

23 And blessed is he, that shall not be offended in mee.

24 4 And when the messengers of John were departed, hee began to speake unto the people of John, What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, there is no greater Prophet then John, among them that are begotten of women: nevertheless, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes, justified God, being baptized with the baptisme of John.

30 But the Pharises and the expounders of the law despised the counsell of God, against themselves, and were not baptized of him.

31 * 5 And the Lord sayd, Whereunto shall I liken the men of this generation? and what thing are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We have piped unto you, and yee have not danced: we have mourned to you, and yee have not wept.

33 For John Baptist came neither eating bread, nor drinking wine: and ye say, He hath the devill.

34 The Sonne of man is come, and eareth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdom is justified of all her children.

36 6 And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Jesus sate at table in the Pharises house, shee brought a boxe of ointment,

38 * And shee stood at his feet behind him weeping, and began to wath his feet with teares, and did wipe them with the haire of her head,

and kissed his feet, and anointed them with the ointment.

39 7 Now when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely have knowne who, and what maner of woman this is which toucheth him: for she is a sinner.

40 8 And Jesus answered and sayd unto him, Simon, I have somewhat to say unto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will love him most?

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast truly judged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, and thou gavest me no water to my feet: but shee hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but she, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, many finnes are forgiven her: for she loved much. To whom a little is forgiven, he doth love a little.

48 And he sayd unto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that even forgiveth finnes?

50 And he sayd to the woman, Thy faith hath saved thee: goe in peace.

the cause, but as a signe: for Christ faith not as the Pharises did, that she was a sinner, but beareth her witness that the finnes of her life past are forgiven her, g He confirmeth the benefit which he had bestowed with a blessing.

CHAP. VIII.

1 Women that minister unto Christ of their substances. 4 The parable of the sower. 16 The candle. 19 Christ's mother and brethren. 22 He rebuked the wind. 26 Of Legion. 37 The Gadarenes reject Christ. 41 Jairus daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

And it came to passe afterward, that he himselfe went through every citie and towne preaching and publishing the kingdome of God, and the twelve were with him,

2 And certaine women, which were healed of evill spirits, and infirmities, as * Mary which was called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herods steward, and Susanna, and many other which ministered unto him of their substance.

4 * 1 Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden under feet, and the fowles of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang up with it, and choaked it.

8 And some fell on good ground, and sprang up,

7 Rabbies is the fellow of pious. e The Pharise respecteth the Law which holdeth them desired, that touch the defiled.

8 To love Christ, is a sure and personall witness of remission of sin.

f That is, faith. Theophylact, shee hath shewen her faith abundantly: and Paul in his sermon of Baptisme saith, He that oweth much, hath much forgiven him, that he may love much more: And therefore Christ saying is so plain by the similitude, that it is a wonder to see the enemies of the truth draw and racke this place so fondly to embellish their meritorious works: for the greater sinners a man hath forgiven him, the more he loveth him that hath bene gracious to him: And this woman bene such by degrees of love, how great the benefit shee had received: and therefore the charity that is here spoken of, is not to be taken for

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up, and bare fruit, an hundred fold. And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Unto you it is given to know the secrets of the kingdom of God, but to other in parables, that when * they see, they should not see, and when they heare, they should not understand.

11 * The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the devill, and taketh away the word out of their hearts, least they should belevee, and be saved.

13 But they that are on the stones, are they which when they have heard, receive γ word with joy: but they have no rootes: which for a while belevee, but in the time of temptation goe away.

14 And that which fell among thornes, are they which have heard, and after β their departure are choked with cares & with riches, and voluptuous living, and ϵ bring forth no fruit.

15 But that which fell in good ground, are they which with an δ honest and good heart heare the word, ϵ keepe it, and bring forth fruit with patience.

16 γ * No man when he hath lighted a candle, covereth it under a vessell, neither putteth it under the bed, but setteth it on a candle-sticke, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be evident: neither any thing hidde, that shall not be known, and come to light.

18 β Take heed therefore how ye heare: for * whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that β which it seemeth that he hath.

19 γ * 4 Then came to him his mother and his brethren, and could not come neere to him for the press.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother and my brethren are these which heare the word of God, and doe it.

22 γ * And it came to passe on a certaine day, that he went into a ship with his disciples, and he said unto them, Let us goe over unto the other side of the lake. And they lancht forth.

23 And as they sailed, hee fell β asleepe, and there came downe a storme of winde on the lake, and β they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waves of water: and they ceased, and it was calme.

25 Then he saide unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him?

26 γ * So they sailed unto the region of the Gadarenes, which is over against Galilee.

27 ϵ And as hee went out to land, there met him a certaine man out of the citie, which had devils long time, and he ware no garment, neither abode in house, but in the graves.

28 And when he saw Jesus, hee cried out, and fell downe before him, and with a loud voyce said, What have I to doe with thee, Jesus the sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, ϵ and was caried of the devill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? and he said, Legion, because many devils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many swine feeding on an hill: and the devils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choaked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feete of Jesus, cloathed, and in his right mind: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the devill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that he would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that hee might be with him: but Jesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached β throughout all the citie, what great things Jesus had done unto him.

40 γ And it came to passe, when Jesus was come againe, that the people β received him: for they all waited for him.

41 γ * 7 And beholde, there came a man named Jairus, and hee was the ruler of the Synagogue, who fell downe at Jesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelve yeeres of age, and she lay a dying. (and as he went, the people thronged him.)

43 And a woman having an issue of blood, twelve yeeres long, which had spent all her substance upon physicians, and could not be healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediatly her

* Matt. 8. 28. marke 5. 1. 6 Christ sheweth, by casting out a Legion of devils by his word onely, that his heavenly vertue was appointed, to deliver men from the slavery of the devils: but foolish men will not for the most part redeeme this so excellent grace freely offered unto them, with the least losse of their pelting pelfe. k By force and violence, as a horse when he is spurred.

l To wit, the citie of the Gadarenes: and though Marke say that he preached it in Decapolis, they dissent not, for Plinie recordeth, lib. 5. chap. 18. that Gadara is a towne of Decapolis, so that Decapolis was partly on this side Jordan, and partly on the other side. m The multitude was glad he was come againe, and rejoiced greatly. * Matt. 9. 9. marke 5. 12. 7 Christ sheweth by a double miracle, that he is Lord both of life and death. n All that he had to live upon.

issue of blood stanchd.

45 Then Jesus said, Who is it that hath touched me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Jesus said, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: discease not the Master.

50 When Jesus heard it, he answered him, saying, Feare not: beleeve onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and took her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she arose straightway: and he commanded to give her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To lose the life. 31 We must hate Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out devils in Christs Name. 52 The Samaritanes will not receive Christ. 55 Revenge forbidden. 57, 59. 62 Of three that would follow Christ: but on divers conditions.

Then * 1 called hee his twelve disciples together, and gave them power and authoritie over all devils, and to heale diseases.

2 * And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he saide to them, * Take nothing to your journey, neither Raves, nor scrippe, neither bread, nor silver, neither have two coates a piece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soever will not receive you, when ye goe out of that citie, * shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through every towne preaching the Gospell, and healing every where.

7 * 2 Nowe Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen

againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod saide, Iohn have I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 * 3 And when the Apostles returned, they tolde him what great things they had done.

* Then hee tooke them to him, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and received them, and spake unto them of the kingdome of God, and healed them that had neede to be healed.

12 * And when the day began to weare away, the twelve came, and said unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said unto them, Give yee them to eate. And they saide, Wee have no more but five loaves and two fishes, except we should goe and buy meate for all this people.

14 For they were about five thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken up of that remained to them, twelve baskets full of broken meate.

18 * 4 And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said unto them, But whom say yee that I am? Peter answered, and saide, That Christ of God.

21 And he warned and commanded them, that they should tell to no man,

22 * Saying, * The Sonne of man must suffer many things, and be reprooved of the Elders, and of the hie Priestes and Scribes, and be slaine, and the third day rise againe.

23 * 5 And he said to them all, If any man will come after mee, let him denie himselfe, and take up his crosse daily, and follow me.

24 * For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 * For what advantageth it a man, if hee win the whole world, and destroy himself, or lose himself?

26 * For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glory of the Father, and of the holy Angels.

27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, till they have seene the kingdome of God.

28 † 6 And

o The word signifieth to beate and strike, and is transferred to the mournings and lamentations, that are at burials, at which times men use such kind of behaviour.
p The corps was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also void of all sickness.

* Matt. 10. 1. mar. 3. 13. and 6. 7.
1 The twelve Apostles are sent forth at the onely commandment of Christ, and furnished with the power of the holy Ghost; both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassage.
* Matt. 10. 7.
* Matt. 10. 9. marke 6. 8.
a When you depart out of any citie, depart from thence where you first tooke up your lodging: so that a fewe words the Lord forbiddeth them to change their lodging: for this publishing of the Gospell, was as it were a thorow passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come. * Chap. 10. 11. mar. 10. 14. mar. 6. 12. act. 13. 51.
* Mat. 14. 1. mar. 6. 14. 2 So soone as the world beareth tidings of the Gospell, it is divided into divers opinions, and the tyrants especiall are afraid. b Hee stucke as it were fast in the myre.

* Marke 6. 9.
3 They shall lack nothing that followe Christ, as none in the wilderness.
* Matt. 13. 13. marke 6. 32.
c The word signifieth a desert: none this was not in the towne Bethsaida, but part of the fields belonging to the towne.
* Matt. 14. 15. mar. 9. 35. Luke 9. 13.
d This is unperceivablely spoken, and therefore we must understand some thing as this, we cannot give them to eate: unless we goe and buy &c.
e He gave God thanks for the five loaves and fishes, and withall prayed him to feede this so great multitude with so small quantitie, and to be short, that this whole basket might be to the glory of God.
* Matt. 16. 13. marke 8. 27.
4 Although the world be tossed up and downe, betwixt divers errors yet we ought not to contemne the truth, but be so much the more desirous to know it, and be more constant to confesse it, f Arose from the people.
5 Christ himselfe attained to the heavenly glory by the crosse and invincible patience.
* Matt. 17. 22. marke 8. 31.
* Chap. 14. 27. mar. 10. 31. and 16. 24. mar. 8. 34.
g Even as one day followeth another, so doeth one crosse follow another: and the crosse is by the figure Mezonymie, taken for the miseries of this lifelife: for this was the first and cruellest punishment that was amongst the Jewes.
* Chap. 17. 33. mar. 14. 33. and 16. 25. Iohn 12. 25.
* Matt. 16. 26. marke 8. 35.
* Chap. 12. 9. mar. 10. 33. mar. 9. 38. 2 Tim. 2. 12.
* Matt. 16. 28. marke 9. 1.

28 * 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and John, and James, and went up into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him which were Moses and Elias :

31 Which appeared in glorie, and told of his departing, which he should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles he thus spake, there came a cloud and overhadowed them, and they feared when they were entering into the cloud.

35 And there came a voice out of the cloud, saying, This is that my beloved Sonne, hear him.

36 And when the voyce was past, Jesus was found alone : and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And behold, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne : for he is all that I have.

39 And loe, a spirit takerh him, and suddenly he crieth, and he teareth him, that he fometh, and hardly departeth from him, when he hath bruised him.

40 Now I have besought thy disciples to cast him out, but they could not.

41 Then Jesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the devill rent him, and tare him : and Jesus rebuked the uncleane spirit, and healed the childe, and delivered him to his father.

43 And they were all amazed at the mightie power of God : and while they all wondered at all things which Jesus did, he said unto his disciples,

44 Marke these wordes diligently : for it shall come to passe, that the sonne of man shall be delivered into the hands of men.

45 But they understood not that word : for it was hid from them, so that they could not perceive it : and they feared to aske him of that word.

46 Then there arose a disputation among them, which of them should be the greatest.

47 When Jesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And said unto them, Whosoever receiveth this little child in my Name, receiveth me : and whosoever shall receive me, receiveth him that sent me : for he that is least among you all, he shall be great.

49 And John answered and sayd, Master, we saw one casting out devils in thy Name, and we forbad him, because he followeth thee not with us.

50 Then Jesus said unto him, Forbid ye him not : for he that is not against us, is with us.

51 And it came to passe, when the dayes were accomplisheth, that he should be received up, he setled himself fully to goe to Hierusalem.

52 And sent messengers before him, and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receive him, because his behaviour was as though he would goe to Hierusalem.

54 And when his disciples, James and John saw it, they said, Lord, wilt thou that we command, that fire come downe from heaven, and consume them, even as Elias did?

55 But Jesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens lives, but to save them. Then they went to another towne.

57 And it came to passe that as they went in the way, a certaine man said unto him, I will follow thee, Lord, whithersoever thou goest.

58 And Jesus said unto him, The foxes have holes, and the birdes of the heaven nestes, but the Sonne of man hath not whereon to lay his head.

59 But he said unto another, Follow me. And the same said, Lord, suffer me first to goe and burie my father.

60 And Jesus said unto him, Let the dead burie their dead : but goe thou, and preach the kingdom of God.

61 Then another said, I will follow thee, Lord : but let me first go bid them farewell, which are at mine house.

62 And Jesus said unto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

¶ *Marth. 9. 19. 14 The calling of God ought to be preferred, without all controversy before all duties that we owe to men. Who notwithstanding that they live in this frail life of man, ye are strangers from the true life, which is everlasting and heavenly.*

15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 The severie disciples. 10 The unthankfull cities charge with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

After these things, the Lord appointed other severie also, and sent them, two and two before him into everie citie and place, whither he himself should come.

2 And he said unto them, The harvest is great, but the labourers are fewe : pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 Goe your wayes : behold, I send you forth as lambs among wolves.

4 Beare no bagge, neither scrippe, nor shoes, and salute a no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest upon him, if not, it shall turne to you againe.

¶ *Marth. 10. 1. The severie are sent as the second forewarners of the coming of Christ. 1. Marth. 9. 37. 1. Marth. 10. 16. 2. The faithfull ministers of the word are in this world as lambs among wolves : but if they be diligent to doe their duetie, he that sent them will also preserve them. 3. King. 4. 29. 4. This is spoken after the manner of a figure, which men use, when they put downe more in wordes, then is meant : usually among the Hebrewes when they command a thing to be done speedily without delay, as 2 King. 4. 29. f. otherwise courteous and gentle salutations, are points of Christian duty : as for it calling it was but for a season. 5. Marth. 10. 2. marke 6. 10. b. So speake the Hebrewes : that is, he that favoureth the doctrine of peace and embraceth it.*

11 Christ goeth willingly to death.

m Word for word,

he hardened his

face, that is, he re-

solved with him-

self to die, and

therefore ventured

upon his journey,

and cast away all

fear of death, and

went on.

12 We must take

head of the im-

moderate of

zeale, and found

imitation, even in

good causes, that

whatsoever we

doe, we doe it to

Gods glory, and

the profit of our

neighbour.

1. Kings 10. 1.

12. 13.

13 So speake the

Hebrewes, that is,

you know not what

will, misde, and

counsel you are of :

so the gifts of God

are called the spi-

rit, because they

are given of Gods

Spirit, and so are

they, that are con-

trarie to them,

which proceed of

the wicked spirit

as the spirit of co-

vetousnes, of pride,

and madaesse.

13 Such as follow

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commodities.

c Take up your lodging in that house, which ye first enter into, that is, be not careful for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemn preaching of the Gospell, which was used afterward, when the Churches were settled; but these are sent abroad to all the coasts of Judea, to give them to understand, that the last Iudice is at hand.

† Deut. 24. 14.

Math. 10. 10.

1. Tim. 5. 18.

* Math. 10. 11.

d Content your selves with that meat that is set before you.

3 God is a most severe revenger of the ministration of the Gospell.

* Chap. 6. 5.

act. 33. 31.

and 18. 6.

* Math. 11. 11.

* Math. 10. 40.

John 13. 20.

4 Neither the gifts of miracles, either what els foeyer excellent gifts; but onely our election giueth us occasion of true joy: and the onely publishing of the Gospell is the destruction of Satan.

e For Christs disciples used no absolute authority; but wrought such miracles as they did, by calling upon Christs Name.

f Paul placeth the deuil and his angels, in the ayre, Ephe. 6. 12. and he is said to be cast downe from thence by force when his power is abolished by the voice of the Gospell.

g Shall do you wrong.

5 The Church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvellous, in any thing, as in it.

h Of this world.

1 Then he turned to his disciples, and said, *Is read in some copies.*

6 Whofoever seeketh the Father without the Sonne, wandereth out of the way.

7 The difference of the old Testament and the new consisteth in the measure of revelation. * Math. 13. 16. * Mar. 21. 35. mar. 12. 28. Faith doeth not take away, but establisheth the doctrine of the Law. † One of them that professed himself to be leaped in the rites and laws of Moses. * Deut. 6. 5.

7 And in that house tary still, eating and drinking such things as by them shall be set before you: for the labourer is worthie of his wages. Goe not from house to house.

8 * But into whatsoever citie ye shall enter, if they receive you, deare such things as are set before you.

9 And heale the sicke that are there, and say unto them, The kingdome of God is come neere unto you.

10 3 But into whatsoever citie ye shall enter, if they will not receive you, goe your wayes out into the streets of the same, and say,

11 Even the verie * dust, which cleaveth on us of your citie, we wipe off against you: notwithstanding know this, that the kingdome of God was come neere unto you.

12 For I say unto you, that it shal be easier in that day for them of Sodome, then for that citie.

13 * Woe be to thee, Chorazin, woe be to thee, Bethsaida: for if the miracles had bene done in Tyrys and Sidon, which have bene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier of Tyrys, and Sidon, at the judgement, then for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust downe to hell.

16 ¶ He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventie turned againe with joy, saying, Lord, even the devils are subdued to us through thy Name.

18 And he said unto them, I saw Satan, like lightning, fall downe from heaven.

19 Behold, I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall hurt you.

20 Neverthelesse, in this rejoyce not, that the spirites are subdued unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ That same houre rejoyced Jesus in the spirit, and said, I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them to babes: even so, Father, because it so pleased thee.

22 6 All things are given me of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, save the Sonne, and he to whom the Sonne will reveale him.

23 ¶ And he turned to his disciples, and said secretly, Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings have desired to see those things, which ye see, and have not seene them: and to heare those things which ye heare, and have not heard them.

25 ¶ Then behold, a certaine Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherite eternal life?

26 And he said unto him, What is written in the Law? how readest thou?

27 And he answered and said, * Thou shalt

love thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said unto him, Thou hast answered right: this doe, and thou shalt live.

29 9 But he willing to * justifie himself, said unto Jesus, Who is then my neighbour?

30 And Jesus answered, and said, A certaine man went downe from Hierusalem to Jericho, and fell among theeves, and they robbed him of his raiment, and wounded him, and departed, leaving him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewise also a Levite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certain Samaritan, as he journeyed, came neere unto him, and when he sawe him, he had compassion on him.

34 And went to him, and bound up his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

35 And on the morrow when he departed, he tooke out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves?

37 And he said, He that shewed mercie on him. Then said Jesus unto him, Goe, and doe thou likewise.

38 ¶ Now it came to passe, as they went, that he entered into a certaine towne, and a certaine woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his preaching.

40 But Martha was combred about much serving, and came to him, and said, Master, dost thou not care that my sister hath left me to serve alone? bid her therefore, that she helpe me.

41 And Jesus answered, and said unto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray.

27 A woman of the company lifted up her voice.

37 He being feasted of the Pharisee, reprooveth the outward show of holiness.

And so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 * And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy Name. Thy kingdome come: Let thy will be done, even in earth, as it is in heaven:

3 Our daily bread give us for the day:

4 And forgive us our finnes: for even we forgive everie man that is indebted to us: And leade us not into temptation: but deliver us from evil.

5 ¶ Moreover he said unto them, Which of you

* Levit. 19. 18.

9 All they are comprehended in the name of our neighbour, by the Law, whomsoever we may helpe. That is, to vnto his righteousness, or these, that is, void of all fautes, and James, who is the word of publican, in this sense.

10 Christ careth not to be entertained delicately, but to be heard diligently, that is, which he especially requirith.

* Math. 4. 9. 1 A forme of true prayer. 4 That is, as much as is needfull for this day, whereby we are not deboured to have an heauy care for the maintenance of our liues, but that caring care, which killeth a number of men, is set of and restrained. 5 We must pray with faith.

you shall have a friend, and shall goe to him at midnight, and say unto him: Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to me, and I have nothing to set before him:

7 And hee within should answer, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and give them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtles because of his importunitie, hee would rise and give him as many as hee needed.

9 * And I say unto you, Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you.

10 * For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a father, will he give him a stone? or if hee aske a fish, will he for a fish, give him a serpent?

12 Or if he aske an egge, will hee give him a scorpion?

13 If ye then which are evill, can give good gifts unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?

14 * Then hee cast out a devill which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondred.

15 But some of them sayd, * He casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heaven.

17 But he knewe their thoughts, and sayd unto them, * Every kingdome divided against itselfe, shall be desolate, and an house divided against an house, falleth.

18 So if Satan also be divided against himselfe, how shall his kingdome stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore shall they be your judges.

20 But if I by the finger of God cast out devils, doubtlesse the kingdome of God is come unto you.

21 When a strong man armed keepeth his palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth upon him, and overcommeth him: hee taketh from him all his armour wherein he trusted, and divideth his spoyles.

23 Hethat is not with me, is against me: and he that gathereth not with me, scattereth.

24 * When the unclean spirit is gone out of a man, he walketh through dry places seeking rest: and when he findeth none, he sayth, I will returne unto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: * so the last state of that man is worse then the first.

27 * And it came to passe as he said these things, a certaine woman of the company lifted up her voyce, and saide unto him, Blessed is the

wombe that bare thee, and the paps which thou hast sucked.

28 But he sayd, Yea, rather blessed are they that heare the word of God, and keepe it.

29 * And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be give them, but the signe of * Jonas the Prophet.

30 For as Jonas was a signe to the Ninevites: so shall also the sonne of man be to this generation.

31 * The Queene of the South shall rise in judgement, with the men of this generation, and shall condemne them: for she came from the utmost parts of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineve shall rise in judgement with this generation, and shall condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

33 * No man when he hath lighted a candle, putteth it in a privie place, neither under a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be evill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole bodie shall be light, having no part darke, then shall all be light, even as when a candle doth light thee with the brightness.

37 * And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at the table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 * And the Lord said to him, Indeepe yee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of raving and wickednesse.

40 Yee foolles, did not he that made that which is without, make that which is within also?

41 Therefore, give almes of those things which you have, and behold, all things shall be cleane unto you.

42 But woe to you, Pharises: for ye tithe the mynt and the rew, and all manner herbes, and passe over judgement and the love of God: these ought ye to have done, and not to have left the other undone.

43 * Woe to you, Pharises: for ye love the uppermost seates in the Synagogues, and greetings in the markets.

44 Woe to you, Scribes and Pharises hypocrites: for ye are as graves which appeare not, and the men that walke over them, perceive not.

45 * Then answered one of the Lawyers, and said unto him, Master, thus saying thou putteth us to rebuke also.

46 And hee said, Woe to you also, yee Lawyers: for yee lade men with burthens grievous

manner. That is to say, that that is right and reason to doe: for this word judgement,

containeth the commandements of the second table, and the other words, The love of God, containe the first, Chap. 20. 26. matt. 23. 6. marke 12. 38-39. 12 Hypocrites and ambition are commonly joyned together.

13 Hypocrites deceive men with an outward shew. 14 Hypocrites are very severe against other men, but thinke all things lawfull to themselves. * Matt. 23. 4. act. 15. 10.

* Matt. 12. 38-39. 8 They that are found desirous of miracles, in stead of miracles shall receive punishment.

* Jonas 1. 12. * 1. King. 10. 2. 2. Chron. 9. 1. * Jonas 3. 5. * Chap. 8. 16.

Matt. 5. 15. marke 4. 21. 9 Our mindes are therefore lightened with the knowledge of God: that we should give light unto others,

and therefore our chiefest labour ought to be to pray for that light. * Matt. 6. 22.

10 The service of God consisteth not in outward cleanliness, and devised rites or ceremonies, but in the spirituall righteousness of the heart, and charitie.

* Matt. 23. 25. f That is, according to your abilities, as who would say, in stead of your extortion, which hindered you, that you could not eat cleanly, use charitie, and according as your abilities shall serve you, be good to the poore and so shall that, that is within the platter, be sanctified, though the platter be unwashed.

11 It is the propriety of hypocrites, to stand stoutly for little trifles, and let passe greater matters.

g You decide by Gods Law: that the rent part is due to be payed.

h Of all kind of herbes, some as Augustin expoundeth it in his Enchiridion to Laurence, chap. 99. were he sheweth in like sort how that place of Paul. 1. Tim. 2. 4.

God will have all men to be saved, is to be expounded after the same

TO

15 Hypocrites honour those faints when they are dead, whom they most cruelly persecute, when they were alive.

* Math. 23. 29. k When you, ersecute Gods servants, like mad men even as your fathers did, though you colour is with a pretence of godliness, yet notwithstanding, in that you beautifie the sepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and set up monument (as it were) in glory and triumph of it?

l They shall so vex them and trouble them, that at length they shall banish them.

m That you may be called to an account for it, yet, and be punished for the shedding of that blood of the Prophet. * Gen. 4. 8. * 2. Chron. 24. 21. n You have hidden and taken away, so that it cannot be found any where. 17 The more the world is reprehended, the worse it is, and yet must we not betray the truth. o They proposed many questions to him, to draw some thing out of his mouth, which they might traitorously carpe at.

to be borne, and ye your selves touch not the burdens with one of your fingers.

47 Woe be to you: * for you build the sepulchres of the Prophets, & your fathers killed them.

48 Truly & ye beare witness, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore sayd the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay, and persecute away.

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.

51 From the blood of Abel unto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say unto you, it shall be required of this generation.

52 Woe be to you, Lawyers: for ye have taken away the key of knowledge: ye entered not in your selves, and them that came in, ye forbade.

53 And as he sayd these things unto them, the Scribes and Pharises began to urge him fore, and to provoke him to speake of many things.

54 Laying waite for him, and seeking to catch some thing of his mouth: whereby they might accuse him.

CHAP. XII.

1 The leaven of the Pharises.

5 Who is to be feared.

8 To confesse Christ.

17 The parable of the rich man whose land was very fertile.

21 Not to care for earthly things.

31 But to seeke the kingdom of God.

39 The thief in the night.

51 Debate for the Gospel's sake.

IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say unto his disciples first. Take heed to your selves of the leaven of the Pharises, which is hypocrisie.

2 For there is nothing covered, that shall not be revealed: neither hidde, that shall not be known.

3 Wherefore whatsoever ye have spoken in darkenesse, it shall be heard in the light: and that which ye have spoken in the eare, in secret places, shall be preached on the houses.

4 And I say unto you, my friends, be not afraid of them that kill the bodie, and after that are not able to doe any more.

5 But I will forewarne you, whom ye shall feare: feare him which after he had killed, hath power to cast into hell: yea, I say unto you, him feare.

6 Are not five sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the haire of your head are numbered: feare not therefore: ye are more of value then many sparowes.

8 Also I say unto you, Whosoever shall

confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the angels of God.

10 And whosoever shall speake a word against the sonne of man: it shall be forgiven him: but unto him that shall blaspheme the holy Ghost, it shall not be forgiven.

11 And when they shall bring you unto the Synagogues, and unto the rulers and Princes, take no thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 And one of the company said unto him, Master, bid my brother divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 Wherefore he said unto them, Take heed, and beware of covetousnesse: for though a man have abundance, yet his life standeth not in his riches.

16 And he put forth a parable unto them, saying, The ground of a certaine rich man brought forth fruits plentifully.

17 Therefore he thought with himself, saying, What shall I doe, because I have no room where I may lay up my fruites?

18 And he said, This will I doe, I will pull down my barnes, and build greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid up for many yeeres, live at ease, eate, drinke, and take thy pastime.

20 But God said unto him, Of foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast provided?

21 So is he that gathereth riches to himself, and is not rich in God.

22 And he spake unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for your bodie, what ye shall put on.

23 The life is more then meat: and the body more then rayment.

24 Consider the ravens: for they neither sowe nor reape: which neither have storehouse nor barn, and yet God feedeth them: how much more are ye better then fowles?

25 And which of you with taking thought, can add to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say unto you, that Salomon himself in all his royaltie was not clothed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morow is cast into the oven, how much more will he cloath you, O ye of little faith?

29 Therefore aske not what ye shall eat, or what ye shall drinke, neither hang you in suspense.

30 For all such things the people of the world seeke for: and your Father knoweth that ye have need of these things.

carefulnesse of men for this life. * Matth. 6. 25. 1. Pet. 5. 7. Psal. 55. 22. i A Man shone taken of things that hang in the ayre, for they that are careful for this world's life, and hang upon the arme of man, have alwayes wavering and doubtfull minde (wayling sometimes this way, and sometimes that way.

* Matt. 26. 5. marke 8. 14.

1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with godly glosses, and also take paines through the helpe of God, to set forth sincere doctrine, openly and without feare.

2 Word for word, ten thousands of people, a certaine number for an uncertaine.

* Matt. 10. 26. marke 4. 22.

* Math. 20. 18.

2 Although hypocrites have paines to execute their crueltie, yet there is no cause why we should be afraid of them, the least of that may be, seeing they can doe nothing, but what pleaseth God, and God will not any thing that may be against the salvation of his elect.

b He warneth them of danger that presently hang over their heads, for those that come upon the sudden, doe make the greater wound.

* 1. Sam. 14. 45. acts 27. 34. 1 Chap. 9. 16. Mat. 10. 32. mar. 8. 38. 2. tim. 1. 12.

3 Great is the reward of a constant confession: and horrible is the punishment of the denying of Christ, yea impossible to be called backe againe shall the punishment be, if upon set purpose, both with mouth and heart we blaspheme a known truth.

* Mat. 13. 31. marke 3. 21.

1. John 1. 15. * March 10. 19. marke 13. 31.

4 It is a great hard case to confesse the truth: yet he that can doe all things, and is almightie, will not be wanting to the weakest which strive and contend in his appointed time.

5 Christ would not for these causes be a judge to divide an inheritance. First, for that he would not suffer up and cheer the devilly opinion that the Jewes had of Messias: Secondly, for that he would distinguish the true governance, from the Ecclesiasticall: Thirdly, to teach us to beware of them which abuse to show of the Gospel, and alter the name of ministers, to their owne private commodities.

c By covetousnesse means that greedy desire to get, commonly with others mens bur.

d God is the author and preserver of mans life goods and not.

e There are more mad, then rich men which hang upon their riches.

f Or rather country, for here is a forth a man that possesse not a piece of ground only, but as who country, as they which joyne house to house, and field to field, Mat. 23. 1.

g With himself, which is the property of covetous charles that spent their life in the world.

h Be merry and make good cheer, Caring for no man but for himself, and minding of himself.

i An earnest looking upon the providence of God, a present remedie against the most foolish and plaine

4. A lively image of hypocrites, and reward thereof.
 f. One of the rulers of the Synagogue, for it appeareth by Mark. 5, 22. and Acts 13, 15. that there were many rulers of the Synagogue.
 g. Math. 13, 31. marke 4, 31.
 h. God beginneth his kingdome with small beginnings, that the unloved for proceeding of it may better set forth his power.
 i. Math. 13, 33. marke 6, 6.
 k. Against them which had rather erre with many, then goe right with a few, and by that meanes through their owne slownesse, are shut out of the kingdome of God.
 l. Math. 7, 13. He is in vaine in the Church, which is not of the Church, which thing the cleanness of life sheweth.
 m. Mar. 7, 23. and 25, 41. Psal. 68.
 n. The casting off of the Jewes, and the calling of the Gentiles is foretold.
 o. From all the quarters of the world, and these are foure of the chiefest.
 p. Mar. 19, 20. and 40, 16. Mark. 10, 37.
 q. We must goe forward in the case of our calling, through the midst of terrours, whether they be true or faigned.
 r. That deceitfull & treacherous man.
 s. That is, a small time, and Theophyl. sayth, it is a proverbe: or else, by To day, we may understand the time that now is, and by To morrow, the time to come, meaning thereby all the time of his ministry and office.
 t. To wit, when the sacrifice for sinne is ended.
 u. There are no where more cruell enemies of the godly, then they which are within the Sanctuary and Church itself: but God seeth it, and will in his time have an account of it.
 v. Math. 23, 37.

diarly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Jesus healed on the Sabbath day, and sayd unto the people, There are fixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doest thou not see one of you on the Sabbath day loose his ox or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eightene yeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd these things, all his adversaries were ashamed: but all the people joyced at all the excellent things that were done by him.

18 ¶ Then sayd he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made nests in the branches thereof.

20 ¶ And againe he sayd, Whereunto shall I liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of flowre, till all was leavened.

22 ¶ And he went thorow all cities and townes, teaching, and journeying toward Hierusalem.

23 Then sayd one unto him, Lord, are there few that shall be saved? And he sayd unto them,

24 ¶ Strive to enter in at the strait-gate: for many, I say unto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.

26 ¶ Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and the Prophets in the kingdome of God, and your selves thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ¶ And behold, there are last, which shall be first, and there are first, which shall be last.

31 ¶ The same day there came certaine Pharises, and sayd unto him, Depart, and goe hence: for Herod will kill thee.

32 Then sayd he unto them, Go ye and tell that foxe, Behold, I cast out devils, and will heale till to day, and to morrow, and the third day I shall be perfected.

33 ¶ Neverthelesse I must walke to day, and to morrow, and the day following, for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy chil-

dren together, as the henne gather her brood under her wings, and ye would not!

35 Beholde, your house is left unto you desolate: and verely I tell you, ye shall not see me until the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIII.

1 The droppe healed on the Sabbath. 2 The chiefe places at supper. 3 The yoores must be called to our feist. 4 Of those that were bid to the great supper. 5 Some compelled to come. 6 One about to build a tower.

¶ And it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the droppe.

3 Then Jesus answering, spake unto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall have an asse, or an ox fallen into a pit, and will not straightway pull him on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ Hee spake also a parable to the guests, when hee marked how they chose out the chiefe roomes, and sayd unto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.

10 ¶ But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, commeth, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame and the blinde.

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ Now when one of them that sat at table heard these things, he sayd unto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde beganne to make excuse: The first said unto him, I have bought a farme, and I must needs go out and see it: I pray thee have me excused.

19 And another sayd, I have bought five yoke of oxen, and I goe to proove them: I pray thee have my excused.

20 And

1 Word for word the text: new the brood of children is the seed.

2 That Lawe of the very Sabbath ought not to hinder the officers of chap. 10.
 3 Either one of the Elders, whom the called the Sabbath-keepers, or one of the chiefe of the Synagogue, John 7, 49. for this word Pharise was the name of a sect, though appear by the whole history that the Pharises were in great number.

4 The reward of pride is humiliation, and the reward of true modesty is glory.

¶ Prov. 25, 7.

¶ Chap. 24, 44. Matt. 23, 12. 3 Against them which layeth out their goods either ambitiously, or for hope of recompense, whereas Christian charity respecteth only the glory of God, and the profit of our neighbour.

¶ Prov. 27. Job 4, 7-9. ¶ Matt. 23, 1. Prov. 19, 9.

4 The most part even of them to whom God hath revealed himselfe are so made that sin helps as they have received of God, they willingly turne themselves and hinderment. 5 As of the purpose, and a thing agreed upon before, for though they alledge severall excuses, yet all of them agree in this, that they have their excuses, that they may not come to supper.

20 And another sayd, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his servant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant sayd, Lord, it is downe as thou hast commanded, and yet there is room.

23 Then the master sayd to the servant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and sayd unto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 * And whosoever beareth not, his crosse, and commeth after me, cannot be my discipule.

28 For which of you minding to builde a rowre, sitteth not downe before, and counterth the cost, whether he have sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with tenthousand, to meete him that commeth against him with twentieth thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my discipule.

34 * Salt is good: but if salt have lost his favour, wherewithall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the groate. 11 And of the prodigall sonne.

Then * reported unto him, all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you having an hundred sheepe, if he lose one of them, doeth not leave ninety and nine in the wilderness, and goe after that which is lost, untill he finde it?

5 And when he hath found it, he layeth it on his shoulders with joy.

6 And when he commeth home, he calleth together his friends and neighbours, saying unto them, Rejoyce with mee: for I have found my sheepe which was lost.

7 I say unto you, that likewise joy shall be in

heaven for one sinner that converteth, more then for tinetrie and nine just men, which need none amendment of life.

8 Either what woman having tenne groates, if shee lose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?

9 And when she had found it, shee calleth her friendes, and neighbours, saying, Rejoyce with me: for I have found the groat which I hath lost.

10 Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ He said moreover, A certaine man had two sonnes.

12 And the yonger of them sayd to his father, Father, give me the portion of the goods that falleth to me. So he divided unto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his journey into a farre countrey, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a great dearth thorowout that land, and hee began to be in necessitie.

15 Then he went and clave to a citizen of that countrey, and he sent him to his farme, to feed swine.

16 And he would faine have filled his bellie with the huskes that the swine ate: but no man gave them him.

17 Then he came to himself, and sayd, How many hired servants at my fathers have bread enough, and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy sonne: make me as one of thine hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet,

23 And bring the fat calfe, and kill him, and let us eat, and be merry:

24 For this my sonne was dead, and is alive againe: and he was lost, but he is found. And they began to be merry.

25 Now the elder brother was in the field, and when he came & drew neere to the house, he heard melodie, and dancing.

26 And called one of his servants, and asked what those things meant.

27 And he sayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and said to his father, Lo, these many yeeres have I done thee service, neither brake I at any time thy commandement, and yet thou never gavest me a kid that I might make merry with my friends.

1 Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodnesse, offering themselves freely to them, whom he calleth to repentance, though the greatness of their miserie wherewith they were tamed, doeth not obely gently receive them, but also enricheth them with farre greater gifts, and blesteth them with the chiefest blisse.

2 The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well. b Againe God, because he is sayd to dwell in heaven

4 In true repentance there is a feeling of our sinnes, joyed with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

5 Such as truly feare God, desire to have all men to be their fellowes.

30 But when this thy sonne was come, which hath devoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said unto him, Sonne, thou art ever with me, and all that I have, is thine. It was meete that we should make mercy, and be glad: for this thy brother was dead, and is alive againe: and he was lost, but he is found.

C H A P. XVI.

The parable of the steward accused to his master. 13 To serve two masters. 16 The Law and the Prophets. 19 Of Dives and Lazarus.

AND he said also unto his disciples, * There was a certaine rich man, which had a steward, and he was accused unto him, that hee wasted his goods.

2 And hee called him, and sayde unto him, How is it that I heare this of thee? Give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my masters take away from me the stewardship, I cannot digge, and to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receive me into their houses.

5 Then called he unto him every one of his masters debtors, and sayd unto the first, How much owest thou unto my master?

6 And he sayd, An hundred measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And he sayd, An hundred measures of wheate. Then he sayd to him, Take thy writing, and write fourescore.

8 And the Lord commended the unjust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say unto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receive you into everlasting habitations.

10 * He that is faithfull in the least, he is also faithfull in much, and he that is unjust in the least, is unjust also in much.

11 If then yee have not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if yee have not bene faithfull in another mans goods, who shall give you that which is yours?

13 * No servant can serve two masters: for either he shall hate the one, and love the other: or els he shall heane to the one, and despise the other. Ye cannot serve God and riches.

14 All these things heard the Pharises also which were covetous, and they scoffed at him.

15 4 Then he sayd unto them, Yea are they, which justifie your selves before men: but God knoweth your hearts: for that which is highly

esteemed among men, is abomination in the sight of God.

16 * The Lawe and the Prophets endued untill John: and since that time the kingdome of God is preached, and every man preacheth into it.

17 * Now it is more easie that heaven and earth should passe away, then that one tittle of the Law should fall.

18 * Who so ever putteth away his wife, and marrieth another, committeth adulterie: and who so ever marrieth her that is put away from her husband, committeth adulterie.

19 * There was a certaine rich man, which was clothed in a purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crammes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died: and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, he lift up his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then he cried, and sayd, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receivdest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beside all this, between you and us there is a great gulfeset, so that they which would goe from hence to you, cannot: neither can they come from thence to us.

27 7 Then he sayd, I pray thee therefore father that thou wouldest send him to my fathers house,

28 (For I have five brethren) that he may testify unto them, least they also come into this place of torment.

29 Abraham sayd unto him, They have Moyses and the Prophets: let them heare them.

30 And he sayd, Nay father Abraham: but if one come unto them from the dead, they will amend their lives.

31 Then he said unto them, If they heare not Moyses and the Prophets, neither will they be persuaded, though one rise from the dead againe.

C H A P. XVII.

Offences. 3 We must forgive him that trespasseth against us. 10 We are unprofitable servants. 11 Of the ten lepers. 20 Of the coming of the kingdome of heaven. 33 False Christs. 35 After what manner Christs coming shall be.

THEN sayd he to his disciples, * It cannot be avoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these little ones.

3 * Take heed to your selves: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 * And though hee sinne against thee seven times

a Seeing that men often times purchase friendship to themselves, by other mens costs, it is a shame for us, if with a free and liberall bestowing of the goods which the Lord hath given us to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this enely means, riches, which are oftentimes occasions of sinne, are turned to another ende and purpose.

a This parable doth not approve the stewards ungodly dealing, for in was very theft: but parables are set forth, to shew a thing covertly, & as it were under a figure to represent the truth though it agree not thoroughly with the matter it selfe: so that Christ meaneth by this parable to teach us, that worldly men are more needie in the affaires of this world, then children of God are careful for everlasting life.

b Men that are given to this present life, contrary to whom the children of light are set: S. Paul calleth these spirituall, and the other carnall.

c This is not spoken of goods that are evil gotten, for God will have our bountifullness to poore, proceed and come from a good fountaine: but he calleth these riches of iniquitie, which men use ungodly.

d To wit, the poore Christians: for they are the inheritors of these Tabernacles. Theophil. 1 We ought to take heed that for abusing our earthly function and duerie, we be not deprived of heavenly gifts: for how can they use spirituall gifts aright, who abuse worldly things? e That is, heavenly and true riches: which are contrary to worldly and flitting substance. f In worldly goods, which are called other mens, because they are committed to our credit. * Mar. 6 24. 3 No man can love God and riches together. 4 Our finnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose finnes they are.

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* Mar. 11. 11. 1 The Pharisees despised the excellencie of the new covenant, in respect of the old, being ignorant of the perfect righteousness of the Law, and how false were the old. The Lawe Chastly denounceth by the seventh Commandment. * Mar. 9. 11. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

* Mar. 11. 11. 1 The Church is of necessity subject to offences, but the Lord will not suffer them to be punished: if any the least be offended. 3 Our representations must be just and proceeds of love and charity. * Mar. 11. 11.

times in a day, and seven times in a day turne againe to thee, saying, It repenteth me, thou shalt forgive him.

¶ 3 And the Apostles sayd unto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith, *as much as is* a graine of mustard seed, and should say unto this mulberie-tree, Plucke thy selfe up by the rootes, and plant thy selfe in the sea, it should even obey you.

7 ¶ 4 Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when he were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy self, and serve me, till I have eaten and drunken, and afterward ear thou, and drinke thou?

9 Doeth he thanke that servant, because he did that which was commanded unto him? I trow not.

10 So likewise ye, when ye have done all those things, which are commanded you, say, We are unprofitable servants; we have done that which was our dutie to doe.

11 ¶ 6 And so it was when he went to Hierusalem, that he passed through the middes of Samaria, and Galilee.

12 And as he entred into a certaine towne, there mette him ten men that were lepers, which stood a farr off.

13 And they lift up their voyces and sayd, Jesus, Master, have mercy on us.

14 And when he saw them, he sayd unto them, * Go, shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that he was healed, turned backe, and with a loud voyce prayed God,

16 And fell downe on his face at his feet, and gave him thanks: and he was a Samaritan.

17 And Jesus answered, and said, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to give God prayse, save this stranger.

19 And he sayd unto him, Arise, goe thy way, thy faith hath saved thee.

20 ¶ 7 And when he was demanded of the Pharises, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 And he sayd unto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ 9 Then they shall say to you, Behold here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one part under heaven, thinneth unto the other part under heaven, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reprooved of this generation.

26 * 10 And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They are, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 * Likewise also as it was in the dayes of Lot: They are, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these ensampels shall it be in the day when the sonne of man is revealed.

31 ¶ 11 At that day he that is upon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 * I tell you, in that night there shall be two in one bed: the one shall be received, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shall be left.

37 ¶ 12 And they answered, and sayd to him, Where, Lord? And he sayd unto them, * Wherefore the body is, thither shall also the egles be gathered together.

CHAP. XVIII.

1 The parable of the unrighteous Judge and the Widow.
10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heaven. 22 To sell and give to the poor.
28 The Apostles forsake all. 31 Christ foretelleth his death.
35 The blinde man receiveth sight.

And he spake also a parable unto them, to this end, that they * ought alwayes to pray, and not to waxe faint.

2 b Saying, There was a judge in a certain city, which feared not God, neither revered man.

3 And there was a widow in that city, which came unto him, saying, Doe me justice against mine adversarie.

4 And he would not of a long time: but afterward he sayd with himself, Though I feare not God, nor reverence man,

5 Yet because this widow troubleth me, I will doe her right, least at the last she come and make me weary.

6 And the Lord sayd, Heare what the unrighteous Judge saith.

7 Now shall not God avenge his elect, which cry day and night unto him, yea, though he suffer long for them?

8 I tell you he will avenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?

9 ¶ 1 He spake also this parable unto certaine which trusted in themselves that they were just, and despised other.

10 Two men went up into the Temple to pray:

and it is a metaphore taken of wrestlers, who beate their adversaries with their fistes, clubbes: so do: they that are importunate beate the judges eares with their crying out even as it were with blowes. d Though he seeme slowe in revenging the injurie done to him. 2 Two things especially make our prayers voyde and of none effect: confidence of our owne righteousness, and the contempt of other: and an humble heart is contrary to both these.

* Geo. 7. 5. mat. 24. 37. 1. pet. 3. 20.
10 The world shall be taken unawares with the sudden judgement of God: and therefore the faithfull ought to watch continually.
* Gen. 19. 14.

11 We must take good heed, that neither distrust, nor the temptations of this world, nor any respect of friendship hinder us the least that may be.
* Gen. 19. 26.
* Chap. 9. 14. mat. 10. 39. mar. 8. 35.
e That is, shall save it, so Matthew expoundeth it: for the life that is here spoken of, is everlasting salvation.
* Matt. 24. 41.
12 The onely way to continue is to cleave to Christ.
* Matth. 24. 28.

1 God will have us to continue in prayer, not to weare us out, but to exercise us, therefore we must strive with impatience, that long delay cause us not to breake off the course of our prayers.
* Rom. 12. 12.
1. thess. 5. 17.
a Yeelde to afflictions, and adversities, as they doe which are out of heart.
b He doeth not compare things that are equal together, but the less with the greater: If a man get his right as a most unrighteous judge hands, much more shall the prayers of the godly prevail before God.
c Word for word beate me d. we with her blowes.

3 Although we
confesse that what-
soever we have we
have it of God, yet
are we despised of
God, as proude
and arrogant, if we
put never so little
trust in our owne
works before
God.

e Farre from the
Pharise in a lower
place.

* Chap. 14, 11.
mat. 23, 12.

* Matt. 19, 13.

f The children were
tender and yong, in
that they were
brought, which ap-
peareth more evi-
dently in that that
they were infants,
which is to be mar-
ked against them
that are enemies to
the baptizing of
children.

g To judge or
thinke of Christ af-
ter the reason of
our flesh, is the
cause of infir-
mity.

h The children
also of the faithfull
are comprehended
in the free covenant
of God.

i Them that ca-
ried the children,
whom the disciples
drove away.

k Childlike in-
nocencie is an or-
nament of Chris-
tians.

* Matt. 19, 16.

marke 10, 17.

* Exod. 20, 30.

l The intem-
perment
of riches carrieth
away many from
the right way.

m To be both rich
and godly, is a sin-
gular gift of God.

* Matt. 19, 27.

marke 10, 28.

n They become
the richest of all
which refuse not
to be poore for
Christ's sake.

* Matt. 20, 17.

marke 10, 32.

o As sure and cer-
taine as persecu-
tion is, so sure is the
glory which re-
maineth for the
conquerours.

p Hereby we see
how ignorant the
disciples were.

the one a Pharise, and the other a Publican.

11 3 The Pharise stood and prayed thus with himself, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the weeke: I give tithe of all that ever I possess.

13 But the Publican standing a farre off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be merciful to me a sinner.

14 I tell you, this man departed to his house justified rather than the other: * for every man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

15 ¶ They brought unto him also babes that he should touch them. 4 And when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer the babes to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, whosoever receiveth not the kingdom of God as a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherit eternall life?

19 And Jesus sayd unto him, Why callest thou me good? none is good, save one, even God.

20 Thou knowest the commandements, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 7 And he sayd, All these have I kept from my youth.

22 Now when Jesus heard that, he sayd unto him, Yet lackest thou one thing, Sell all that ever thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy: for he was marvelous rich.

24 8 And when Jesus saw him very sorrowfull, he sayd, With what difficultie shall they that have riches, enter into the kingdom of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 Then said they that heard it, And who then shall be saved?

27 And he sayd, The things which are impossible with men, are possible with God.

28 ¶ * Then Peter said, Lo, we have left all, and have followed thee.

29 9 And he sayd unto them, Verely I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Which shall not receive much more in this world, and in the world to come life everlasting.

31 ¶ * 10 Then Jesus tooke unto him the twelve, and sayd unto them, Behold, we go up to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spited on.

33 And when they have scourged him, they will put him to death: but the third day he shall rise againe.

34 But they understood none of these things,

and this saying was hid from them, neither perceived they the things, which were spoken.

35 ¶ * 11 And it came to passe, that as he was come neere unto Jericho, a certaine blinde man sat by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd unto him, that Jesus of Nazareth passed by.

38 Then he cried, saying, Jesus the Sonne of David, have mercy on me.

39 12 And they went before, rebuked him that he should hold his peace, but he cried much more, O Sonne of David, have mercy on me.

40 And Jesus stood still, and commanded him to be brought unto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe unto thee? And he sayd, Lord, that I may receiue my sight.

42 And Jesus sayd unto him, Receive thy sight: thy faith hath saved thee.

43 Then immediatly he received his sight, and followed him, praying God: and all the people, when they saw this, gave prayse to God.

CHAP. XIX.

2 Zaccheus the Publican. 13 Tenne pieces of money delivered to servants to receive againe. 29 Jesus entred into Hierusalem. 41 He foretelleth the destruction of the citie with tears. 45 He casteth the sellers out of the Temple.

NOW 1 when Jesus entred and passed through Jericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was rich.

3 And he sought to see Jesus, who he should be, and could not for the press, because he was of a low stature.

4 Wherefore he ranne before, and climbed up into a wilde figge-tree, that he might see him: for he should come that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and received him joyfully.

7 2 And when all they saw it, they murmured, saying, that he was gone in to lodge with a sinful man.

8 3 And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poore: and if I have taken from any man by forged cavillation, I restore him foure fold.

9 Then Jesus said to him, This day is salvation come unto this house, forasmuch as he is also become the sonne of Abraham.

10 * For the sonne of man is come to seeke, and to save that which was lost.

11 4 And while they heard these things, he continued and spake a parable, because he was neere to Hierusalem, & because also they thought that the kingdom of God should shortly appeare.

12 He sayd therefore, * A certaine noble man went into a farre country, to receive for himself a kingdom, and so to come againe.

rie, and spoyling, they cry out, the common-weale is hidred. c Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that salvation came to this house, because they received the blessing as Abraham had, for all of the household were circumcised. * Matt. 23, 12. 4 We must patiently waite for the judgement of God, which shall be revealed in his time. * Matt. 25, 14.

* Matt. 10, 39.

marke 10, 46.

11 Christ sheweth
by a visible mi-
ra cle, that he is the
light of the world.

12 The more
they stop and less that
Satan layeth in
our way, even by
them which pro-
fesse Christes
Name, so much
the more ought we
to goe forward.

1 Christ prevented
them with his grace
especially, which
seemed to be
further from it.

2 The overlesser
head of the Pub-
licans which were
there together: for
the Publicans

were divided into
companies: as we
may gather by ma-
ny places of Chro-
nicles.

3 The world for-
sake the grace
of God, and yet
unwillingly that
should be bestowed
upon other.

4 The example of
true repentance, is
known by the
effect.

5 By falsly ac-
cusing any man: and
this agreed most
fully to the master
of the customers
persons: for com-
monly they have
this trade among
them when they rob
and spoile the com-
mon-weale, they
have nothing in
their mouths: but
the profit of the
common-weale, and
under that colour
they play the
thieves, so much
that if men reprove
and goe about to
redresse their robberies

6 By falsly ac-
cusing any man: and
this agreed most
fully to the master
of the customers
persons: for com-
monly they have
this trade among
them when they rob
and spoile the com-
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8 By falsly ac-
cusing any man: and
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fully to the master
of the customers
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monly they have
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them when they rob
and spoile the com-
mon-weale, they
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the profit of the
common-weale, and
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the profit of the
common-weale, and
under that colour
they play the
thieves, so much
that if men reprove
and goe about to
redresse their robberies

There are three
kinds of men in
the Church: the
one for fall from
Christ whom they
scorn: the other,
which according
to their vocation,
follow the gifts
which they have
received of God,
to his glory with
pain and
difficultie: the
third live idly,
and do no good.
For the first, the
Lord when hee
cometh will
punish them
in his time: the
other he will
blow away, according
to the paines
which they have
taken: and as for
the faithfull and
the perfect, he
will punish them
in the first.
This was a piece
of money, which
the Grecians used,
and was in value
about an hundred
pence, which is
about ten crownes.
Against them
which spend their
money in deli-
beration, and
conscience, to con-
solation.
To the bankers
and changers.

13 And he called his ten servants, and deli-
vered them ten pieces of money, and said unto them,
Occupy till I come.

14 Now his citizens hated him, and sent an am-
bassage after him, saying, Wee will not have this
man to reigne over us.

15 And it came to passe, when he was come
again, and had received his kingdome, that he
commanded the servants to be called to him, to
whom he gave his money, that he might know
what every man had gained.

16 Then came the first, saying, Lord, b thy
piece hath increased ten pieces.

17 And he saide unto him, Well, good servant:
because thou hast bene faithfull in a very little
thing, take thou authoritie over ten cities.

18 And the second came, saying, Lord thy
piece hath increased five pieces.

19 And to the same he sayd, Be thou also ruler
over five cities.

20 So the other came, and said, Lord, beholde
thy piece, which I have layd up in a napkin:

21 For I feared thee, because thou art a straite
man: thou takest up: but thou laidst not downe,
and reapest that thou diddest not sow.

22 Then hee said unto him, Of thine owne
mouth will I judge thee, O evil servant. Thou
knewest that I am a straite man, taking up that I
laid not downe, and reaping that I did not sow.

23 Wherefore then gavest not thou my money
into the banke, that at my coming I might have
required it with vantage?

24 And he said to them that stood by, Take
from him that piece, and give it him that hath ten
pieces.

25 (And they saide unto him, Lord, he hath ten
pieces.)

26 * For I say unto you, that unto all them that
have, it shall be given: and from him that hath not,
even that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would
not that I should reigne over them, bring hither,
and slay them before me.

28 ¶ And when he had thus spoken, hee went
forth before, ascending up to Hierusalem.

29 * 7 And it came to passe, when he was
come neere to Bethphage, and Bethania, besides
the mount which is called the mount of Olives, he
sent two of his disciples,

30 Saying, Go ye to the towne which is before
you, wherein as soone as ye are come, ye shall finde
a colt tied, whereon never man sate: loose him,
and bring him hither.

31 And if any aske you, why ye loose him, thus
shall ye say unto him, Because the Lord hath need
of him.

32 So they that were sent, went their way, and
found it as he had sayd unto them.

33 And as they were loosing the colt, the own-
ers thereof said unto them, Why loose ye the
colt?

34 And they sayd, The Lord hath neede of
him.

35 ¶ So they brought him to Jesus, and they
cast their garments on the colt, and set Jesus
thereon.

36 And as hee went, they spread their cloathes
in the way.

37 And when hee was now come neere to the
going downe of the mount of Olives, the whole

multitude of the disciples began to rejoyce, and to
praise God with a loude voyce, for all the great
workes that they had seene.

38 Saying, Blessed be the King that commeth in
the Name of the Lord: peace in heaven, and glory
in the highest places.

39 ¶ Then some of the Pharises of the compa-
ny said unto him, Master, rebuke thy disciples.

40 But he answered, and said unto them, I tell
you, that if these should holde their peace, the
stones would cry.

41 ¶ And when he was come neere, he be-
held the Citie, and wept for it,

42 ¶ Saying, O if thou haddest even knowne
at the least in this thy day those things, which
belong unto thy peace! but now are they hid from
thine eyes.

43 For the dayes shall come upon thee, that thine
enemies shall cast a trench about thee, and com-
passe thee round, and keepe thee in on every side,

44 And shall make thee even with the ground,
and thy children which are in thee, and they shall
not leave in thee a stone upon a stone, because
thou knewest not that season of thy visitation.

45 ¶ Hee went also into the Temple, and
began to cast out them that sold therein, and them
that bought,

46 Saying unto them, It is written, * Mine
house is the house of prayer, * but ye have made
it a den of thieves.

47 And he taught dayly in the Temple. And
the hie Priestes and the Scribes, and the chiefe of
the people sought to destroy him.

48 But they could not finde what they might
doe to him: for all the people hanged upon him
when they heard him.

i If after the slaying of so many Prophets, and so oft refusing mee the Lord of the
Prophecy, nowe especially in this my last coming to thee, thou hadst had any regard
to thy selfe. k The six and commedious time is called the day of this citie. l That
is, those things wherein thy happiness standeth. m That is, this very instant wherein
God visited thee. * Matt. 21. 13. n Christ sheweth after his entrie into Hieru-
salem by a visible signe, that is his office enjoyed him of his Father to purge the
Temple. * Marke 11. 17. Isai. 56. 7. * Jerem. 7. 11.

CHAP. XX.

4 From whence Johns Baptisme was. 9 The wickednesse
of the Priests is noted by the parable of the vineyard and the
husbandmen. 22 To give tribute to Cesar. 27 He con-
vinceth the Sadducees denying the resurrection. 41 How
Christ is the sonne of David.

And * it came to passe, that on one of those
dayes, as hee taught the people in the Tem-
ple, and preached the Gospell, the hie Priestes and
the Scribes came upon him, with the Elders,

2 And spake unto him, saying, Tell us by what
authoritie thou doest these things, or who is hee
that hath given thee this authoritie?

3 And he answered, and said unto them, I also
will aske you one thing: tell me therefore:

4 The baptisme of John, was it from heaven,
or of men?

5 And they reasoned within themselves, saying,
If we shall say, From heaven, he will say, Why
then beleeved ye him not?

6 But if wee shall say, Of men, all the people
will stone us: for they be perswaded that John was
a Prophet.

7 Therefore they answered, that they could
not tell whence it was.

8 Then Jesus said unto them, Neither tell I
you, by what authoritie I doe these things.

9 ¶ Then began he to speake to the people
this parable, A certaine man planted a vineyard,

8 When they linger
which ought
to be the chief
preachers and fer-
ters forth of the
kingdome of God,
he will raise up
other extraordi-
narily, in despite
of them.

* Chap. 21. 6.
Matt. 24. 1. Marke
13. 1.

9 Christ is not
simply delisted
with the destru-
ction, no nor of
the wicked.

g Christ breaketh
off his speech,
which sheweth
partly how he was
moooved with com-
passion for the de-
struction of the ci-
tie, that was like
to ensee: and par-
tly to upbraid them
for their trecherie
and stubbornnesse
against him, such
as hath not lightly
bene heard of.

h At least wile
thou, O Hierusa-
lem, to whom this
message was pro-
perly sent.

i If after the slaying of so many Prophets, and so oft refusing mee the Lord of the
Prophecy, nowe especially in this my last coming to thee, thou hadst had any regard
to thy selfe. k The six and commedious time is called the day of this citie. l That
is, those things wherein thy happiness standeth. m That is, this very instant wherein
God visited thee. * Matt. 21. 13. n Christ sheweth after his entrie into Hieru-
salem by a visible signe, that is his office enjoyed him of his Father to purge the
Temple. * Marke 11. 17. Isai. 56. 7. * Jerem. 7. 11.

* Matt. 21. 33.
Marke 11. 27.

1 The Pharises
being overcome
with the truth of
Christs doctrine,
mooove a question
about his outward
calling, and are
overcome by the
witness of their
owne conscience.

* Matt. 21. 33.
Marke 11. 27. Isai.
5. 1. Jerem. 2. 21.

2 It is no new
thing to have them
the chiefe ene-
mies of Christ and
his servants, which
are conversant in
the very Sanctuary
of Gods holy
place: but at
length they shall
not escape unpun-
ished.

and let it forth to husbandmen : and went into a strange countrey, for a great time.

10 And at the time convenient hee sent a servant to the husbandmen, that they should give him of the fruite of the vineyard : but the husbandmen did beat him, and sent him away empty.

11 Againe hee sent yet another servant : and they did beate him, and foule intreated him, and sent him away empty.

12 Moreover he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloved sonne : it may be that they will do reverence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselves, saying, This is the heire : come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe unto them?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and sayd, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken : and on whomsoever it shall fall it will powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him : (but they feared the people) for they perceived that he had spoken this parable againt them.

20 * 3 And they watched him, and sent forth spies, which should faine themselves just men, to take him in his talke, and to deliver him into the power and a authoritie of the governour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept any mans person, but teachest the way of God truly.

22 Is it lawfull for us to give Cesar tribute or no?

23 But he perceived their craftinesse, and said unto them, Why tempt yeme?

24 Shew mee a pennie. Whose image and supercription hath it? They answered, and sayde, Cefars.

25 Then hee said unto them, * Give then unto Cesar the things which are Cefars, and to God those which are Gods.

26 And they could not reprove his saying before the people : but they marvelled at his answer, and held their peace.

27 * 4 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote unto us, If any mans brother die, having a wife, and hee die without children, that his brother should take his wife, and raise up seede unto his brother.

29 Now there were seven brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her : and so likewise the seven died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seven had her to wife.

34 Then Jesus answered, and saide unto them, The 8 children of this world many wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equall unto the Angels, and are the sonnes of God, since they are the 8 children of the resurrection.

37 And that the dead shall rise againe, even * Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which live : for all live unto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then said he unto them, How say they that Christ is Davids sonne?

42 And David himselfe saith in the booke of the Psalmes, * The Lord saide unto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing David called him Lord, how is hee then this sonne?

45 ¶ Then in the audience of all the people, he sayd unto his disciples,

46 * 6 Beware of the Scribes, which willingly goe in long robes, and love salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feast :

47 Which devoure widowes & houses, and in shew make long prayers : These shall receive greater damnation.

3 We must avoyd the example of the ambitious and covetous Pharisees, & this is spoken by the figure Metonymie, houses, for the goods and substance.

CHAP. XXI.

1 The widowes liberalitie above her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The signes going before the last judgement.

And * 1 as he behelde, hee sawe the rich men which cast their gifts into the treasure.

2 And hee sawe also a certaine poore widowe which cast in thither two mites :

3 And he sayde, Of a truth I say unto you, that this poore widowe hath cast in more then they all.

4 For they all have of their superfluitie cast into the offerings of God : but shee of her penurie hath cast in all the living that she had.

5 * 2 Now as some spake of the Temple, how it was garnished with goodly stones, and with a consecrate things, he sayd,

6 Are these the things that yee looke upon? the dayes will come wherein a stone shall not be left upon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 * And hee said, Take heede, that ye be not deceived : for many will come in my Name, saying, I am Christ, and the time draweth neere : follow ye not them therefore.

2 They are called here in this place, the children of this world, which live in this world : and not they that wholy are given to the world : as before chap. 16.1. which are contrary to the children of light. b That is, men takers of the resurrection, for as we say truly, that they shall live indeed, which shall enjoy everlasting life. c To do they life indeed, which live to life, though it is this word resurrection, be taken generally, it belongeth also to the wicked which shall rise to condemnation, which is not properly life, but death.

* Exod. 3.6. c That is, before him : a notable saying, the godly doe not die, though they die here on earth.

* Mat. 12.44. mathe 12.31. f Christ is so the sonne of David according to the flesh, that he is also his Lord because he is the everlasting sonne of God) according to the spirit.

* Psal. 110.1. * Chap. 11.43. mathe 23.6. mathe 12.27. & this is

* Marke 12.42. 1 The poore may exceed in bounty and liberalitie even the rich, according to Gods judgement.

* Chap. 19.43. mathe 24.1. mathe 13.1.

2 The destruction of the Temple is foretold, that the true spiritual building may be built up, whose head builders must and ought to be circumpect.

a These were things that were hanged upon walles and pillars.

* Ephes. 1.6. a. the 1.3.

b Using my Name.

* Psal. 118.22. isa. 28.16. act. 4.11. rom. 9.33. 1. pet. 2.8.

* Mat. 23.16. mar. 12.13. 3 The last refuge that false prophets have to destroy the true Prophets, is to lay sedition, and treason to their charge.

a A fit time to take him in, b Whom they had deceitfully hired, c That they might take some holde in his talke, and thereby forge some false accusation againt him, d To put him to death.

e Thou art not moved by favour of any : and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are in deede alike.

f Craftinesse is a certaine diligence and wittinesse to doe evill, gotten by much use and great practise in matters.

* Rom. 13.7. * Mat. 22.23. mar. 12.18.

4 The resurrection of the flesh is avouched againt the Sadduces.

* Deut. 25.5.

9 And when ye heare of warres and feditions, be not afraid, for these things must first come, but the end followeth not by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdome against kingdome.
11 And great earthquakes shall be in divers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall come to you, for a testimony.
14 Lay it up therefore in your hearts, that ye can not before hand what ye shall answer.
15 For I will give you a mouth, and wisdom, where against all your adversaries shall not be able to speake nor resist.
16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinmen, and friends, and some of you shall they pur to death.
17 And ye shall be hated of all men for my Names sake.
18 Yet there shall not one haire of your heads perish.
19 By your patience possesse your soules.
20 And when ye see Hierusalem besieged with souldiers, then understand that the desolation thereof is neere.
21 Then let them which are in Judaea, flee to the mountaines, and let them which are in the middes thereof, depart out, and let not them that are in the countrey, enter therein.
22 For these be the dayes of vengeance, to fulfill all things that are written.
23 But woe be to them that be with child, and to them that give sucke in those dayes, for there shall be great distress in this land, and wrath over this people.
24 And they shall fall on the edge of the sword, and shall be captives in all nations, and Hierusalem shall be troden under foot of the Gentiles, until the time of the Gentiles be fulfilled.
25 Then there shall be signes in the sunne, and in the moone, and in the stars, and upon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.
26 And mens hearts shall faile them for feare, and for looking after those things, which shall come on the world: for the powers of heaven shall be shaken.
27 And then shall they see the Sonne of man come in a cloud, with power and great glory.
28 And when these things begin to come to passe, then looke up, and lift up your heads: for your redemption draweth neere.
29 And he saith to them a parable, Behold, the fig-tree, and all trees.
30 When they now shoot forth, ye seeing them, know of your owne selves, that summer is then neere.
31 So likewise ye, when ye see these things come to passe, know ye that the kingdome of God is neere.
32 Verely I say unto you, This age shall not passe, till all these things be done.
33 Heaven and earth shall passe away, but my words shall not passe away.
34 Take heed to yourselves, lest at any time

your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and that that day come on you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things, that shall come to passe, and that ye may stand before the sonne of man.
37 Now in the day time he taught in the Temple, and at night he went out, and abode in the mount, that is called the mount of Olives.
38 And all the people came in the morning to him, to heare him in the temple.
C H A P. XXII.
In the Sabbath Christ. The Apostles prepare the Paffeover. They strive who shall be chiefest. Satan desireth them. Christ strengtheth that they wanted nothing. He prophesie in this moone. He first washeth blood. He maketh sate out off and healeth. Peter denieth Christ thrise. Christ is mocked and spooked. He crucifieth himself to be the Sonne of God.
Now the feast of unleavened bread drew neere, which is called the Paffeover.
And the hie Priests and Scribes sought how they might kill him: for they feared the people.
Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.
And he went his way, and communed with the hie Priests and Scribes, how he might betray him to them.
So they were glad, and agreed to give him money.
And he consented, and sought opportunity to betray him unto them, when the people were away.
Then came the day of unleavened bread, when the Paffeover must be sacrificed.
And he sent Peter and John, saying, Go and prepare us the dinner, that we may eat it.
And they said unto him, Where wilt thou, that we prepare it?
He said unto them, Behold, when ye be entered into the citie, there shall ye meete your bearing a pitcher of water: follow him into the house that he crareth in, and say unto the good man of the house, The Master saith unto thee, Where is the lodging where I shall eat my Paffeover with my disciples?
Then he shall shew you a great high chamber trimmed: there make it ready.
So they went and found as he had said unto them, and made ready the Paffeover.
And when their houre was come, he sat downe, and the twelve Apostles with him.
Then he said unto them, I have earnestly desired to eat this Paffeover with you, before I suffer.
For I say unto you, Henceforth I will not eat of it any more, untill it be fulfilled in the kingdome of God.
And he tooke the cup, and gave thanks, and sayd, Take this, and divide it among you.
For I say unto you, I will not drinke of the fruit of the vine, untill the kingdome of God be come.
And they sang a psalm, and went out into the mount of Olives, where they stood, and prayed.

On all men whatsoever they be. You may suppose that you will abide the countenance and sentence of the Judge without shame.
Mark 16. 7. Christ is taken upon the day of the Paffeover, rather by the providence of his Father, than by the will of man.
Mark 16. 7. God by his wonderful providence, caused him to be the number of our Salvation, who was the sunnour of our destruction.
a They that had the charge of keeping the Temple, which were of the Priests and Levites, appeared by the 22. verse of this Chapter.
b Without tumult, according to the people which used to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.
c Mark 16. 7. Christ reached his disciples by a manifold miracle, that although he be crucified, yet something is hid from him: and therefore that he goeth willingly to death.
c By the order appointed by the Law, the Lamb which was the figure of the Paffeover: And this is spoken by the figure metonymy, which is very usual in the matter of the Sacrament.
d Mark 16. 7. Christ, having ended the Paffeover according to the order of the Law, gave thanks, that this shall be his last banquet with his disciples, before he suffer and be crucified. The evening and night, when this supper was to be kept. f I am put to death.

* Matt. 26, 26.
marke 14, 22.
1. Cor. 11, 24.
Christ establisheth his new Covenant, and his communicating with us with new signes.

2. Here is a double Metonymie: for first the vessel is taken for that which is contained in the vessel, as the cups for the wine which is within the cup. Then the wine is called the Covenant or Testament, whereas indeed it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it the figure, though it be not all one with the thing that is represented.

3. This word, that sheweth the excellency of the Testament, and answereth to the place of Jeremie, Chap. 31.
31. Where the new Testament is promised.

* Matt. 16, 22.
marke 14, 21.
Pal. 41, 9.

4. Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Judas treason.

5. That is, his practise, to use the Hebrews to speake, 2 Kings 14, 19. Is not the hand of Job in this matter?
7. Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instruments.

* Matt. 26, 25.
marke 14, 21.

6. The Pouters are not called to rule, but to serve. I have great titles, for so it was the custome to honour Princes with some great titles.

7. Such as are partakers of the Kingdom of Christ shall also be partakers of his Kingdom. * Mar. 19, 28. 10 We must alwayes thinke upon the waite that Satan layeth for us. * 1. Pet. 5, 8. I to tesse you and teases you, and also to cast you out. 11 It is through the prayers of Christ that the wicked doe never utterly fall away from the faith: and that for this cause they should strive up one another. * Mar. 16, 34. marke 14, 30. John 13, 38. 12 Christ sheweth that faith disfereth much from a vaine security, in setting before us the grievous example of Peter. * Matt. 10, 9. 13 Albeit talkers by way of an allegorie, as if he sayd, O my friends and fellow followers, you have lived hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought: and therefore you must lay all other things aside, and thinke upon furnishing your selves in armour. And what this armour is, he sheweth by his owne example, when he prayeth against the garden, and reproved Peter for striking with the sword. * Matt. 23, 23. * Matt. 26, 52. * Mar. 14, 31. * John 18, 11.

19 * And he tooke bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you: doe this in remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This cup is that new Testament in my blood, which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is appointed: but woe be to that man by whom he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should doe that.

24 * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he said unto them, The kings of the Gentiles reigne over them, and they that beare rule over them, are called bountifull.

26 But ye shall not be so: but let the greatest among you be as the least, and the chiefest as he that serveth.

27 For who is greater, he that sitteth at table, or he that serveth? is not he that sitteth at table? And I am among you as he that serveth.

28 And ye are they which have continued with me in my tentations.

29 Therefore I appoint unto you a kingdom, as my Father hath appointed unto me.

30 That ye may eat, and drinke at my table, in my kingdom, and sit on thrones, and judge the twelve tribes of Israel.

31 And the Lord sayd, Simon, Simon, behold, Satan hath desired you, to winnow you as wheat.

32 But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 And he said unto him: Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.

35 And he said unto them, * When I send you without bag, and scrib, and shooes, lacked ye any thing? And they sayd, Nothing.

36 Then he sayd to them, But now he that hath a bagge, let him take it, and likewise a scrip, and he that hath none, let him sell his coats, and buy a sword.

37 For I say unto you, That yet the same which is written, must be performed in me: Even with the wicked was he numbered, for doublelesse those things which are written of me, have an end.

38 And they sayd, Lord, Behold, here are two swords. And he sayd unto them, It is enough.

39 * And he came out, and went: (as he was

1. Such as are partakers of the Kingdom of Christ shall also be partakers of his Kingdom. * Mar. 19, 28. 10 We must alwayes thinke upon the waite that Satan layeth for us. * 1. Pet. 5, 8. I to tesse you and teases you, and also to cast you out. 11 It is through the prayers of Christ that the wicked doe never utterly fall away from the faith: and that for this cause they should strive up one another. * Mar. 16, 34. marke 14, 30. John 13, 38. 12 Christ sheweth that faith disfereth much from a vaine security, in setting before us the grievous example of Peter. * Matt. 10, 9. 13 Albeit talkers by way of an allegorie, as if he sayd, O my friends and fellow followers, you have lived hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought: and therefore you must lay all other things aside, and thinke upon furnishing your selves in armour. And what this armour is, he sheweth by his owne example, when he prayeth against the garden, and reproved Peter for striking with the sword. * Matt. 23, 23. * Matt. 26, 52. * Mar. 14, 31. * John 18, 11.

went) to the mount of Olives: and his disciples also followed him.

40 * And when he came to the place, he sayd to them, Pray, least ye enter into temptation.

41 And he was drawn aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, If thou wilt, take away this cuppe from me: neverthelesse, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, comforting him.

44 But being in an agonie, he prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.

45 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness.

46 And he sayd unto them, Why sleepe ye? rise and pray, least ye enter into temptation.

47 * And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neere unto Jesus to kisse him.

48 And Jesus sayd unto him, Judas betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they sayd unto him, Lord, shall we smite with the sword?

50 And one of them smote a servant of the hie Priest, and strooke off his right eare.

51 Then Jesus answered, and sayd, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Jesus sayd unto the hie Priests, and captaines of the Temple, and the elders which were come to him, Be ye come out as unto a thiefe with swords and staves?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darknes.

54 * Then tooke they him, and led him, and brought him to the Priests house. And Peter followed a farre off.

55 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them.

56 And a certaine mayd beheld him as he sat by the fire, and having well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verily, even this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest: And immediately while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the word of the Lord, how he had sayd unto him, before the cocke crew, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus, mocked him, and strooke him.

64 And

* Matt. 26, 46.
marke 14, 31.
23. Christ hath made death acceptable unto us, by overcoming in our name, all the horrors of death which had joynt with them the curse of God.
14. Prayers are sure succours against the most cruel assaults of our enemies.
2. This agonie sheweth what Christ strove unto, and was in great distress: for Christ strove not only with the forces of death, as other men use to doe, forso many martyrs might seeme more cowardly than Christ, but with the full judgement of his angry Father, which is the fullest thing in the world; and the matter was, for that rooke the bodies all our sinnes upon himself.
3. These doe but owly shew that Christ was true man, but other things also which the godly have to consider of, when the secret of the redemption of mankind is considered in the sacred God his redeeming himself, to the use of a servant; which things are most infinitely to be admired.
15. Men are thus fugitive, even in their greatest danger, will often turne their backs upon them.
* Matt. 26, 47.
marke 14, 31.
24. Christ himselfe received a wound, thereby to shew his obedience he might deliver us, which was willing for the becoming of Gods glory.
12. That is, which was out of our sight, and present with Christ.
23. Even his feare of him, which made Christ overcome death, and rise againe.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecies who it is that smote thee.
65 And many other things blasphemously spake they against him.

66 * 11 And as soone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill.

67 Saying, Art thou that Christ tell us. And he said unto them, If I tell you, ye will not beleue it.
68 And if also I aske you, you will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said unto them, Yea say, that I am.

71 Then said they, What neede we any further witness? for wee our selves have heard it of his owne mouth.

CHAP. XXIII.

1 He is accuseth before Pilate. 7 He is sent to Herode. 12 He is mocked. 24 Pilate yieldeth him up to the Jewes request. 27 The women bewaile him. 33 He is crucified. 39 Out of the shadow rebelleth him. 43 The other is saved by faith. 45 He dieth. 53 He is buried.

Then the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We have found this man perverting the nation, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee mooveth the people, teaching throughout all Judea, beginning at Galile, even to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herodes jurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to have seene some signe done by him.

9 Then questioned hee with him of many things; but he answered him nothing.

10 The hie Priests also and Scribes stood foorth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 Then Pilate called together the high Priests, and the rulers, and the people.

14 And said unto them, Yee have brought this man unto me, as one that perverted the people: and beholde, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him.

15 No, not yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.
16 I will therefore chastise him, and let him loofe.

17 (For of necessitie hee must have let one loofe unto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loofe.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said unto them the third time, But what evil hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loofe.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And hee let loofe unto them him that for insurrection and murther was cast into prison, whom they desired: and delivered Iesus to doe with him what they would.

26 * 7 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selves, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begin to say to the mountaynes, Fall on us: and to the hilles, Cover us.

31 For if they doe these things to a greene tree, what shall be done to the drie?

32 And there were two others, which were evil doers, led with him to be slaine.

33 And when they were come to the place, which is called Calvarie, there they crucified him, and the evil doers; one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee sayed others: let him save himselfe: if he be that Christ the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger.

37 And said, If thou be the King of the Jewes, save thy selfe.

38 And a superscription was also written over him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE JEWES.

39 And one of the evil doers, which were hanged, railed on him, saying, If thou be that Christ, save thy selfe and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wisdom of the flesh, of two evils choose the lesse, but God curse such counsellors.
6 Christ is quit the third time, before he was condemned once that it might appeare, how that our finnes were condemned in him.

* Matt. 27. 32, Marke 15. 22.

7 An example of the outrageousnes and disorder of foulginess.

8 The triumph of the wicked hath a most horrible end.

* Isai. 49. 10. Iose. 10. 12. Revel. 6. 16.

* 1. Pet. 4. 17.

9 As if he said, If they doe thus to me, what am I to expect?

10 full, and always flourishing, and who live for ever by reason of my Godhead, whom will they doe to you, that are so fruitfull and void of all lively righteousness?

* Matt. 27. 38, Marke 15. 27, Iose. 19. 18.

11 Christ became accursed for us upon the Crosse, suffering the punishment which they deserved that would be Gods.

12 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

13 Whom God loveth more then all others.

14 Pilate at unware is made a preacher of the kingdom of Christ.

15 Therefore either we must take that spoken by Synecdoche which Mattheu faith, or that both of them mocked Christ. But one of them at the length overcome with the great patience of God, brake forth into that confession worthy of me.

16 Christ in the midst of his suffering, sheweth indeede that he hath both power of life to save the believers, and of death to revenge the rebellious.

b More then he ought.
i God made the vible paradise in the East-part of the world, but that which we behold is the place of our minds is the place of everlasting joy and salvation through the goodness and mercy of God, a most pleasant rest of the foules of the godly, and most quiet and joyfull dwelling.

13 Christ being even at the point of death, through his life to be God almighty, even to the blind.

14 Christ sorreth readily into the very darkness of death, for to overcome death, even which his soul forsooke, and to give honourable witness on his side, Christ as it pleased him.

15 Christ gathered together, and defendeth his little flocke in the midst of the tempests.

16 Christ through his famous buriall confirmeth the truth both of his death, and resurrection, by the plaine and evident witness of Pilate.

17 Christ through his famous buriall confirmeth the truth both of his death, and resurrection, by the plaine and evident witness of Pilate.

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24 Christ through his famous buriall confirmeth the truth both of his death, and resurrection, by the plaine and evident witness of Pilate.

41 We are indeede righteously here, for we receive things worthy of that we have done: but this man hath done nothing but amuse.

42 And hee said unto Jesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Jesus said unto him, Verely I say unto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darkenesse over all the land, untill the ninth houre.

45 ¶ And the Sunne was darkened, and the vail of the Temple rent through the middles.

46 And Jesus cried with a loud voyce, and said, Father, into thine handes I commend my spirit. And when he thus had said, he gave up the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 ¶ And all his acquaintance stood afarre off, and the women that followed him from Galilee, beholding these things.

50 ¶ And behold, there was a man named Joseph, which was a counsellor, a good man, and iust.

51 Hee did not consent to the counsell and deede of them, which was of Ananias, a chief of the Jewes: who also himselfe waited for the kingdome of God.

52 He went unto Pilate, and asked the bodie of Jesus.

53 And tooke it downe, and wrapped it in a linnen cloath, and laide it in a tombe hewn out of a rocke, wherein was never man yet layd.

54 And that day was the preparation, and the Sabbath drew on.

55 ¶ And the woman also that followed after, which came with him from Galilee, beheld the sepulchre, and how his bodie was laid.

56 And they returned, and prepared odours, and oymments, and rested the Sabbath day according to the commandement.

¶ Now the light of the fourth day dawns towards the going downe, and that was the day of preparation for the feast which was to be kept the day following.

¶ Carieth being scurped by the devil and all his fortifications, and being even in depths mouth, setteth weak women in his forward, minding straightwayes to triumph over those terrible enemies without any great endeavour.

CHAP. XXIV.

The women come to the sepulchre. ¶ They report that which they heard of the angel, and the angels. ¶ Christ doth accompanie two going to Emmaus. ¶ Christ sheweth himselfe unto them. ¶ He offereth himselfe to his disciples to be handled. ¶ He prayeth for his holie Ghost.

¶ Now the first day of the weeke, early in the morning, they came unto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

¶ And they found the stone rolled away from the sepulchre.

¶ And went in, but found not the body of the Lord Jesus.

¶ And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

¶ And as they were afraid, and bowed downe their faces in the earth, they said to them, Why seeke ye him that liveth, among the dead?

6 He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee.

7 Saying, that the Sonne of man must be delivered into the hands of fulfill men, and be crucified, and the third day rise againe.

8 And they remembered his words.

9 ¶ And returned from the sepulchre, and told all these things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a fained thing, neither beleeyed they them.

12 ¶ Then arose Peter, and ran unto the sepulchre, and looked in, and saw the linnen clothes layd by themselves, & departed wondering in himselfe at that which was come to passe.

13 ¶ And behold two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Jesus himselfe drew neere, and went with them.

16 ¶ But their eyes were holden, that they could not know him.

17 And he said unto them, What manner of communications are these that ye have one to another as ye walke and are sad?

18 And the one (named Cleophas) answered and saide unto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which are come to passe therein in these dayes?

19 And he said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people.

20 And how the hie Priestes, and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusteth that it had beene mee that should have delivered Israel, and as toaching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among us made us affoord, which came early unto the sepulchre,

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was alive.

24 Therefore certaine of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

25 Then hee sayde unto them, O foolles and slowe of heart, to beleeye all that the Prophets have spoken.

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were written of him.

28 And they drew neere unto the towne, which they went to, but he made as though hee would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is farre spent. So he went in to tarry with them.

30 And it came to passe, as hee sat at table with them, he tooke the bread, and blessed, and brake

* Chap. 9. 11, mat. 17. 13, marke 9. 31.

2 The cowardly and basely minded of the disciples is upbraided by the stout courage of women, (so wrought by Gods great mercy) to know that the kingdome of God consisteth in an extraordinary power.

3 John 10. 6, 3 Christ useth the incredulitie of his disciples, to the fuller setting forth of the truth of his resurrection, least they should seeme to have beleeyed that too lightly, which they preached outward to all the world.

4 As it were holding downe his head, and bowing his necke, looked diligently in.

5 The resurrection is provided by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne braines: all the circumstances doe declare.

6 We were bold backe and thence, God so appointing it, no doubt, and therefore his body was not invisible, but their eyes were dimmed.

7 Some of the fathers thinke that the other disciples saw this our Evangelist, but Epiphanius writing against the Simplicians, saith it was Mark the Evangelist, but all the are uncertaine.

8 Interpreted by the conferring of the foretelling of the Prophets, that all those things are true and certaine, which the Evangelists have put downe in writing of Christ.

9 Interpreted by the conferring of the foretelling of the Prophets, that all those things are true and certaine, which the Evangelists have put downe in writing of Christ.

10 Interpreted by the conferring of the foretelling of the Prophets, that all those things are true and certaine, which the Evangelists have put downe in writing of Christ.

11 Interpreted by the conferring of the foretelling of the Prophets, that all those things are true and certaine, which the Evangelists have put downe in writing of Christ.

12 Interpreted by the conferring of the foretelling of the Prophets, that all those things are true and certaine, which the Evangelists have put downe in writing of Christ.

brake it, and gave it to them.

31 Then their eyes were opened, and they knew him: and he was * no more seene of them.

32 And they said betwene themselves, Did not our heartes burne within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same houre, and returned to Hierusalem, and founde the eleven gathered together, and them that were with them.

34 Which said, The Lord is risen indeede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowne of them in breaking of bread.

36 * And as they spake these things, Iesus himselfe stood in the mids of them, and said unto them, Peace be to you.

37 But they were abashed and afraid, supposing that they hath seene a spirit.

38 Then he sayd unto them, Why are ye troubled? & wherefore do ye doubt arise in your hearts?

39 Beholde mine hands and my feet: for it is I my self: handle me, and see: for a spirit hath not flesh and bones, as yee see me have.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleevied not for joy, and wondered, hee said unto them, Have ye here any meat?

42 And they gave him a piece of a broyled filh, and of an hony-combe.

43 And hee tooke it, and did eat before them.

44 * And hee saide unto them, These are the wordes, which I spake unto you while I was yet with you, that all must be fulfilled which have written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their understanding, that they might understand the Scriptures.

46 And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, * beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And behold, I doe send the * promise of my Father upon you: but tarrye yee in the citie of Hierusalem, * untill ye be endued with power from on high.

50 * Afterward he led them out into Bethania, and lift up his hands, and blessed them.

51 And it came to passe, that as hee blessed them, * hee departed from them, and was caried up into heaven:

52 And they worshipped him, and returned to Hierusalem with great joy.

53 And were continually in the Temple, praising, and lauding God. Amen.

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed unto the Apostles; the summe whereof, is repentance and remission of sin.

b The Apostles who are the preachers of the Gospell beginning at Hierusalem.

* John 17. 26.

Acts 1. 4.

i Untill the holy Ghost came downe from heaven upon you.

k Christ ascendeth into heaven, and departing bodily from his disciples, filleth their heart with the holy Ghost.

* Marke 16. 19. Acts 1. 9.

THE HOLY GOSPEL OF IESUS CHRIST ACCORDING TO JOHN.

CHAP. I.

1 That Word begoten of God before all worlds, 2 and which was ever with the Father, 3 4 As made man. 5 For what end John was sent from God, 6 His preaching of Christes office. 7, 8 The record that he bare given out unto the Priests. 9 The calling of Andrew, 10 of Peter, 11 Philip, 12 and Nathanael.

13 N = the * beginning = was = that Word, and that Word was = with God, and that = Word was God.

14 2 This same was in the beginning with God.

15 3 * All things were made by it, and without it = was made nothing that was made.

16 4 In it = was life, and that life was, the light of men.

17 In the world began not then to have his being, when God began to make all that was; for the word was even then when all things, that were made, began to be; and therefore hee was before the beginning of all things. b Had his being, and the word, that, pointed out unto us a peculiar and choise thing above all other, and with a difference betwene this Word, which is the Sonne of God, and the word of God, which otherwise also are called the word of God.

18 d This word = that Word = in the beginning = the first = and it is that which the learned call (Subjectum) and this is the later in order, and the same which the learned call (Predicatum).

19 2 The Sonne of God declares that same his everlasting Godhead, by the creating of all things, and also by the preserving of them, and especially by the clearing gifts of reason and understanding, wherewith he hath bestowed man above all other creatures.

20 f Paul expounded this place, Coloss. 1. 15. and 16. verses. That is, the Father did worke, so did the Sonne worke within: for he was the worker with him.

21 h Of all those things which were made, nothing was without him. i That is, by him: and it is spoken after the manner of the Hebrews, meaning thereby that by his force and working power all life cometh out of the world.

22 k To wit, even then, when all things are made by him, for he would have said, Life is in him, and not life was. l That force of reason and understanding, which is kindled to our mindes to knowledge him the author of so great

5 3 And that light shineth in the darkenesse, and the darkenesse = comprehended it not.

6 4 * There was a man sent from God, whose name was John.

7 This same came for a witness, to beare witness of that light, that all men = through him might beleeve.

8 Hee was not = that light, but = sent to beare witness of that light.

9 5 This was = that true light, which lighteth every man that cometh into the world.

10 6 Hee was in the world, and the worlke was = made by him: and the world knew him not.

11 He came = unto his owne, and his owne received him not.

12 6 But as many as received him, to them hee gave = prerogative to be the sonnes of God, even to them that beleeve in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of y will of man; but of God.

14 7 * That light which we see, is the result of Christ, who, coming, can lighten our darkenesse.

15 8 Some of God's name = that man did not acknowledge him by his works; although they were endued with understanding, (which hee had given to them all) hee exhibited himself unto his people to be seene of them with their corporall eyes: yet denier so did they acknowledge him, nor receive him.

16 9 Who onely, and properly deserveth to be called the light, for hee shined of himselfe, and borroweth light of none.

17 10 That person, of the Word, was made manifest even at that time when the worlde was made.

18 11 The Word shewed himselfe againe, when he came into the flesh.

19 12 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne veritie and power; and receiveth them into that honour which is common to all the children of God, that is to be the sonne of God.

20 13 He vouchsafed to give them that prerogative to take them to be his children: of that grose and corrupt nature of man; which is throughout the Scriptures for as enemie to the Spirit.

3 The light of men is turned into daikenesse, but yet so that there is cleareness enough to make them without excuse. m They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him.

* Mat. 3. 1. Marke 1. 4. Luke 1. 2.

4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred up, even by John's voyce, who

That light which we see, is the result of Christ, who, coming, can lighten our darkenesse. When as the Sonne of God came, that man did not acknowledge him by his works; although they were endued with understanding, (which hee had given to them all) hee exhibited himself unto his people to be seene of them with their corporall eyes: yet denier so did they acknowledge him, nor receive him. Who onely, and properly deserveth to be called the light, for hee shined of himselfe, and borroweth light of none. That person, of the Word, was made manifest even at that time when the worlde was made. The Word shewed himselfe againe, when he came into the flesh. The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne veritie and power; and receiveth them into that honour which is common to all the children of God, that is to be the sonne of God. He vouchsafed to give them that prerogative to take them to be his children: of that grose and corrupt nature of man; which is throughout the Scriptures for as enemie to the Spirit.

* Matth. 1.16.
7 That Sonne, that Sonne, who is God from everlasting, tooke upon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conversant, and unto whom by fure and undoubted arguments he shewed both his natures.
u. That is, man; so that the part is taken for the whole, by the figure Synecdoche; for he tooke upon him all our whole nature, that is to say, a true soule.
x. For a season, and when that was ended, he went up into heaven; for the word which he useth, is taken from tents; and yet notwithstanding, his absence from us in body is not such, but that he is alwayes present with us, though not in flesh: yet by the vertue of his spirit.
* Matth. 17.2.

2.pet. 1, 17.

The glory which he speaketh of here, is that manifestation of Christ his majesty, which was as it were layd open before our eyes when the Sonne of God appeared in flesh. ^a This word (as) doeth not in this place betoken a likeness, but the truth of the matter, for his meaning is, that we saw such a glorie, as befeemed and was meete for the true and onely begotten Sonne of God, who is Lord and King over all the world. ^b He was not onely a partaker of grace and truth, but was full of the very substance of grace and truth. ^c John is a faithfull witness of the excellencie of Christ. ^d That is, He before whom I am faine to prepare him the way: for that these words are referred to the time of his calling, and not of his age, for John was fixe moneths older then he.

c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first; for the plain speech this it is: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7. 47. many finnes are forgiven her, because, the loved much, which is this much to say, the loved much because many finnes are forgiven her. * COLIC. 1. 19. and 2. 29. * Christ

is the most plentiful fountaine of all goodesse, but then he powred out his gifts
most bountifullly, when as he exhibited and sheweth himselfe to the world, d That
is, grace upon grace, as a man would say, graces heaped one upon another. 10
true knowledge of God proceedeth onely from Iesus Christ. * 1. Tim. 6. 16.

1. john 4:12. e Who is nearest to his Father, not only in respect of his love towards him, but by the bond of nature, and for that union or oneness that is between them, whereby the Father and the Sonne are one. f Revealed him, and

shewed him unto us, whereas before he was hid under the shadows of the Lawe, so that the quicknesse of the sight of our mindes was not able to perceive him: for whosoever seeth him, seeth the Father also. 11 John is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present.

8 He did acknowledge him; and spake of him plainly and openly. ^h This rehearsing of one and the selfe same thing, though in diuers words, is used much of the Hebrewes, and it hath great force: for they use to speake one thing twice, to ser it out more certainly and plainly. * Acts 19, 35. The Jewes thought that Elias should come againe before the dayes of Messias, and they tookke the ground of thar their opinion out of Malac, 4, 5, which place is to be understood of Iohn, Matthe. 17, 14. And yett Iohn denieth that he is Elias, answering them in deed according as they meant. k They enquire of some great Prophet, and not of Christ,

for John deuided befor that he is Chriſt, for they thought that ſome great Prophet ſhould be ſent like unto Moſes, writing to that purpoſe that place of Deut. 18. 15. which is ſo to be underſtood of all the companie of the Prophets and miniſters, which haue bene and ſhall be to the end, and eſpecially of Chriſt, who is the head of all the Prophets. * Iſai. 40. 3. Matth. 23. 35. Luke 3. 4. 11 Chriſt is the ſubour of baptiſme, and not John; and therefore the force thereof conſiſteth not in John, who is miniſter, but wholly in Chriſt the Lord. 1 Herbey we may

know not.

27 * Hee it is that commeth after me, which
was before me, whose shoe latchet I am not wor-
thy to unloose.

28 These things were done in Bethabara beyond Jordan, where John did baptize.

29 ¶ 13 The next day John seeth Iesus coming unto him, and sayeth, Beholde ^o that Lambe of God, which ^o taketh away the sinne of the world.

30. This is he of whom I said, After me com-
meth a man, which was before me : for he was bet-
ter then I.

31 And I knewe him not: but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 14 So John bare recorde, saying, I behelde
* that Spirit come downe from heaven, like a dove,
and it abode upon him.

33 And I knewe him not : but he that sent me, to baptize with water, hee saide unto mee, Upon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is ⁊ that
Sonne of God.

35 ¶ The next day, John stood againe, and two of his disciples.

36 ¹⁶ And he beheld Iesus walking by, and said,
Behold that Lambe of God.

37 17 And the two disciples heard him speake,
and followed Iesus.

38 Then Iesus turned about, and sawe them fol-
low, and saide unto them, What seeke yee? And
they said unto him, Rabbi, (which is to say by in-
terpretation, Master) where dwellest thou?

39 Hee saide unto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of John, and that followed him.

41 The same found his brother Simon first, and said unto him, We have found that Messias which is by interpretation, that a Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Jona: thou shalt be called Cephas, which is by interpretation a stone.

43 ¶ The day following, Jesus would go into Galilee, and found Philip, and said unto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 18 Philip founde Nathanael, and sayde
unto him, Wee have founde him of whom
* Moses did write in the Law, and the 11 Pro-
phets, Iesus that Sonne of Ioseph, that was of
Nazareth.

fountain of God, or the fountain of the most high. 15. John says

himself, but to Christ. 16 Christ is set before us to followe none
but as our Mediator. 17 In this first gathering of the disciples
us, that the beginning of saluation is from God, who calleth vs
ministerie of his seruants: whome (so preuenting vs) wee must al

* Mar. 3. 11.
marke 1. 7.
luke 3. 16.
act 1. 5. and 1
16. and 19. 4.

13 The bodie and
truth of all the
sacrifices of the
Law, to make is-
tisfaction for the
sinne of the world,
is in Christ,
n This word (that)
which is added,
hath great force in
it, not onely to set
forth the worthi-
nesse of Christ,
and so to separate
him from the
Lambe which was
a figure of him,
and from all other
sacrifices of the
Law, but also to
bring into our
minds the Prophe-

o This word of the
present time signi-
fieth a continually
act, for the Lambe
hath this vertue
proper unto him,
and for ever,
to take away the
sinnes of the
world.

p That is, that
root of sinners, to
wit, our corrupti-
on, and so conse-
quently the fruits
of sinne, which are
commonly called
in the plurall num-
ber sinners.

46 ¹⁹ Then Nathanael sayd unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 ²⁰ Jesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite; in whom is no guile.

48 ²¹ Nathanael said unto him, Whence knewest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the figge tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Jesus answered, and said unto him, Because I said unto thee, I sawe thee under the figge tree, beleevest thou? thou shalt see greater things then these.

51 And he said unto him, Verely, verely, I say unto you, Hereafter shall ye see heaven open, and the Angels of God * * ascending, and descending upon that Sonne of man.

CHAP. II.

¹ Christ turneth water into Wine, ¹¹ which was the beginning of his miracles. ¹² He goeth downe to Capernaum: ¹³ from thence he goeth up to Hierusalem. ¹⁵ and casteth the merchandise out of the Temple. ¹⁹ He foretelleth that the Temple, that is, his body shall be destroyed of the Jewes. ²³ Many beleeve in him, seeing the miracles which he did.

And the ^a third day, was there a mariage in Cana a towne of Galilee, and the mother of Jesus was there.

2 And Jesus was called also, and his disciples unto the mariage.

3 ² Now when the wine failed, the mother of Jesus sayd unto him, They have no wine.

4 Jesus sayd unto her, Woman, what have I to doe with thee? mine ^b houre is not yet come.

5 His mother sayd unto the servants, Whatsoever he sayth unto you, doe it.

6 And there were set there, sixe ^c waterpos of stone, after the maner of the purifying of the Jewes, containing two or three ^d firkins a peece.

7 And Jesus sayd unto them, Fill the waterpos with water. Then they filled them up to the brimme.

8 Then he sayd unto them, Draw out now, and beare unto the governour of the feast. So they beare it.

9 Now when the governour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the servants, which drew the water, knew) the governour of the feast called the bridegrome.

10 And sayd unto him, All men at the beginning set forth good wine, and when men have ^e well drunke, then that which is worse: but thou hast kept backe the good wine untill now.

11 This beginning of miracles did Jesus in Cana a towne of Galilee, and shewed forth his glorie: and his disciples beleeved on him.

12 After that, he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 ³ For the Jewes Paschever was at hand. Therefore Jesus went up to Hierusalem.

14 ⁴ And hee found in the Temple those that sold oxen, and sheepe, and doves, and changers of

money, sitting there.

15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheepe and oxen, and powdered out the changers money, and overthrew their tables,

16 And said unto them that sold doves, Take these things hence: make not my fathers house an house of marchandise.

17 And his disciples remembered, that it was written, * The ^g zeale of thine house hath eaten me up.

18 ⁵ Then answered the Jewes, and sayd unto him, What ^h signe shewest thou unto us, that thou doest these things?

19 Jesus answered and said unto them, * Destroy this Temple, and in three dayes I will raise it up againe.

20 Then said the Jewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it up in three dayes?

21 But he spake of the ⁱ temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembered that he thus said unto them: and they beleeved the Scriptures, and the word which Jesus had said.

23 Now when he was at Hierusalem at the Paschever in the feast, many beleeved in his Name, when they saw his miracles which he did.

24 ⁶ But Jesus did not commit himselfe unto them, because he knew them all.

25 ⁷ And had no neede that any should testifie of man, for he knew what was in man.

26 ⁸ And hee had no neede that any should testifie of man, for he knew what was in man. ⁹ Matt. 26, 61, and 27, 40. Matt. 14, 18. and 15, 19. ¹⁰ That is, of his bodie. ¹¹ It is not good crediting them which stand onely upon miracles. ¹² Christ is the searcher of hearts, and therefore true God.

CHAP. III.

¹ Christ teacheth Nicodemus the very principles of Christian regeneration. ¹⁴ The serpents in the wilderness. ²³ John baptizeth. ²⁷ and teacheth him, that he is not Christ.

Here ¹ was now a man of the Pharises, named Nicodemus, a ^a ruler of the Jewes.

2 This man came to Jesus by night, and sayd unto him, Rabbi, wee knowe that thou art ^a teacher come from God, for no man could doe these miracles that thou doest, ^c except God were with him.

3 ² Jesus answered and said unto him, Verely, verely I say unto thee, Except a man be borne againe, he cannot ^d see the ^e kingdome of God.

4 Nicodemus said unto him, How ^f can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Jesus answered, Verely, verely I say unto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is ^g flesh: and that that is borne of the Spirit, is spirit.

7 Marvelle not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it ^h listeth, and

confineth in this, that we know our selves not onely to be corrupt in part, but to be wholly dead in sinne: so that our nature hath neede to be created anew, as touching the qualities thereof: which can be done by no other verue, but by the divine and heavenly, whereby we were first created. ⁹ That is, to go in, or enter, as he expounded himself afterward, ver. 5. ¹⁰ The Church: for Christ sheweth in this place, how we come to be citizens, and to have ought to doe in the citie of God. ¹¹ How can I that am old, be borne againe? for he answered, as if Christ his wordes belonged to none but to him. ¹² That is, fleshly, to wit, wholly uncleane and under the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortal, though the flesh of the flesh remaineth. ¹³ With free and wandring blinde, as it lieth.

* Psal. 69, 9. ² Zeale in this place is taken for a wrathfull indignation and displeasure of the minde conceived of some naughtie and evil dealing towards them whom we love well.

³ Against them which so blinde God to an ordinarie calling which they themselves most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heaven, (and they although in vaine would have it extinguished) unless it be sealed with outward and bodily miracles.

⁴ With what miracle doest thou confirme it, that we may see that heavenly power and verue, which giveth thee authoritie to speake and doe thus? * Matt. 26, 61, and 27, 40. Matt. 14, 18. and 15, 19. ⁵ That is, of his bodie. ⁶ It is not good crediting them which stand onely upon miracles. ⁷ Christ is the searcher of hearts, and therefore true God.

¹ There are none sometimes more unlearned, then the learned; but as well the learned as the unlearned must desire wisdom of Christ onely.

² A man of great estimation, and a ruler amongst the Jewes.

³ We know that thou art sent from God to teach us.

⁴ But he is whom some part of the excellencie of God appeareth. And if Nicodemus had knowne Christ's righte, he would not onely have said that God was with him, but in him; as Paul doeth 1. Cor. 1, 29.

⁵ The beginning of Christianitie.

thou

3 The secret my-
sterie of our rege-
neration which
cannot be com-
prehended by
mans capacity, is
perceived by faith,
and that in Christ
onely, because that
he is not God, on
earth and man in
heaven, that is so
say, in such sort
man: that hee is
God also, and there-
fore almighty; and
in such sort God,
that he is man al-
so, and therefore
his power is mani-
fested unto us.
4 You handle doubt-
full things, and such
as you have no cer-
taine about for,
and yet men
believe you; but
I teach those things
that are of a truth
and well known,
and you believe
me not.
5 Onely Christ can
teach us heavenly
things, for no man
ascendeth, &c.
6 That is, hath any
spirituall light and
understanding, or
ever had, but onely
that Sonne of God,
which came downe
to us.
7 Whereas he is
said to have come
down from heaven,
that must be under-
stood of his God-
head, and of the
manner of his con-
ception: for Christ
his birth upon the
earth was heavn-
ly, and potentially,
for he was concei-
ved by the holy
Ghost.
8 That which is
proper to the divi-
nity of Christ, is
here spoken of
whole Christ, to
give us to under-
stand that he is
but one person,
wherein two
natures
are united, and this kind of speech men call The communicating of proprieties. * Num.
21. 9. chap. 12. 23. * 1 John 4. 9. * Nothing els but the free love of the Father, is
the beginning of our salvation, and Christ is he in whom our righteousness and salva-
tion is seated: and faith is the instrument, or meane whereby we apprehend it, and
life everlasting is that which is set before us to apprehend. * It is not all one to be-
lieve in a thing, and to believe of a thing, for we may not believe (in any thing) save
onely in God, but we may believe (of any thing) whatsoever. this faith Nazianzen in
his oration of the Spirit. * Chap. 9. 29. and 12. 27. * Not Christ, but the despising of
Christ doth condemn. * Chap. 12. 27. to be the cause of the condemning of the world.
9 For infinite sinnes are the cause of death, but whosoever shall believe in him, * Chap. 1. 9:
10 Not onely the people of the Jewes, but whosoever shall believe in him.
11 Onely wickedness is the cause, why man refuse the light that is offered them.
12 That is, the cause of condemnation, which sticketh fast in men, unless through Gods
great benefit they be delivered therefrom. * That is, he that leadeth an honest life, and
void of all craft and deceit. * That is, with God. * God as it were going before.
* Chap. 4. 1. * Satan insameth the disciples of John with a fond emulation of their
master, to hinder the course of the Gospel: but John being mindfull of his office, doeth
not onely breake off their emulation, but also taketh occasion thereby to give testi-
monie of Christ, howe that in him onely the Father hath set forth life everlasting.
* Chap. 1. 34.

thou hearest the sound thereof, but canst not tell
whence it cometh, and whither it goeth: so is
every man that is borne of the Spirit.
9 Nicodemus answered, and said unto him,
How can these things be?
10 Jesus answered, and said unto him, Art thou
a teacher of Israel, and knowest not these things?
11 Verely, verely I say unto thee, We speake
that we know, and testifie that we have seene: but
ye receive not our witness.
12 If when I tell you earthly things, ye beleeve
not, how should ye beleeve, if I shall tell you of
heavenly things?
13 For no man ascendeth up to heaven, but
he that had descended from heaven, that Sonne
of man which is in heaven.
14 And as Moses lift up the serpent in the
wildernesse, so must that Sonne of man be lift up,
15 That whosoever beleeve in him, should
not perish, but have eternall life.
16 For God so loveth the world, that hee
hath given his onely begotten Sonne, that whoso-
ever beleeve in him, should not perish, but
have everlasting life.
17 For God sent not his Sonne into the
world, that he should condemn the world, but
that the world through him might be saved.
18 He that beleeve in him is not condem-
ned: but he that beleeve not, is condemned al-
ready, because hee hath not beleeved in the Name
of that onely begotten Sonne of God.
19 And this is the condemnation, that that
light came into the world, and men loved dark-
nesse rather then that light, because their deedes
were evill.
20 For every man that evill doeth, hateth the
light, neither cometh to light, least his deedes
should be reprovved.
21 But he that doth truth, cometh to the
light, that his deedes might be made manifest, that
they are wrought according to God.
22 After these things came Jesus, and his dis-
ciples into the land of Judea, and there taried
with them, and baptizd.
23 And John also baptizd in Enon besides
Salem, because there was much water there: and
they came and were baptizd.
24 For John was not yet cast into prison.
25 Then there arose a question betweene
Johns disciples and the Jewes, about purifying.
26 And they came unto John, and said unto
him, Rabbi, he that was with thee beyond Jorden,
to whom thou barest witness, behold, he bapti-
zeth, and all men come to him.

27 John answered, and said, A man can receive
nothing, except it be given him from heaven.
28 Ye your selves are my witnesses, that I
said, I am not that Christ, but that I am sent be-
fore him.
29 He that hath the bride: is the bridegrome:
but the friend of the bridegrome which standeth
and heareth him, rejoyceth greatly, because of the
bridegromes voyce. This my joy therefore is ful-
filled.
30 He must increase, but I must decrease.
31 He that is come from onbie, is above all:
he that is of the earth, is of the earth, and speaketh
of the earth: hee that is come from heaven is
above all.
32 And what he hath seene and heard, that he
testifieth: but a no man receiveth his testimonie.
33 He that hath receiveth his testimonie, hath
sealed that God is true.
34 For he whom God hath sent, speaketh the
words of God: for God giveth him not the Spirit
by measure.
35 The Father loveth the Sonne, and hath
given all things into his hand.
36 Hee that beleeve in the Sonne, hath
everlasting life, and he that obeyeth not the
Sonne, shall not see life, but the wrath of God
abideth on him.

CHAP. III.

1 Jesus being weary, asketh drinke of the woman of Samaria.
2 He teacheth the true worship. 3 He confesseth that
he is the Messiah. 4 He teacheth the Rulers some.
5 Now when the Lord knew, how the Pharises
had heard, that Jesus made, and baptized
more disciples then John.
6 (Though Jesus himselfe baptized not, but
his disciples.)
7 Hee left Judea, and departed againe into
Galilee.
8 And he must needs goe thorow Samaria.
9 Then came he to a cite of Samaria called
Sychar, neere unto the possession that Jacob
gave to his sonne Joseph.
10 And there was Jacobs Well. Jesus then wea-
ried in the journey, late thus on the Well: it was
about the sixth houre.
11 There came a woman of Samaria to drawe
water. Jesus said unto her, Give me drinke.
12 For his disciples were gone away into the ci-
tie, to buy meate.
13 Then said the woman of Samaria unto him,
How is it, that thou being a Jewe, askest drinke of
me, which am a woman of Samaria? For the Jewes
meddle not with the Samaritans.
14 Jesus answered and said unto her, If thou
knewest that gift of God, and who it is that saith
to thee, Give mee drinke, thou wouldest have as-
ked of him, and he would have given thee water
of life.
15 The woman said unto him, Sir, thou hast
nothing to draw with, and the Well is deepe: from
whence then hast thou that water of life?
16 Art thou greater then our father Iacob,
which gave us the Well, and he himselfe dranke

u What meane
to goe about to
ter my Father's
every man for
portion that they
cannot better them
selves one joye.
* Chap. 4. 41.
* Nothing els
but mans piece
of worke made of
the flime of the earth
y swayed of
things but corrup-
tion, ignorance, and
need, &c.
* What he knoweth
fully and perfectly
* That is, very few
* Rom. 3. 4.
* Matth. 11. 27.
b Committed
to his power and
will.
* Apoc. 1. 4.
1. John 5. 10.
c Shall not enjoy.
* This meane
is to be kept in
doing of our du-
ties: that neither by
force we be terri-
fied from going
forward, neither
by our owne pro-
cure or phre-
dangers upon our
heads.
* Chap. 4. 41.
* Christ hearing
the proud Phari-
ses communi-
tes the troubles
of our fleshly life
with a pious
full woman, and
fragile, refilling
the vessels of
of the Samaritans,
and desiring the
true service of
God, which was
delivered to the
Jewes: yet so,
that he offered
both of them
to be able to himselfe
as one whom they
all the fathers had
also will the de-
votion of the
did regard and
a respect unto
* Gen. 27. 22.
and 41. 17.
* John 4. 12.
* Even as he was
weary, as he was
he was weary.

b It was almost noone. c There is no familiaritie nor friendship betweene
Jewes and the Samaritans. d By this word (Thou) we are given to understand, that
Christ speaketh of some excellent gift, that is to say, even of himselfe, whom he
offered to this woman. e This everlasting water, that is to say, the everliving
God, is called living, or of life, to make a difference betweene it, and the water
which should be drawne out of a well: and these metaphors are very much used of the
Jere. 2. 13. Joel 3. 18. Zach. 13. 11.

thereof,

thereof, and his sonnes, and his cattell :

13 Jesus answered, and sayd unto her, Whosoever drinketh of this water, shall thirst againe :

14 But whosoever drinketh of the water that I shall give him, shall never be more athirst : but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.

16 Jesus said unto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayd, I have no husband. Jesus sayd unto her, Thou hast well sayd, I have no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband : that saydest thou truly.

19 The woman sayd unto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say, that in Jerusalem is the place where men ought to worship.

21 Jesus sayd unto her, Woman, beleeve me, the houre commeth, when yee shall neither, in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye know not : we worship that which wee know : for salvation is of the Jewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father, in Spirit and Truth : for the Father requireth even such to worship him.

24 God is a Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman sayd unto him, I know well that Messias shall come, which is called Christ : when he is come, he will tell us all things.

26 Jesus sayd unto her, I am he, that speake unto thee.

27 And upon that, came his disciples, and marvelled that hee talked with a woman : yet no man sayd unto him, What askest thou ? or why talkest thou with her ?

28 The woman then left her waterpot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told mee all things that ever I did : is not he that Christ ?

30 Then they went out of the city, and came unto him.

31 In the meane while, the disciples prayed him, saying, Master, ear.

32 But hee sayd unto them, I have meat to eat, that ye know not of.

33 Then sayd the disciples betweene themselves, Hath any man brought him meat ?

34 Jesus sayd unto them, My meat is that I may doe the will of him that sent mee, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth harvest ? Behold, I say unto you, Lift up your eyes, and looke on the regions : For they are white already unto harvest.

36 And hee that reapeth, receiveth reward, and gathered fruit unto life eternall, that both he that soweth, and he that reapeth might rejoyce together.

37 For the sowing time : and the doctrine of the Gospel, as the harvest, and there is an excellent agreement betweene them both, and the ministers of them both.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

39 Now many of the Samaritans of that citie beleeved in him, for the saying of the woman which testified, He hath tolde me all things that ever I did.

40 Then when the Samaritans were come unto him, they besought him, that he would tary with them : and he abode there two dayes.

41 And many more beleeved, because of his owne word.

42 And they sayd unto the woman, Now we beleeve, not because of thy saying : for we have heard him our selves, and know that this is indeed that Christ the Saviour of the world.

43 So two dayes after he departed thence, and went into Galilee.

44 For Jesus himselfe had testified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galilee, the Galileans received him, which had seene all the things that he did at Hierusalem at the feast : for they went also to the feast.

46 And Jesus came againe into Cana a towne of Galilee, where he had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, hee went unto him, and besought him, that he would goe downe, and heale his sonne : for he was even ready to die.

48 Then sayd Jesus unto him, Except yee see signes and wonders, ye will not beleeve.

49 The ruler sayd unto him, Sir, go downe before my sonne die.

50 Jesus sayd unto him, Goe thy way, thy sonne liveth : and the man beleeved the word that Jesus had spoken unto him, and went his way.

51 And as hee was now going downe, his servants met him, saying, Thy sonne liveth.

52 Then enquired he of them the houre when he began to amend. And they sayd unto him, Yesterday the seventh houre the fever left him.

53 Then the father knew that it was the same houre in the which Jesus had sayd unto him, Thy sonne liveth. And he beleeved, and all his household.

54 This second miracle did Jesus againe, after he was come out of Judea into Galilee.

CHAP. V.

One lying at the poole, is healed of Christ on the Sabbath.

The Jewes that rascally finde fault, wish that his dead, be convinced with the authority of his Father.

He proveth his divine power by many reasons, and with Moses testimony.

After that, there was a feast of the Jewes, and Jesus went up to Hierusalem.

And there is at Hierusalem by the place of the sheepe, a poole called in Ebrew, Bethesda,

having five porches : In the which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the moving of the water.

For an Angel went downe at a certaine season into the poole, and troubled the water : who soever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

And a certaine man was there, which had bene

i That proverb.

7 The Samaritans doe most joyfully embrace that which the Jewes most stubbornly rejected.

8 The despisers of Christ deprive themselves of his benefit : yet Christ prepareth a place for himselfe.

9 For the townes and villages of Galilee : for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their marvellous disobedience.

* Math. 13. 57. Marke 6. 4. Luke 4. 34.

10 Although Christ be absent in body, yet he worketh mightily in the believers by his word.

* Chap. 3. 1, 21.

11 Some of Herods courtiers, for though Herod was not a king, but a Terrarch, yet the lofty name only except, hee was a king, or at least the people called him a king.

* Levit. 23. 3. deut. 16. 1.

12 There is no disease so old, which Christ can not heale.

13 Whereof cattell drinke, and used to be pugged in, whereof there could not be, but great store at Hierusalem.

14 That is to say, the house of pouring.

15 For, because great store of water was poured out into that place.

bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, hee sayd unto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus sayd unto him, Rise: take up thy bed, and walke.

9 And immediatly the man was made whole, and tooke up his bed, and walked: and the same day was the Sabbath.

10 The Jewes therefore sayd to him that was made whole, It is the Sabbath day: * it is not lawful for thee to cary thy bed.

11 He answered them, He that made me whole he sayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which sayd unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conveyed himself away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd unto him, Beholde, thou art made whole: sinne no more, lest a worse thing come unto thee.

15 The man departed, and tolde the Jewes that it was Iesus that had made him whole.

16 And therefore the Jewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My father worke(h) hitherto, and I worke.

18 Therefore the Jewes sought the more to kill him: not onely because hee had broken the Sabbath: but sayd also that God was his Father, and made himselfe equal with God.

19 Then answered Iesus, and sayd unto them, Verely, verely I say unto you, The Sonne can doe nothing of himselfe, save that he seeth the Father doe: for whatsoever things he doeth, the same things doeth the Sonne in like manner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that ye should marvel.

21 For likewise as the Father raised up the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgement unto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say unto you, he that heareth my word, and beleeveth him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.

25 Verely, verely I say unto you, the houre

shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.

27 And hath given him power also to execute judgement, in that he is the Sonne of man.

28 Marvell not at this: for the houre shall come, in the which all that are in the graves, shall heare his voyce.

29 And they shall come forth: that have done good, unto the resurrection of life: but they that have done evill, unto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I judge: and my judgement is just, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 He sent unto Iohn, and he bare witness unto the truth.

34 But I receive not the record of man: nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining candle: and ye would for a season have rejoiced in his light.

36 But I have greater witness then the witness of Iohn: for the works which the Father hath given me to finish, the same works that I do, beare witness of me, that the Father hath sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seene his shape.

38 And his word have you not abiding in you: for whom he hath sent, him ye beleeve not.

39 Search the Scriptures: for in them ye thinke to have eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye beleeve, which receive no honour one of another, and seeke not the honour that cometh of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleeved Moses, ye would have beleeved me: for he wrote of me.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

a True religion is not more cruelly assaulted by any means, then by the presence of religion itselfe.

* Ier. 17. 22.

3 The workes of God was never the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne.

* Chap. 7. 19.

c. That is, his owne and no mans elc, which they gather by that, that nee sayeth, (And I worke) applying this word (worke) to himselfe, which is proper to God: and therefore make him selfe equal to God.

d Not onely without the Fathers authority, but also without his mighty working and power.

e This must be understood of Christ his person, which consisteth of two natures, and not simply of his Godhead: so then hee sayeth that his Father moveth and governeth him in all things: but yet notwithstanding when he saith he worketh as his Father, he voucheth his Godhead.

f In like sort, jointly and together.

Not for that the Father doeth some things, and then the sonne worketh after him, and doth the like, but because the might & power of the Father and the Sonne do worke equally and jointly together.

4 The Father maketh no man partaker of everlasting life: but I.

Christ, in whom onely he is truly worshippeth. These words (judges) is taken by the figure Synecdoche, for all government. These words are not to be taken, as though they simply denied that God governeth the world, but as the Jewes imagined it, which separate the Father from the Sonne, whereas indeed, the Father doeth not govern the world but onely in the person of his Sonne, being made manifest in the flesh: so sayeth he afterward verse 30. that he came not to doe his owne will: that his doctrine is not his owne. Chap. 7. 16. that the blinde man and his parents sinned not. &c. Chap. 9. 3. The Father is not worshipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.

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Loye toward God. * Chap. 12. 43. f This denia doth not put away that which heere said, but correcteth it, as if Christ said, the Jewes shall have no more to say for then Moses. * Geo. 3. 15; and 22. 18. and 49. 10. deut. 18. 15.

CHAP. VI.

5 Five thousand are fed with five loaves and two fishes.

15 Christ goeth apart from the people.

17 As his disciples were weeping.

19 he cometh to them walking on the water.

26 Hee resurreth of the true

37 and everlasting

35 bread of life.

41. 52 The Jewes murmure, 60 and many of the disciples

68 depart from him: 69 The Apostles

confesse him to be the Sonne of God.

After

After these things, Jesus went his way ^a over the sea of Galilee, which is Tiberias.
 2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went up into a mountain, and there he sate with his disciples.

4 Now the Passover, ^a a feast of the Jews was neere.

5 * Then Jesus lift up his eyes, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat?

6 (And this he said to proue him; for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 Then sayd unto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes, but what are they among so many?

10 And Jesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about five thousand.

11 And Jesus tooke the bread, and gave thanks, and gave to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he sayd unto his disciples, Gather up the broken meate which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelve baskets with the broken meate of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seene the miracle that Jesus did, sayd, This is of a truth that Prophet that should come into the world.

15 When Jesus therefore perceived that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.

16 ¶ When even was now come, his disciples went downe unto the sea,

17 * And entred into a ship, and went over the sea, towards Capernaum: and now it was darke, and Jesus was not come to them.

18 And the Sea arose with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they saw Jesus walking on the sea, and drawing neere unto the ship: so they were afraid.

20 But he said unto them, It is I: be not afraid.

21 Then c-willingly they received him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples in the ship, but that his disciples were gone alone.

23 And that there came other ships from Tiberias neere unto the place where they are the bread, after the Lord had given thanks.

24 Now when the people saw that Jesus was not there, neither his disciples, they also tooke

shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 * Jesus answered them, and saide, Verely, verely I say unto you, Ye seeke me not, because ye saw the miracles, but because ye are of the loaves, and were filled.

27 ¶ Labour not for the meate which perisheth, but for the meate that endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath * God the Father sealed.

28 Then said they unto him, What shall we do, that we might worke the * workes of God?

29 Jesus answered, and said unto them, * This is the worke of God, that ye beleeye in him, whom he hath sent.

30 ¶ They said therefore unto him, What signe shewest thou then, that we may see it, and beleeye thee, what dost thou worke?

31 Our fathers did eate Manna in the desert, as it is * written, Hee gave them bread from heaven to eate.

32 ¶ Then Jesus sayd unto them, Verely, verely I say unto you, Moses gave you not * that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is hee which cometh downe from heaven, and giveth life unto the world.

34 Then they said unto him, Lord, evermore give us this bread.

35 And Jesus sayd unto them, I am that bread of life: he that cometh to me, shall not hunger, and he that beleeveth in me, shall never thirst.

36 But I say unto you, that ye also have seene me, and beleeye not.

37 * All that the Father giveth me, shall come to me: and him that cometh to me, I cast not away.

38 For I came downe from heaven, not to doe mine * owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent mee, that of all which he hath given mee, I should lose nothing, but should raise it up againe at the last day.

40 And this is the will of him that sent me, that every man which I see the Sonne, and beleeveth in him, should have everlasting life: and I will raise him up at the last day.

41 ¶ The Jewes then murmured at him because he sayd, I am that bread, which is come downe from heaven.

42 And they said, * Is not this Jesus that sonne of Joseph, whose father and mother wee know? how then sayth hee, I came downe from heaven?

feedeth unto the true and everlasting life. And as for that, that Paul 1. Cor. 10. calleth Manna spirituall food, it maketh nothing against this place, for hee 3. sayeth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Jewes after their owne opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly. ¶ Which have life, and give life. ¶ The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life: Therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come. ¶ Look above Chap. 7. verse. 22. ¶ Seeing and beleeving are ioyned together: for there is another kinde of seeing, which is generall, which the devils have, for they see: but here the speaker of that kinde of seeing, which is proper to the elect. ¶ Faith can not perceive spirituall things, and therefore the beginning of our salvas on cometh from God, who changeth our nature, so that wee being inspired of him, may be able to be trusted and saved by Christ. * Matth. 13. 53.

4 They that seeke the Kingdom of heaven, lacke nothing: new wisdom, the Gospel is not the food of the belly, but of the minde.

¶ Beware your labour and paine.

* Chap. 1. 31.

mar. 3. 17. and 17. 3.

¶ That, whom

God the Father

bath distinguished

from all other men

by planting his own

verue in him, as

though he hath sealed

him with his

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* *Mat. 54-13.*
Jerem. 31-13.
 In the booke of
 the Prophets, for
 the olde Testament
 was divided by
 them into three
 severall parts,
 into the Law, the
 Prophets, and the
 Holy writ.
 To wit, they
 shall be children
 of the Church,
 for so the Prophet
 Esai expoundeth
 it, chap. 54. 13. that
 is to say, ordained
 to life. Acts 13. 48.
 And therefore the
 knowledge of the
 heavenly truth, is
 the gift and worke
 of God, and standeth
 not in any power
 of man.

* *Mat. 11-17.*
 If the Sonne onely
 hath seen the
 Father, then it is he
 onely that can
 teach and instruct
 us truly.

10 The true use of
 Sacraments, is to
 ascend from them
 to the thing it
 selfe, that is to
 Christ, by the
 partaking of whom
 onely, we get ever-
 lasting life.

* *Exod. 16-15.*
 He pointed out
 himselfe, when he
 spake these words.

11 Christ being
 sent from the Fa-
 ther, is the selfe
 same unto us for
 the getting and
 keeping of ever-
 lasting life, that
 bread and flesh, yea
 meate and drinke
 are to the use of
 this transitory life.

q Which giveth
 life to the world.
 r That is to say,
 whosoever is parta-
 ker of Christ in-
 deed, who is our
 food.

12 Flesh cannot
 put a difference
 betweene fleshly
 eating which is
 done by the helpe
 of the teeth, and
 spirituall eating
 which consisteth in
 faith, and therefore
 it condemneth that

which it understandeth not: yet notwithstanding the truth must be preached and taught. f If Christ be present, life is present, but when Christ is absent, then is death present. * 1. Cor. 11. 27. t In that that Christ is man, he receiveth that power which quickeneth and giveth life to them that are his: of his Father; and hee addeth this word (That) to make a difference betweene him and all other fathers. u Christ his meaning is, that though he be man, yet his flesh can give life, not of the owne nature, but because that flesh of his liveth by the Father, that is to say, doeth sucke and drawe out of the Father, that power which it hath to give life. 13 The reason of man cannot comprehend the uniting of Christ and his members: therefore let it worship and reverence that which is better then it selfe. * Chap. 3. 13.

14 The flesh of Christ doeth therefore quicken us, because that he, that is man, is God: which myserie is onely comprehended by faith, which is the gift of God, proportionally to the elect. x Spirit, that is, that power which floweth from the Godhead, catcheth the flesh of Christ, which otherwise were nothing but flesh, both to live in it selfe, and to give life to us.

43 Jesus then answered, and sayde unto them, Murmure not among yourselves.

44 No man can come to me, except the Father, which hath sent mee; draw him: and I will raise him up at the last day.

45 It is written in the * Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth unto me:

46 Not that any man hath seene the Father, save hee which is of God, he hath seene the Father.

47 Verely, verely I say unto you, he that beleeveth in me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eate Manna in the wilderness, and are dead.

50 This is that bread, which commeth downe from heaven, that he which eateth of it, should not die.

51 I am that living bread, which came downe from heaven: If any man eate of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 Then the Jewes strove among themselves, saying, How can this man give us his flesh to eate?

53 Then Jesus sayd unto them, Verely, verely I say unto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye have no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that living Father hath sent me, so live I by the Father, and he that eateth me, even hee shall live by me.

58 This is that bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake hee in the Synagogue, is he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Jesus knowing in himselfe, that his disciples murmured at this, said unto them, Doeth this offend you?

62 What then if yee should see, that Sonne of man ascend up * where he was before?

63 It is the * spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake unto

you, are spirit and life.

64 But there are some of you that beleeve not: for Jesus knew from the beginning, which they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Jesus to the twelve, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And we beleeve and know that thou art that Christ the Sonne of the living God.

70 Jesus answered them, Have not I * chosen you twelve, and one of you is a devill?

71 Now he spake it of Judas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelve.

CHAP. VII.

Christ, after his confus was gone up to the feast of Tabernacles, 10 goeth thither privily. 11 The peoples sundry opinions of him. 12 He teacheth in the Temple. 13 The Priests command to take him. 14 Strife among the multitude about him. 15 and betweene the Pharisees and the officers that were sent to take him, 16 and Nicodemus.

A fter these things, Jesus walked in Galilee, and would not walke in Judea: for the Jewes sought to kill him.

2 Now the Jewes * feast of the Tabernacles was at hand.

3 His brethren therefore sayd unto him, Depart hence, and goe into Judea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, and he himselfe seeketh to be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeved not in him.

6 Then Jesus sayd unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are evil.

8 Goe ye up into this feast: I will not goe up yet unto this feast: * for my time is not yet fulfilled.

9 These things he sayd unto them, and abode still in Galilee.

10 But as soone as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

11 Then the Jewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

13 Howbeit no man spake * openly of him for feare of the Jewes.

14 Now when halfe the feast was done, Jesus went up into the Temple, and taught.

15 And the Jewes marvelled, saying, How knoweth this man the Scriptures, seeing that he never learned?

Some also that know him condemne him rashly: every few thinke well of him, that in secret. c Or, boldly, and reely: for the chiefe of the Jewes sought to kill him, as to bury his fame and name. d Christ arriveth with goodnesse, the wickednesse of the world: in the meane season the most part of men take occasion of offence even by that same, whereby they ought to have bene stirred up to embrace Christ. d About the fourth day of the feast.

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.

19 Did not Moses give you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?

20 The people answered, and sayd, Thou hast a devill: who goeth about to kill thee?

21 Jesus answered, and sayd unto them, I have done one worke, and ye all marvelle.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and yet on the Sabbath-day circumsise a man.

23 If a man on the Sabbath receive circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I have made a man every whit whole on the Sabbath-day?

24 I judge not according to the appearance, but judge righteous judgement.

25 Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 Howbeit we know this man whence hee is: but when that Christ cometh, no man shall know whence he is.

28 Then cryed Jesus in the Temple as hee taught, saying, Ye both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleevd on him, and sayd, When that Christ cometh, will he doe moe miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Jesus unto them, Yet am I a little while with you, and then goe I unto him that sent me.

34 Ye shall seeke me, and shall not find mee; and where I am, can ye not come.

35 Then sayde the Jewes among themselves, Whither will hee goe, that we shall not find him? Will hee goe unto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Ye shall seeke mee, and shall not find mee; and, Where I am, can ye not come?

By the show that I make: for I seeme to be but an abject and fuscill of a carpenter's sonne, whom no man maketh account of: but make the matter worse, and judge the tree by the fruit. Many doe marvelle that the endeavours of God have no lustelle: yet in the meane season they doe not acknowledge the verme and power of God. Men are very wise to procure strops and staves. The truth of Christ doeth not hang upon the judgement of men. The wicked can not doe what they list, but what God hath appointed. As the kingdom of God increaseth, so increaseth the rage of his enemies, till at length in true fecke for those blessings absent, which they despised when they were present. Chap. 13. 33. Word for word (to the dispersion of the Gentiles or Jews) and under the name of the Grecians he understandeth the Jewes which were dispersed amongst the Gentiles. 1. Pet. 1. 1.

37 Now in the last and great day of the feast, Jesus stood and cryed, saying, If any man thirst, let him come unto me, and drinke.

38 He that believeth in mee, as sayth the Scripture, out of his belly shall flow rivers of water of life.

39 This spake he of the Spirit, which they that beleevd in him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.

40 So many of the people, when they heard this saying, sayd, Of a truth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galilee?

42 Saith not the Scripture that that Christ shall come of the seede of David, and out of the towne of Bethlehem, where David was?

43 So was there dycension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 Then came the officers of the high Priests and Pharises, and they sayd unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man, we heard not him.

47 Then answered them the Pharises, Are ye also deceived?

48 Doeth any of the rulers, or of the Pharises beleve in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd unto them, He that came to Jesus by night, and was one of them.

51 Doth our Law judge a man before it heare him, and knowe what he hath done?

52 They answered, and said unto him, Art thou also of Galilee? Search and looke: for out of Galilee ariseth no Prophet.

53 And every man went unto his own house.

The glory of the openly begotten, as there is contention even in the Church itselfe about the chief point of religion: neither hath Christianity more cruell enemies then those that occupy the seate of truth: yet can they not doe what they would. God from heaven scorneth such as are his sonnes enemies. False Pastours are so found and foolish, that they esteeme the Church of God according to the multitude and outward show. Chap. 3. 2. What he hath committed, who is accused. 19 There is no counsell against the Lord.

CHAP. VIII.

The woman taken in adultery. 11. hath her sinnes forgiven. 12. Christ the light of the world. 13. The Pharisees aske where his Father is. 14. The sinne of Abraham. 15. The sinne of God. 16. The sinne of lying. 17. Abraham saw Christ day.

And Jesus went unto the mount of Olives.

2 And early in the morning came againe into the Temple, and all the people came unto him, and he fate downe and taught them.

3 Then the Scribes and the Pharises brought unto him a woman taken in adulterie, and set her in the middes.

4 And said unto him, Master, we found this woman committing adulterie even in the very act.

5 Now Moses in our Law commanded, that such should be stoned: what sayst thou therefore?

6 And this they said to tempt him, that they might have, whereof to accuse him. But Jesus stoned downe, & with his finger wrote on the ground.

7 And while they continued asking him, hee lift himselfe up, and sayd unto them, Let him that is among you without sinne, cast the first stone at her.

15 There are two principles of our salvation: the one is to be thoroughly touched with a true feeling of our extreme poverties: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things. The last day of the feast of Tabernacles, that is, the eighth day was as high a day as the first. Levit. 23. 36. Deut. 18. 15. This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Joel 2. 28. 44. but especially in Isa. 55. 4. Joel 2. 28. after 2. 27.

What is meant by the holy Ghost, he expresse a little before speaking of the Spirit which they that beleevd in him should receive. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost. That is, those things were not yet seen and perceived which were to shew and set forth the Church itselfe about the chief point of religion: neither hath Christianity more cruell enemies then those that occupy the seate of truth: yet can they not doe what they would. God from heaven scorneth such as are his sonnes enemies. False Pastours are so found and foolish, that they esteeme the Church of God according to the multitude and outward show. Chap. 3. 2. What he hath committed, who is accused. 19 There is no counsell against the Lord.

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3 Christ would not take upon him the civill Magistrates office: he condemned himself to bring flowers to faith and repentance.

4 The world which is blind in it self, cannot come to have any light but in Christ onely.

* Chap. 1. 9. & 9. 1.

5 Christ is without all exception the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

a Thou bearest witness of thy self, which thing by all mens opinions is naught: and for a man to commend himself is very difcommendable.

† Chap. 37. 31.

b That which he denied afore, Chap. 5. 31. must be taken by a manner of granting, for in that place he framed himself somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanitie, and therefore he was content they should set light by his owne witnesse, unless it were otherwise confirmed. But in this place he sheweth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeth with him.

c I doe now obely teach you, I condemne no man: but yet if I lust to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.

* Deut. 17. 6. and 10. 15. Mat. 18. 16. 1. Cor. 13. 1. Heb. 10. 18.

d The Godhead is plainly distinguished from the manhood, else there were not two witnesses for the parties accused is not taken for a witness.

e No man can know God but in Christ onely.

f This was some place appointed for the gathering of the offerings.

g We live and die at the pleasure of God and not of men: Therefore this one thing remaineth that we goe forward constantly in our vocation.

h Because that men doe naturally abhorre heavenly things, no man can be a fit disciple of Christ, unless the spirit of God frame him: in the meane season notwithstanding the world must of necessity perish, because it refuseth life that is offered unto it.

i He shall at length know who Christ is, which will diligently heare, what he saith. f That is, I am Christ, and the Saviour, for so I told you from the beginning that I was.

k God is the revenger of Christs doctrine despised.

l Even the content of Christ maketh, for his glory: which thing his enemies shall see at length to their great smart.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest even to the last: so Jesus was left alone, & the woman standing in the midd.

10 When Jesus had lift up himselfe againe, and saw no man, but the woman, hee sayd unto her, Woman, where are those things thou sayest? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said, Neither doe I condemn thee: goe and sinne no more.

12 Then spake Jesus againe unto them, saying, I am the light of the world: he that followeth me, shall not walke in darkness, but shall have the light of life.

13 The Pharisees therefore sayd unto him, Thou bearest record of thy self: thy record is not true.

14 Jesus answered and sayd unto them, b Though I beare record of my self, yet my record is true: for I know whence I come, and whither I goe: but ye cannot tell whence I came, and whither I goe.

15 Ye judge after the flesh: I judge no man.

16 And if also I judge, my judgement is true, for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 I am one that beare witness of my self, & the Father that sent me beareth witness of me.

19 Then sayd they unto him, Where is that Father of thine? Jesus answered, Ye neither know me, nor the Father of mine. If ye had knowen me, ye should have knowen that Father of mine also.

20 These words spake Jesus in the treasure, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then sayd Jesus againe unto them, I goe my way, and ye shall seek me, and shall die in your finnes. Whither I goe, can ye not come.

22 Then sayd the Jewes, Will he kill himself, because he saith, Whither I go, can ye not come?

23 And he sayd unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I sayd therefore unto you, That ye shall die in your finnes: for except ye beleve, that I am he, ye shall die in your finnes.

25 Then sayd they unto him, Who art thou? And Jesus said unto them, Even the same thing that I sayd unto you from the beginning.

26 I have many things to say, and to judge of you, but he that sent me, is true, and the things that I have heard of him, those speake I to the world.

27 They understood not that hee spake to them of the Father.

28 Then sayd Jesus unto them, When ye have lift up the Sonne of man, then shall ye know that I am he, and that I doe nothing of my self, but as

my Father hath taught me, I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleaved in him.

31 Then sayd Jesus to the Jewes which beleved in him, If ye continue in my word, ye are verely my disciples.

32 And shall know the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seede, and were never bond to any man: why sayest thou then, Ye shall be made free?

34 Jesus answered them, Verely, verely I say unto you, that who ever committeth sinne, is the servant of sinne.

35 And the servant abideth not in the house for ever: but the Sonne abideth for ever.

36 If that Sonne therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.

38 I speake that which I have seene with my Father: and ye doe that which ye have seene with your father.

39 They answered, and sayd unto him, Abraham is our father. Jesus sayd unto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that hath solde you the truth, which I have heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we have one Father, which is God.

42 Therefore Jesus sayd unto them, If God were your Father, then would yee love me: for I proceeded forth, and came from God, neither came I of my self, but he sent me.

43 Why doe ye not understand my talke, because ye cannot heare my word?

44 Ye are of your father the devill, and the lustes of your father ye will doe: he hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the truth, yee beleve me not.

46 Which of you can rebuke me of finnes? and if I say the truth, why do ye not beleve me?

47 He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Jewes, and sayd unto him, Say we not well that thou art a Samaritane, and hast a devill?

49 Jesus answered, I have not a devill, but I honour my Father, and ye have dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and judgeth it.

51 Verely, verely I say unto you, If a man keepe my word, he shall never see death.

52 Then

12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous bondage of sinne into the true liberty of righteousness and life.

13 From the narrowe of sinne.

14 Some of the multitude, not they that beleved: for this is not the speech of men that confesse unto him, but of men that are against him.

15 Some and be gotten of Abraham.

* Rom. 8. 30.

16 Our wicked mapers declare, that we are plaine borne of a devill nature. But we are changed, and made of the hoste hold of God, according to the covenant which he made with Abraham by Christ onely: apprehended and layd hold on by faith: which faith is knowne by a godly and honest life.

17 Or, language, though he say, ye do not more understand what I say, then if I spake in a strange and unknowne language to you.

* John 3. 8.

18 From the beginning of the world, for as soon as man was made, the devill cast him headlong into death.

19 That is, continued not continually, or remained not.

20 That is, in faithfulness, and uprightnesse: that is, kept not his creation, or even of his owne head, and of his owne brain of disposition.

21 The sentence thereof.

22 Christ did

23 The enemies of Christ make their braverie for a while, but the Father will appeare at his time to revenge the reproach that is done unto him in the person of his sonne.

24 That is, that will revenge both your despising of me, and of him.

25 The onely doctrine of the Gospell apprehended by faith, is a sure remedy against death.

26 That is, he shall not feele it: for even in the midst of death, the faithfull see life.

52 17 Then said the Jewes to him, Now know wee that thou hast a devill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead: and the Prophets are dead: whom makest thou thy selfe?

54 18 Jesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 19 Yet yee have not known him: but I know him, and if I should say I know him not, I should be a liar like unto you: but I know him, and keepe his word.

56 20 Your father Abraham: rejoyced to see my day, and he saw it, and was glad.

57 Then sayd the Jewes unto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham?

58 Jesus said unto them, Verely, verely I say unto you, before Abraham was, I am.

59 21 Then tooke they up stones, to cast at him, but Jesus hid himself, and went out of the Temple: And hee passed through the middes of them, and so went his way.

For they saw in the promises, that hee should come, and did joyfully lay holde on him with a lively faith. Was very desirous. A day that a man liveth in, or doeth any notable acte, or suffereth any great thing. Hebr. 11, 13. y Christ as hee was God, was before Abraham: was the Lambe slaine from the beginning of the world. Zeale without judgement, breaketh out at length into a most open madnesse: and yet the wicked cannot see they list.

CHAP. IX.

1 Christ giveth sight on the Sabbath day, to him that was borne blinde. 2 Whom, after he had long reasoned against the Pharisees, 22: 35 and was cast out of the Synagogue. 36 Christ endueth with the knowledge of the everlasting light.

AND as Jesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Jesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay,

7 And said unto him, Goe wash in the poole of Siloam (which is by interpretation. Sent.) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, sayd, Is not this he that sate and begged?

9 Some said, This is he: and other said, He is like him, but he himself sayd, I am he.

10 Therefore they said unto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Jesus, made clay, and anoynted mine eyes, and said unto mee, Goe to the poole of Siloam and wash. So I went and washed, and received sight.

12 Then they sayd unto him, Where is hee? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Jesus made the clay, and openeth his eyes.

15 Then againe the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon mine eyes, and I washed, and doe see.

16 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles: and there was a dissension among them.

17 Then spake they unto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Jewes did not beleve him (that he had bene blinde, and received his sight) untill they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and sayd, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answer for himself.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said unto him, Give glory unto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I have tolde you already, and ye have not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 Then reviled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd unto them, Doubtlesse, this is a marvellous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worhipper of God, and doeth his will, him beareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

c This is an Hebrew kinde of speech, for they call a mans eyes shut, when they cannot receive any light. And therefore they are sayd to have their eyes opened, which of blinde men are made to see.

f Religion is not assailed by any meanes more then by pretence of Religion: but the more it is pressed downe, the more it riseth up.

d A solemne order whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reverence his majestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Joh. 7:19.

1. Sam. 6, f. e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of sinning. 6 Proud wickednesse must needes at length breake forth, which in vaine lieth hid under a zeale of godlinesse.

f Thou art naught
even from the cradle
and as we use
to say, there is no
thing in thee but
sinne.

7 Most happy is
their state, which
are call furthest
out of the Church
of the wicked
(which proudly
boast themselves
of the name of the
Church) that
Christ may come
never to them.

8 Christ doeth
lighten all them
by the preaching
of the Gospell,
which acknow-
ledge their owne
darkenesse, but
such as seeme to
themselves to see
clearly enough,
those be alto-
gether blindeth: of
which sort are they

of enimes, which have the highest place in the Church. With great power and
authority, to doe what is righteous and just: as if he said, These men take upon them
to governe the people of God after their owne list, as though they saw all things, and so
man but they: but I will rule farre otherwise than these men doe: for whom they ac-
count for blinde men, them will I lighten, and such as take themselves to be wisest, them
will I drowne in most grosse darkenesse. Of ignorance. In these words, (of
seeing and not seeing) there is a secret laughing and cheeking of the Pharisees: for they
thought all men blinde but themselves. * Chap. 3. 17. and 19. 11.

1 Seeing that by

Christ onely we
have access to the
Father, there are
neither other true
shepherds, then
those which come
to Christ them-
selves, and bring
other thither also,
neither is any to
be thought the
true sheeplefold,
but that which is
gathered to Christ.
a In those dayes
they used to have a
servant always sit-
ting at the doore, &
therefore he spea-
keth after the man-
ner of those dayes.

b This word (para-
ble) which the Eu-
angelist useth
here, signifieth a
darke kinde of
speech, when words
are taken from
their naturall mea-
ning to signifie ano-
ther thing to us.

2 It maketh no
matter, how many,
neither how old
the false teachers
be. And therefore
when he calleth him-
selfe the doore, he
calleth all them
theeves, and robbers
which take upon
them this name of
Doore, which none
of the Prophe-
ties can, for they
shewed the sheepe,
that Christ was the
doore. 3 Onely
Christ is the true
Pastor, and that
onely is the true
Church, which ac-
knowledgeth him to
be properly their
only Pastor: To him
are opposite theeves,
which feede not the
sheepe, but kill them:
and hirelings also,
which forsake the
flocke in time of
danger, because
they feede it onely
for their owne
profit and gaines.

d That is, shall live safely:
So use the Jewes to speake, as Deut. 26. 6, and yet there is a peculiar alluding to the
shepherds office.

33 If this man were not of God, he could have
done nothing.

34 He answered and sayd unto him, Thou
art altogether in the dark, and dost not reach
unto any light.

35 Jesus heard that they had called him out,
and when hee had found him, he sayd unto him,
Dost thou believe in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that
I might beleve in him?

37 And Jesus sayd unto him, Both thou hast
seene him, and he is that sitteth with thee.

38 Then he said, Lord, I beleve, and worship-
ped him.

39 And Jesus sayd, I am come unto this world,
that they which see not,
might see: and that they which see, might be
made blinde.

40 And some of the Pharisees which were with
him, heard these things, and said unto him, Are we
blinde also?

41 Jesus sayd unto them, If ye were blinde, ye
should not have sinned: but now ye say, We see:
therefore your sinne remaineth.

42 With great power and
authority, to doe what is righteous and just: as if he said, These men take upon them
to governe the people of God after their owne list, as though they saw all things, and so
man but they: but I will rule farre otherwise than these men doe: for whom they ac-
count for blinde men, them will I lighten, and such as take themselves to be wisest, them
will I drowne in most grosse darkenesse. Of ignorance. In these words, (of
seeing and not seeing) there is a secret laughing and cheeking of the Pharisees: for they
thought all men blinde but themselves. * Chap. 3. 17. and 19. 11.

CHAP. X.

1 Christ proveth that the Pharisees are the evil shepherds, and
by many reasons, that himselfe is the good shep-
heard: 19 And thereof diffinition ariseth. 31 They
take up stones. 39 and goe about to take him, but he escapeth.

1 Christ proveth that the Pharisees are the evil shepherds, and
by many reasons, that himselfe is the good shep-
heard: 19 And thereof diffinition ariseth. 31 They
take up stones. 39 and goe about to take him, but he escapeth.

Verely, verely I say unto you, He that entereth
not in by the doore into the sheeplefold, but
climeth up another way, he is a theefe and a robber.

2 But hee that goeth in by the doore, is the
shepherd of the sheepe.

3 To him the porter openeth, and the sheepe
heare his voyce, and he calleth his owne sheepe by
name, and leadeth them out.

4 And when hee hath sent forth his owne
sheepe, he goeth before them, and the sheepe fol-
low him: for they know his voyce.

5 And they will not follow a stranger, but
they flee from him: for they know not the voyce of
strangers.

6 This parable spake Jesus unto them: but
they understood not what things they were which
he spake unto them.

7 Then sayd Jesus unto them againe, Verely,
verely I say unto you, I am that doore of the
sheepe.

8 All that ever came before me, are theeves
and robbers: but the sheepe did not heare them.

9 I am that doore: by me if any man enter in,
he shall be saved, and shall goe in, and goe out,
and finde pasture.

c These large termes must be applied to the matter
he speaketh of. And therefore when he calleth himselfe the doore, he calleth all them
theeves, and robbers which take upon them this name of Doore, which none of the Prophe-
ties can, for they shewed the sheepe, that Christ was the doore. 3 Onely
Christ is the true Pastor, and that onely is the true Church, which acknowledgeth him to
be properly their only Pastor: To him are opposite theeves, which feede not the sheepe,
but kill them: and hirelings also, which forsake the flocke in time of danger, because
they feede it onely for their owne profit and gaines.

d That is, shall live safely:
So use the Jewes to speake, as Deut. 26. 6, and yet there is a peculiar alluding to the
shepherds office.

10 The theefe cometh not, but for to steale,
and to kill, and to destroy: I am come, that they
might have life, and have it in abundance.

11 I am that good shepherd: that good
shepherd giveth his life for his sheepe.

12 But an hireling, and hee which is not the
shepherd, neither the sheepe are his owne, seeth
the wolfe coming, and hee leaveth the sheepe,
and fleeth, and the wolfe catcheth them, and scat-
tereth the sheepe.

13 So the hireling fleeth, because he is an hire-
ling, and careth not for the sheepe.

14 I am that good shepherd, and know mine,
and am known of mine.

15 As the Father knoweth me, so know I the
Father: and I lay downe my life for my sheepe.

16 Other sheepe I have also, which are not
of this fold: them also must I bring, and they shall
heare my voyce: and there shall be one sheepe-
fold, and one shepherd.

17 Therefore doeth my Father love me, be-
cause I lay downe my life, that I might take it
againe.

18 No man taketh it from me, but I lay it
downe of my selfe: I have power to lay it downe,
and have power to take it againe: this command-
ment have I received of my Father.

19 Then there was a diffension againe
among the Jewes for these sayings.

20 And many of them said, He hath a devill, and
is mad: why heare ye him?

21 Others said, These are not the words of him
that hath a devill: can the devill open the eyes of
the blinde?

22 And it was at Hierusalem the feast of the
Dedication, and it was winter.

23 And Jesus walked in the Temple, in Solo-
mons porch.

24 Then came the Jewes round about him, and
sayd unto him, How long dost thou make us to
doubt? If thou be that Christ, tell us plainly.

25 Jesus answered them, I tolde you, and yee
beleve not: the workes that I doe in my Fathers
Name, they beare witness of me.

26 But ye beleve not: for ye are not of my
sheepe, as I said unto you.

27 My sheepe heare my voyce, and I know
them, and they follow me.

28 And I give unto them eternall life, and they
shall never perish, neither shall any plucke them
out of mine hand.

29 My Father which gave them mee, is greater
then all, and none is able to take them out of my
Fathers hand.

30 I and my Father are one.

31 Then the Jewes againe tooke up stones,
to stone him.

32 Jesus answered them, Many good workes
have I shewed you from my Father: for which
of these workes doe ye stone me?

33 The Jewes answered him, saying, For the
good worke wee stone thee not, but for blasphemie,
and that thou being a man, makest thy selfe
God.

34 Jesus answered them, Is it not written in
your Law, I sayd, Ye are gods?

35 If hee calleth them gods, unto whom the

against the crooke of all wilde beastes. f He giveth a reason why they beleved not,
to wit, because they are none of his sheepe. † Chap. 8. 59. 10 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

made a
11. 40. 11.
eck. 33. 13.

e Loveth me, al-
loweth me.

f The calling of
the Gentiles.

g Ezech. 37. 25.

h The ordina-
marks of the Co-
tholike Church
throughout all the
world, which hath
one head, that is
Christ the only
keeper and only
shepherd of it.

i Christ is by the
deceit of the Pa-
ther the only true
shepherd of the
true Church, for he
willingly gave his
life for his sheepe,
and by his owne
power rose againe
to life.

j Mai. 12. 7.

k He speaketh in
the time that now
is, because Christ
whole life, was as
in were a perpetual
death.

* Actes 3. 14.

6 The Gospell dis-
covereth hypocri-
sie, and therefore
the world must
needes rage when
it cometh forth.

b The feast of the
Dedication was in-
stituted by Iudas
Maccabeus and his
brethren, after the
restoring of Gods
true religion by the
casting out of An-
tichrist his gari-
son. 1. Mac. 4. 59.

7 The unbelievers
and proud men, ac-
cuse the Gospell of
darkenesse, which
darkenesse indeed
is within them-
selves.

8 The doctrine
of the Gospell is
proved from hea-
ven by two wit-
nesses: both by
the puritie of the
doctrine, and by
miracles.

9 It is no marvell
that there doe but
a few beleve, see-
ing that all measure
by nature untamed
beastes: yet not
withstanding God
hath his, which he
turneth into
sheepe, and com-
mireth them unto
his Sonne and
preserveth them

10 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

11 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

12 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

13 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

14 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

15 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

16 Christ proveth his
dignitie by divine workes, k Through my Fathers authoritie and power. l Pl. 33. 6.

word of God was given, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God.

37 If I doe not the works of my Father, beleeve me not.

38 But if I doe, then though yee beleeve not me, yet beleeve the workes, that ye may know and beleeve, that the Father is in me, and I in him.

39 Again they went about to take him; but he escaped out of their hands.

40 And went againe beyond Jordan, into the place where John first baptized, and there abode.

41 And many resorted unto him, and sayd, John did no miracle: but all things that John spake of this man, were true.

42 And many beleeved in him there.

CHAP. XI.

Christ, to shew that he is the life and the resurrection, 14 cometh to Lazarus being dead, 17, 34 and buried, 43 and raiseth him up. 47 As the Prince more confidently together, 49 Cayphar so prophesieth that one must die for the people, 56, 57. They command to speake Christ out, and to take him.

And a certaine man was sicke, named Lazarus of Bethania, the a towne of Marie; and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent unto him saying, Lord, behold, he whom thou lovest, is sicke.

4 When Jesus heard it, he sayd, This sicke nesse is not unto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 Now Jesus loved Martha and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let us goe into Judea againe.

8 The disciples said unto him, Master, the Jewes lately sought to stone thee, and dost thou goe thither againe?

9 Jesus answered, Are there not twelve hours in the day? If a man walke in the day, he stumbleth not, because hee seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, and after he said unto them, Our friend Lazarus is sleepe: but I goe to wake him up.

12 Then sayd his disciples, Lord, if hee sleepe, he shall be safe.

13 Howbeit, Jesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeve: but let us go unto him.

16 Then sayd Thomas, which is called Didymus, unto his fellow disciples, Let us also goe, that we may die with him.

17 Then came Jesus, and found that he had lien in the grave four dayes already.

18 (Now Bethania was nere unto Hierusalem, about fifteene hundred paces.)

19 And many of the Jewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Jesus was coming, went to meeete him: but Mary sate still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoever thou askest of God, God will give it thee.

23 Jesus sayd unto her, Thy brother shall rise againe.

24 Martha sayd unto him, I know that he shall rise againe: in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life: hee that beleeveeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and beleeveeth in me, shall never die: Beleevest thou this?

27 She sayd unto him, Yea, Lord, I beleeve that thou art that Christ that Sonne of God, which should come into the world.

28 And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came unto him.

30 For Jesus was not yet come into the towne, but was in the place where Martha met him.

31 The Jewes then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weepe there.

32 Then when Marie was come where Jesus was, and saw him, she fell downe at his feete, saying unto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 When Jesus therefore saw her weepe, and the Jewes also weepe which came with her, hee groined in the spirit, and was troubled in himself.

34 And sayd, Where have yee layd him? They sayd unto him, Lord, come and see.

35 Then Jesus wept.

36 Then sayd the Jewes, Behold, how he loved him.

37 And some of them sayd, Could not hee which opened the eyes of the blind, have made also, that this man should not have died?

38 Jesus therefore againe groined in himself, and came to the grave. And it was a cave, and a stone was layd upon it.

39 Jesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd unto him, Lord, he stinketh already, for hee hath bene dead foure dayes.

40 Jesus sayd unto her, Sayd I not unto thee, that if thou didst beleeve, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Jesus knelt up his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeve, that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Jesus sayd unto them, Loose him, and led him goe.

45 Then many of the Jewes, which came to

That is, shall recover life againe.

Chap. 11. v. 17. Luke 14. 14. Chap. 6. 39.

These are tokens that he was greatly moved, but yet they were without faine: and these affections are proper to mans nature.

Chap. 11. v. 40.

6 The left point of hard and yron like stubburnesse is this, to proclaim open warre against God, and yet ceaseth not to make a pretence both of godlinesse and of the profite of the common-weal. h. g The Jewes called the counsell Sanhedrin: and the word that John useth is Synedrion. h That is, take away from us by force: for at that time, though the high Priests authority was greatly lessened and decayed, yet there was some kind of government left among the Jewes. 7 The raging and mad company of the false Church, perswade themselves that they cannot be in falsitie, unless he be taken away, who truly upholdeth the Church: And so likewise judgeth the wisdom of the flesh in worldly affaires, which is governed by the spirit of giddinesse or madnesse.

* Chap. 18, 14.

8 Christ doeth sometime so turne the tongues, even of the wicked, that in cursing, they blees. i For they were not gathered together in one country, as the Jewes were, but to be gathered from all quarters, from the East to the West. 9 Wee may give place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee receive not from Gods vocation.

CHAP. XII.

1 As Christ is as supper with Lazarus. 3 Marie anoints his feete. 5 Judas fingeth fault with her. 7 Christ denieth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Hierusalem. 18 The people meet him. 22 The Greekes desire to see him. 42 The chief rulers that believe in him, but for feare doe not confesse him, 44 but abhorresth to faith.

* Chap. 16, 7. Marke 14, 3.

1 An horrible example in Judas of a minde blinded with covetousnes, and yet pretending godlinesse. 2 This extraordinary anointing which was for a signe, is so allowed of God, that he witnesseth how he will not be worshipped with outward pompe, or costly service, but with almes.

Mary, and had seene the things, which Jesus did, beleeveth in him.

46 e But some of them went their way to the Pharises, & told them what things Jesus had done.

47 Then gathered the high Priests, and the Pharises a council, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleve in him, and the Romanes will come and take away both our place, and the nation.

49 7 Then one of them named Cajaphas, which was the high Priest that same yeere, sayd unto them, Ye perceive nothing at all,

50 * Nor yet doe you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.

51 8 This spake he not of himselfe: but being high Priest that same yeere, he prophesied that Jesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 9 Jesus therefore walked no more openly among the Jewes, but went thence unto a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 9 And the Jewes Paschever was at hand, and many went out of the countrey up to Hierusalem before the Paschever, to purifie themselves.

56 Then sought they for Jesus and spake among themselves, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharises had given a commandement, that if any man knew where he were, he should shew it, that they might take him.

9 8 Then much people of the Jewes knew that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Jewes went away, and beleeveth in Jesus.

12 9 * On the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Hierusalem,

13 Tooke branches of palme-trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Jesus found a yong asse, and sate thereon, as it is written,

15 1 Fear not, daughter of Zion: behold, thy King cometh sitting on an asses colt.

16 But his disciples understood not these things at the first: but when Jesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the grave, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 4 And the Pharises said among themselves, Perceive ye how ye prevail nothing? Behold, the world goeth after him.

20 9 Nowhere were certaine Greekes among them that came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Jesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Jesus.

23 And Jesus answered them, saying, The house is come, that the Sonne of man must be glorified.

24 8 Verely, verely I say unto you, Except the wheat come fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 1 He that loveth his life, shall lose it; and he that hateth his life in this world, shall keepe it unto life eternall.

26 * If any man serve me, let him follow me: for where I am, there shall my servant be; and if any man serve me, him will my Father honour.

27 7 Now is my soule troubled: and what shall I say? Father, save me from this houre: but therefore came I unto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 7 Jesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven. c To wit, of death that is now at hand. d So then the Fathers glory is Christ his glory. 7 Christ foretelleth to the deafe, the manner of his death, the overthrowing of the devill and the world, and in conclusion his triumph.

3 When the light of the Gospel sheweth it selfe, some are found to be curious, and others (which ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and verily few doe so reverently receive him as they ought: Norwithstanding Christ beganeth his spiritual kingdom in the midst of his enemies, * Marc. 11, 8. Luke 19, 35. † Ezech. 9, 9. 4 Even they which goe about to oppress Christ, are made instruments of his glory. a After the folke custom: the Grecians were first called by the name of the country of Greece, where they dwell: but afterward all that were not of the Jewes religion, but worshipped false gods, and were also called Heathens, were called by this name. 5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but indeed is the cause of a far greater harvest: and such as is the condition of the seed, so shall it be of the members. b A wheat corne dieth when it is changed by virtue of the ground, and becometh a roote of a fruitfull blade. 8 Matt. 10, 39. and 16, 25. Marke 13, 35. Luke 9, 24. and 17, 33. * Chap. 17, 34. 6 Whilist Christ went about to suffer all the punishment which is due to our finnes, and whilst his divinitie did not yet shew his might and power to faine as this satisfaction might be thoroughly wrought, now when he is striken with the great feate of the curle of God, he crieth

32 * And I, if I were lift up from the earth, will draw all men unto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We have heard out of the Law, that that Christ bideth for ever: and how saiest thou, that that Sonne of man must be lift up? Who is that Sonne of man?

35 * Then Jesus said unto them, Yet a little while is the light with you: walke while ye have that light, lest the darkenesse come upon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye have that light, beleve in that light, that ye may be the children of the light. These things spake Jesus, and departed, and hid himself from them.

37 * And though he had done so many miracles before them, yet beleved they not on him.

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleved our report? and to whom is the arme of the Lord revealed?

39 Therefore could they not beleve, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heale them.

41 These things said Esaias when he saw his glory, and spake of him.

42 * Nevertheless, even among the chief rulers, many beleved in him: but because of the Pharisees they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loved the praise of men, more then the prayse of God.

44 * And Jesus cryed, and said, He that beleeveth in me, beleeveth not in me, but in him that sent me.

45 And he that seeth mee, seeth him that sent mee.

46 I am come a light into the world, that whosoever beleeveth in me, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleve not, I judge him not: for I came not to judge the world, but to save the world.

48 He that refuseth me, and receiveth not my wordes, hath one that judgeth him: * the world that I have spoken, it shall judge him in the last day.

49 For I have not spoken of my self: but the Father, which sent mee, he gave me a commandement what I should say, and what I should speake.

50 And I know that his commandement is life everlasting: the things therefore that I speake, I speake them so as the Father said unto me.

1 This word Not, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that believeth in me, doth not so much beleve in me, as in him that sent me. So is it in Chap. 3, 19. and 9, 39. * Chap. 17, 25 f. Marke 16, 16.

CHAP. XIII.

1 Christ rising from supper, to commend himselfe to his Apostles, washeth their feet. He setteth the example of love to his disciples. 26 with an evident token. 34 He commendeth his charites. 37-39 He foretelleth Peter of his denials.

Now * before the feast of the Pasche, when Jesus knew that his houre was come, that he should depart out of this world unto the Father, forasmuch as he loved his owne which were in the world, unto the end he loved them.

2 And when supper was done (and that the devill had now put in the heart of Judas Iscariot, Simons sonne, to betray him.)

3 Jesus knowing that the Father hath given all things into his hands, and that he was come forth from God, and went to God,

4 He riseth from Supper, and laiceth aside his upper garments, and tooke a towell, and girded himself.

5 After that, hee powred water into a bason, and beganne to wash the disciples feet, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I doe thou knowest not now: but thou shalt know it hereafter.

8 Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me.

9 Simon Peter said unto him, Lord, not my feet onely, but also the hands and the head.

10 Jesus said to him, He that is washed, needeth not, save to wash his feet, but is cleane every whit: and ye are cleane, but not all.

11 For hee knew who should betray him: therefore said he, ye are not all cleane.

12 * So after he had washed their feet, and had taken his garments, & was set down againe, he said unto them, Know ye what I have done to you?

13 Ye call mee Master, and Lord, and ye say well: for so am I,

14 If I then your Lord, and Master, have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should doe even as I have done to you.

16 Verely, verely I say unto you, if the servant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 * I speake not of you all: I know whom I have chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift up his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleve that I am hee.

20 * Verely, verely I say unto you, if I send any, he that receiveth him, receiveth me, and hee that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, hee was troubled in the spirit, and testified, and sayd, Verely, verely I say unto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus bosome, whom Jesus loved.

* Matt. 26, 12. Marke 14, 18. Luke 22, 25. f. John his leaning was such, that sitting downe in his bed, his head was toward Jesus his head: so that it was an easie matter for him to touch Jesus his bosome: for it is certaine that in olde time men used not to sit at the table, but to lie downe on the one side.

* Matt. 26, 12. Marke 14, 18. Luke 22, 25. f. John his leaning was such, that sitting downe in his bed, his head was toward Jesus his head: so that it was an easie matter for him to touch Jesus his bosome: for it is certaine that in olde time men used not to sit at the table, but to lie downe on the one side.

1 Christ no lesse certain of the victorie, then of the combat which was at hand, using the signe of washing the feet, doth partly thereby give an example of singular modestie, and his great love toward his Apostles in this notable acte, being like very shordy to depart from them: and partly witnesseth unto them, that it is he onely which washeth away the filth of his people, and that by little and little, in their time and season.

a Them of his household, that is, his Saints. b Into his power. c In that he is said to rise, it argueth that there was a space betwene the ceremonies of the Pasche, and this washing of feet, at what time it seemeth that the Supper was instituted. d Unless thou suffer me to wash thee, thou shalt have no part in the Kingdome of heaven.

* Chap. 15, 2.

* Chap. 15, 20. Math. 10, 34. Luke 6, 49. f. The word signifieth an Apostle, which is any one that is sent from another.

2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our salvation, to reconcile us unto himself in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

* Psal. 41, 9. * Matt. 10, 40. Luke 10, 16. e Hee affirmed it openly, and foorthly.

27 * Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, nor feare.

28 * Yee have heard how I said unto you, I goe away, and will come unto you. If ye loved me, ye would verely rejoyce, because I said, I go unto the Father: for the Father is greater then I.

29 And now have I spoken unto you, before it come: that when it is come to passe, yee might belevee.

30 Hereafter will I not speake many things unto you: for the prince of this world commeth, and hath nought in mee,

31 But it is that the world may know that I love my Father: and as the Father hath commanded me, so I doe. Arise, let us goe hence.

As much as the person to whom request is made, is greater then hee that maketh the request. 11 Christ goeth to death not unwillingly, but willingly, not as the devil, but obeying his Fathers decree. 12 As who would say, I will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me as he thinketh he shall.

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 3, 6 he declareth how the disciples may beare fruit, 12, 17 He commendeth myrrour to the disciples, 18 He exhorteth them to beare afflictions patiently, 20 by his owne example.

I Am that true vine, and my Father is that husbandman.

2 * Every branch that beareth not fruit in mee, hee taketh away: and every one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 † Now are ye cleane through the word, which I have spoken unto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches; he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 * If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loved me, so have I loved you: continue in that my love.

10 If ye shall keepe my commandments, yee shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.

12 † This is my commandment, that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoever I command you.

15 Henceforth call I you not servants: for the

sonne, and ours towards God and our neighbour, are joyed together, and there is nothing more sweet and pleasant then it is. Now knoweth hee who it selfe by the effect: a most perfect example whereof: Christ himselfe hath given unto us.

† Chap. 13, 34. 1. Thess. 4, 9. 1. John 3, 11. and 4, 21. 4 The doctrine of the Gospell (as it is uttered by Christs owne mouth) is a most perfect and holie declaration of the counsell of God, which pertaineth to our salvation, and is commanded unto the Apostles.

servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made knowne to you.

16 * Yee have not chosen me, but I have chosen you, and ordained you, * that ye goe and bring forth fruit, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may give it you.

17 These things commanded I you, that ye love one another.

18 * If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would love his owne: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, † The servant is not greater then his master. If they have persecuted me, they will persecute you also: if they have kept my worde, they will also keepe yours.

21 But all these things will they doe unto you for my Names sake, because they have not known him that sent me.

22 If I had not come and spoken unto them, they should not have had sinne: but now have they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them, which none other man did, they had not had sinne: but now have they both scene, and have hated both me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, † They hated mee without a cause.

26 But when that Comforter shall come, whom I will sende unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye have bene with me from the beginning.

Will before Gods judgement seat, that they are religious, and void of sinne: but seeing I came to them, and they cleane refuse me, they can have no cloake for their wickednesse.

† Sometime by this word, Law, are meant the five bookes of Moses, but in this place the whole Scripture: for the place alledged is in the Psalmist.

8 Against the rage of the wicked, we shall stand stoutly by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution, 7 Hee promiseth the Comforter, and declareth his office, 21 Hee compareth the affliction of his, to a woman that travaileth with child.

These things have I said unto you, that ye should not be offended.

2 They shall excommunicate you, yea the time shall come, that whosoever killeth you, will thinke that he doth God service.

3 And these things will they doe unto you, because they have not known the Father, nor me.

4 * But these things have I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not unto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

† Christ is the author and preserver of the ministration of the Gospell, even to the worlds end, but the ministers have above all thing a need of prayer and brotherly love. c This place teacheth us plainly, that our salvation cometh from the onely favour and gracious goodnesse of the everlasting God towards us, & of nothing that we doe or can deserve. * Math. 23, 19. 5 It ought not only not to feare, but rather confirme the faithful ministers of Christ, when they shall be hated of the world as their Master was.

† Chap. 13, 16. Math. 23, 24. 11 Matt. 24, 9.

7 The hatred that the world beareth against Christ, proceedeth of the blackness of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse to cover their fault.

* Chap. 16, 4. d As who would say, If I had not come, these men would not have stuck to have said

1 The Ministers of the Gospell must looke for all manner of reproaches, not onely of them which are open enemies, but even of them also which seeme to be of the same household, and the verie pillars of the Church.

* Chap. 15, 21.

a The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend upon his spirituall power.

8 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confesse its owne unrighteousnesse, and Christs righteousnesse and almightinesse.

a He will so reprove the world, that the worldlings shall be able to pretend no excuse.

b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reprovved through the pouring out of the holy Ghost upon the Church: So that the very enemies of Christ were reprovved of sinne, in that they were constrained to confesse that they were deceived, in that they believed not, and therefore they said to Peter,

Acts 2. Men and brethren, what shall we doe? c Of Christ himselfe: For when the world shall see, that I have poured out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.

d Of that authority and power, which I have both in heaven and earth. e That is, because they shall then understand and know indeed, that I have overcome the devil, and doe govern the world, when all men shall see, that they set themselves against you in vaine, for I will arme you with that heavenly power,

whereby you may destroy every high thing which is lifted up against the knowledge of God, 2. Cor. 10, 12.

f The doctrine of the Apostles proceeded from the holy Ghost, and is most perfite. g The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christs owne mouth, and imprinteth it in our mindes. h The grace of the holy Ghost is a most lively glasse, wherein Christ is truly beholde with the most sharpe sighted eyes of faith, and not with the bearded eyes of the flesh: whereby we seele a continual joy even in the midst of sorrowes. i When a little time is once past.

g For I passe for eternall glorie, so that I shall be much more present with you, then I was before: for then you shall see indeede what I am, and what I am able to doe.

* Chap. 14, 23. Matt. 2, 7, and 23, 39. Markes 1, 24. Luke 21, 9. Iames 2, 5. 7 The holy Ghost which was poured upon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct it to the end of the world. 8 The summe of the worship of God, is the invocation of the Father in the Name of the Sonne, the Mediatour, who is already heard for us, for whom he both abased himself, and is now also glorified.

8 And when he is come, hee will reprove the world of sinne, and of righteousnesse, and of judgement.

9 Of sinne, because they beleeve not in me: 10 Of righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of a judgement, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himself, but whatsoever hee shall heare, shall he speake, and he will shewe you the things to come.

14 He shall glorifie me: for hee shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it unto you.

16 A little while, and yee shall not see mee: and againe, A little while, and ye shall see me: for I goe to the Father.

17 Then said some of his disciples among themselves, What is this that hee saith unto us, A little while, and yee shall not see mee, and againe, A little while, and yee shall see mee, and, For I goe to the Father.

18 They saide therefore, What is this that hee saith, A little while; we know not what he saith.

19 Now Iesus knew that they would aske him, and said unto them, Doe yee enquire among your selves, of that I said, A little while, and ye shall not see me: and againe, A little while, and ye shall see me?

20 Verely, verely I say unto you, that ye shall weepe and lament, and the world shall rejoyce, and ye shall sorrowe, but your sorrow shall be turned to joy.

21 A woman when she travaileth hath sorrowe because her house is come: but as soone as shee is delivered of the child, shee remembereth no more the anguish, for joy that a man is borne into the world.

22 And yee now therefore are in sorrow: but I will see you againe, and your hearts shall rejoyce, and your joy shall no man take from you.

23 And in that day shall yee aske me nothing. Verely, verely, I say unto you, whatsoever yee shall aske the Father in my Name, hee will give it you.

24 Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that you joy may be full.

25 These things have I spoken unto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 At that day shall yee aske in my Name,

and I say not unto you, that I will pray unto the Father for you:

27 For the Father himselfe loveth you, because ye have loved me, and have beleeved that I came out from God.

28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Nowe knowe we that thou knowest all things, and needest not that any man should aske thee: By this wee beleeve, that thou art come out from God.

31 Iesus answered them, Doe you beleeve now?

32 Behold, the houre cometh, and is already come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone: for the Father is with me.

33 These things have I spoken unto you, that in me ye might have peace: in the world ye shall have affliction, but be of good comfort: I have overcome the world.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 2 He prayeth for his Apostles, 30 and for all believers.

These things spake Iesus, and lift up his eyes to heaven; and saide, Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast given him power over all flesh, that he should give eternall life to all them that thou hast given him.

3 And this is life eternall, that they know thee to be the onely very God, and whom thou hast sent, Iesus Christ.

4 I have glorified thee on the earth: I have finished the worke which thou gavest me to doe.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 I have declared thy Name unto the men which thou gavest me out of the worlde: c thine they were, and thou gavest them mee, and they have kept thy word.

7 Now they know that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, and have knowne surely that I came out from thee, and have beleeved that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine.

which he hath finished. * Matt. 16, 28. a Over all men, Father the onely verie God, to set him against the false gods, and not to shut out himselfe and the holy Ghost. For straightwayes hee joyneeth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone sayd to be King, immortal, wife and dwelling in the light which no man can attain unto, invisible, Rom. 16, 17. 1. Tim. 1, 17. b First of all he prayeth for those his disciples, to whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once rejected the whole companie of the reprobate) because hee receiveth them of him into his custodie, and for that they embracing his doctrine, shall have many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. c Hee sheweth hereby that everlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our salvation. d He sheweth how that everlasting and hidden purpose of God is declared by Christ, by whom we are justified and sanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election. * Chap. 16, 27.

* Chap. 17, 1. 2 Faith and love, which are the fruites of the Spirit, are the very markes.

* Matt. 16, 27. Markes 14, 27.

10 Neither the wickedness of the world, neither the wickedness of his owne can diminish any thing of the verity of Christ.

11 The Father and Son, of the Church dependent upon the victory of Christ.

12 That is, in me ye might be thoroughly quieted. For by (peace) is meant in this place that quiet state of mind, which is cleane disquieted and heavenly.

1 Iesus Christ the everlasting high Priest being the straightwayes to offer up himselfe, doth by his own prayers consecrate himselfe to God the Father as a sacrifice: and together with himselfe. Therefore this prayer was from the beginning, and shall be to the end of the world, the foundation and ground of the Church of God. 2 He first declareth, that as he came into the world to the end that the Father might show in him, being apprehended by faith, his glorie in saving his elect: so he applied himself to them onely: and their fate desired of the Father, that he would bless the worke.

b He calleth the Father the onely verie God, to set him against the false gods, and not to shut out himselfe and the holy Ghost. For straightwayes hee joyneeth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone sayd to be King, immortal, wife and dwelling in the light which no man can attain unto, invisible, Rom. 16, 17. 1. Tim. 1, 17. c First of all he prayeth for those his disciples, to whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once rejected the whole companie of the reprobate) because hee receiveth them of him into his custodie, and for that they embracing his doctrine, shall have many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. d He sheweth hereby that everlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our salvation. e He sheweth how that everlasting and hidden purpose of God is declared by Christ, by whom we are justified and sanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election. * Chap. 16, 27.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, even them whom thou hast given me, that they may be one as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world, hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou keepe them from evill.

16 They are not of the world, as I am not of the world.

17 Sanctifie them with thy truth: thy word is truth.

18 As thou diddest send me into the world, so have I sent them into the world.

19 And for their sakes sanctifie I my self, that they also may be sanctified through the * truth.

20 I pray not for these alone, but for them also which shall beleve in me, through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in us, that the world may belevee that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 * Father, I will that they which thou hast given mee, be with me even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

27 He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the self-same love wherewith he loveth the Sonne.

CHAP. XVIII.

1 By Christes power, whom Judas betrayeth, & the soldiers are cast down to the ground. 23 Christ is led to Annas, and from him to Caiaphas. 25, 26 His answers to the officers that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his kingdom.

When Jesus had spoken these things, he went forth with his disciples over the brooke Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas which betrayed him knew also the place: for Jesus oft times resorted thither

with his disciples.

3 * Judas then, after he had received a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 Then Jesus, knowing all things that should come unto him, went forth and said unto him, Whom seeke ye?

5 They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Jesus of Nazareth.

8 Jesus answered, I said unto you, that I am he, therefore if ye seek me, let these go their way.

9 This was that the word might be fulfilled which he spake, * Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the hie Priests servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captain, and the officers of the Jewes tooke Jesus and bound him.

13 And led him away to * Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was he, that gave counsell to the Jewes, that it was expedient that one man should die for the people.

15 * Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the hie Priest: therefore he went in with Jesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was known unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himself.

19 * The hie Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I speake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Jewes resort continually, and in secret have I said nothing.

21 Why askest thou me? aske them which heard mee what I said unto them: behold, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Jesus with his rod, saying, Answerest thou the hie Priest so?

23 Jesus answered him, If I have evill spoken, beare witness of the evill: but if I have well spoken, why smitest thou me?

24 * Now Annas had sent him bound unto Caiaphas the hie Priest.

25 * And Simon Peter stood and warmed himself: and they said unto him, Art not thou also of his disciples? He denyed it, and said, I am not.

26 One

* Math. 26, 47. Marke 14, 43. Luke 22, 49.

2 Christ, who was innocent, was taken as a wicked person, that wee which are wicked might be let go as innocent.

3 Christs person (but not his vertue) was bound of the adversaries, when and how he would.

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.

* Chap. 17, 12. 5 We ought to contemne the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be acquitted of the everlasting high Priest himself.

* Luke 3, 2. * Chap. 11, 50.

7 A lively example of the fragility of man even in the best, when they be once left to themselves. * Math. 26, 58. Mar. 14, 54. Luke 22, 54.

8 Christ defendeth his cause: but modestly, not that he would withdraw himself from death, but to shew that he was condemned as an innocent.

* Math. 26, 57. Luke 22, 54. * Math. 16, 49. Marke 14, 59. Luke 22, 55.

9 After that men have once fallen, they cannot onely not lift up themselves by their owne strength, but also they fall more and more into worse, untill they be raised up againe, by a new vertue of God.

* Matt. 27. 3. Mar. 15. 1. Luke 23. 3.

10 The Sonnes of God is brought before the judgement-seat of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A lively image of the wrath of God against sinne, and therewithall of his great mercie, and least of all, of his most severe judgement against the stubbornness of his grace, when it is offered unto them. a From Caiaphas house.

* Acts 10. 23. and 11. 3.

b For judgements of life and death were taken from them fourty yeeres before the destruction of the Temple.

* Matt. 20. 19.

c For Christ had foretold that he should be crucified. † Mat. 27. 11. Mar. 15. 2. Luke 23. 3.

12 Christ avoucheth his spirituall kingdome, but rejecteth a worldly.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke upon him our person) was to be condemned as a most wicked man.

d He speaketh this disdainfully and scoffingly, and not by way of asking a question.

* Mat. 27. 17. Mar. 15. 6. Luke 23. 17.

e Word for word, made a great and foule voyce.

* Mat. 17. 27. Mar. 15. 16.

1 The yeldome of the flesh chuseth of two evils the least, but God curseth that same wisdom.

2 Christ is againe quitted by the same mouth where with he is afterward condemned.

26 One of the servants of the hie Priest, his cousin whose name Peter surnamed off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ Then led they Jesus from Caiaphas into the common-hall. Now it was morning, and they themselves went not into the common-hall, lest they should be defiled; but that they might ease the Pascheover.

29 Pilate then went out unto them, and sayd, What accusation bring ye against this man?

30 They answered and said unto him, If he were not an evill-doer, we would not have delivered him unto thee.

31 Then sayd Pilate unto them, Take ye him, and judge him after your own Law. Then the Jewes sayd unto him, It is not lawful for us to put any man to death.

32 ¶ It was that the word of Jesus might be fulfilled which he spake, c signifying what death he should die.

33 ¶ So Pilate entred into the common-hall againe, and called Jesus, and said unto him, Art thou the king of the Jewes?

34 Jesus answered him, Sayest thou that of thy self, or did other tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the high Priests have delivered thee unto me, What hast thou done?

36 ¶ Jesus answered, My kingdome is not of this world: if my kingdome were of this world, my servants would surely fight, that I should not be delivered to the Jewes: but now is my kingdome not from hence.

37 Pilate then said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witness unto the truth: every one that is of the truth, heareth my voyce.

38 ¶ Pilate said unto him, What is truth? And when hee had sayd that, hee went out againe unto the Jewes, and sayd unto them, I finde in him no cause at all.

39 ¶ But you have a custome that I should deliver you one loofe at the Pascheover: will ye then that I loose unto you the King of the Jewes?

40 ¶ Then cryed they all againe, saying, Not him but Barabbas: Now this Barabbas was a murtherer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thornes, 3 was desirous to let him loose: 4 but being overcome with the outrage of the Jewes, 5 he delivered him to be crucified. 6 Jesus committeth his mother to the disciple, 7 Having castled vinegar in death: 8 and being dead, his side is pierced with a spear. 9 He is buried.

¶ Then Pilate tooke Jesus, and scourged him. 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Haile King of the Jewes. And they smote him with their rods.

4 ¶ Then Pilate went forth againe, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Jesus forth wearing a crowne of thornes, and a purple garment. And Pilate said unto them, Behold the man.

6 Then when the hie Priests and officers saw him, they cryed, saying, Crucifie, crucifie him. Pilate said unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Jewes answered him, We have a Law, and by our Law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid.

9 And went againe into the common-hall, and said unto Jesus, Whence art thou? But Jesus gave him none answer.

10 Then sayd Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Jewes cryed, saying, If thou deliver him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar.

13 ¶ When Pilate heard this word, hee brought Jesus forth, and sate downe in the judgement-seat, in a place called the pavement, and in Hebrew, b Gabbatha.

14 And it was the Preparation of the Pascheover, and about the sixt houre: and hee said unto the Jewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said unto them, Shall I crucifie your King? The hie Priests answered, We have no King but Cæsar.

16 ¶ Then delivered hee him unto them, to be crucified. † And they tooke Jesus, and led him away.

17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, c Golgortha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, JESUS OF NAZARETH THE KING OF THE JEWES.

20 This title then read many of the Jewes: for the place where Jesus was crucified, was nere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then said the high Priests of the Jewes to Pilate, Write not, The King of the Jewes, but that he said, I am the King of the Jewes.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the souldiers, when they had crucified Jesus, tooke his garments (and made foure parts, to every souldier a part) and his coat: and the coat was without seame woven from the top thorowout.

24 ¶ Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, ¶ They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

¶ Then stood by the crosse of Jesus his mother,

a They will have him crucified, whom by an old custome of theirs, they should have stoned and beheaded up as a convicted blasphemous: but they desire to have him crucified after the manner of the Romans.

3 Pilate could once signified for Christ our Saviour, because it is not upon him with the singular verbe of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.

5 Gabbatha signifieth as high place, as judgement-seat.

6 Christ sitteth upon the throne of the crosse, as openly extolling King of all people.

7 Christ signifieth by the division of his garments amongst the bloody butchers, (this coat except that had no seame) that he will divide his brethren, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.

8 Mat. 27. 33. Mar. 15. 34. Luke 23. 34.

9 Christ is perfect example of all righteousnesse, not only in the keeping of the first, but also of the second table.

10 Mat. 27. 35. Mar. 15. 35. Luke 23. 35.

11 Christ is perfect example of all righteousnesse, not only in the keeping of the first, but also of the second table.

12 Mat. 27. 36. Mar. 15. 36. Luke 23. 36.

13 Christ is perfect example of all righteousnesse, not only in the keeping of the first, but also of the second table.

14 Mat. 27. 37. Mar. 15. 37. Luke 23. 37.

15 Christ is perfect example of all righteousnesse, not only in the keeping of the first, but also of the second table.

16 Mat. 27. 38. Mar. 15. 38. Luke 23. 38.

17 Christ is perfect example of all righteousnesse, not only in the keeping of the first, but also of the second table.

18 Mat. 27. 39. Mar. 15. 39. Luke 23. 39.

19 Christ is perfect example of all righteousnesse, not only in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus saw his mother, and the disciple standing by, whom he loved, he sayd unto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Behold thy mother: and from that houre, the disciple tooke her home unto him.

28 ¶ After, when Iesus knew that all things were performed, that the * Scripture might be fulfilled, he saith, I thirst.

29 And there was set a vessel full of vineger, and they filled a sponge with vineger, and put it about an Hyslope *stake*, and put it to his mouth.

30 Now when Iesus had received of the vineger, hee sayd, It is finished, and bowed his head, and gave up the Ghost.

31 ¶ The Jewes then (because it was the Preparation, that the bodies should not remaine upon the crosse on the Sabbath day: for the Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 ¶ But one of the souldiers with a speare peared his side, and forthwith camethere out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might believe it.

36 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shall be broken.

37 And againe another Scripture saith, † They shall see him whom they have thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Jewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gave him licence. He came then and tooke Iesus body.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the manner of the Jewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet layd.

42 Therethen layd they Iesus, because of the Jewes Preparation day, for the sepulchre was neere.

Now * the first day of the weeke came Marie Magdalene, early when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipule, whom Iesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and the other discipule, and they came unto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloathes lie.

7 And the kerschiefe that was upon his head, not lying with the linnen cloathes, but wrapped together in a place by it self.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and beleeved.

9 For as yet they knew not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe unto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed herself into the sepulchre;

12 ¶ And saw two Angels in white, sitting the one at the head, and the other at the feet, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not where they have layd him.

14 ¶ When shee had thus said, she turned herself backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus said unto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had been the gardener, said unto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus sayth unto her, Marie. She turned herself, and said unto him, Rabboni, which is to say, Master.

17 ¶ Iesus saith unto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things unto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Jewes, came Iesus and stood in the mids, and said to them, Peace be unto you.

20 And when he had so sayd, he shewed unto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

their Apostleship, inspiring them with the holy Ghost, who is the director of the ministry of the Gospell. f Either the doores opened to him of their owne accord, or the very walles themselves were a passage for him.

* Marke 16.1. Luke 24.1.

1 Marie Magdalene, Peter and John are the first witnesses of the resurrection: and such as cannot justly be suspected, for that they themselves could scarcely be persuaded of it, so farre as it off, that they should invent it of set purpose.

* Matt. 28.2.

Marke 16.5.

a That is, without the cave, which the sepulchre was cut out of.

b Two Angels are made witnesses of the Lords resurrection, b In white clothing.

c Many speake as the common people use to speake: for they speake of a dead carkeise, as they do of a whole man.

3 Iesus witnesseth by his presence, that he is truly risen.

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

d By his brethren he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples.

e He calleth God his Father, because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace.

f Through the adoption of God: that is, by taking us of his free grace to be his sonnes: Epiphanius, * Marke 16.14. Luke 21.36. 1-Cor. 15.4.

4 Christ in that that he presented himself before his disciples suddenly through his divine power, when the gates were shut, doeth fully assure them of both his resurrection, and also of

CHAP. XX.

1 Marie bringeth word that Christ is risen: 3 Peter and John 4 run to see it. 15 Iesus appeareth to Marie, 19 and to the disciples that were together in the house, 23 Thomas, before faithlesse, 29 now beleeveith.

21 * Then

* Matth. 23, 18.

6 The publishing of the forgiveness of finnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the finnes of the unbelievers, is the summe of the preaching of the Gospel.

7 Christ draweth out of the unbelief of Thomas, a certaine and sure testimonie of his resurrection.

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.
* Chap. 21, 25.
9 To beleeve in Christ the Sonne of God, and our onely Saviour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

1 In that, that Christ here is not onely present, but also eateth with his disciples, he giveth a most full assurance of his resurrection.

a It was a linnen garment, which could not let his swimming.

21 * Then said Iesus to them againe, Peace be unto you: as my Father sent me, so sent I you.

22 And when hee had sayd that, hee breathed on them, and sayd unto them, Receive the holy Ghost.

23 6 Whofoever finnes ye remit, they are remitted unto them, and whofoevers finnes ye re- teine, they are reteined.

24 ¶ 7 But Thomas one of the twelve, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said unto him, Wee have seene the Lord: but he said unto them, Except I see in his handes the print of the nayles, and put mine hand into his side, I will not beleeve it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them, Then came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace be unto you.

27 After said he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayd unto him, Thou art my Lord, and my God.

29 ¶ Iesus said unto him, Thomas, because thou hast seene me, thou beleevest: blessed are they that have not seene, and have beleeved.

30 * 8, And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleeve, that Iesus is that Christ the Sonne of God, and that in beleeving yee might have life through his Name.

C H A P. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6, 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 28 and fore- telleth him of the manner of his death.

AFTER these things, 1 Iesus shewed himself againe to his disciples at the sea of Tiberias: and thus shewed he himself:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonne of Zebedeus, and two other of his disciples.

3 Simon Peter said unto them, I goe a fishing. They said unto him, We also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neverthelesse the disciples knew not that it was Iesus.

5 Iesus then sayd unto them, Sirs, have ye any meat? They answered him, No.

6 Then he sayd unto them, Cast out the net on the right side of the ship, and ye shall find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himself into the sea.

8 But the other disciples came by shippe, (for they were not furre from land, but about two hundredth cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw howe coales, and fish layed thereon, and bread.

10 Iesus sayd unto them, Bring of the fishes, which ye have now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundredth fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd unto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knew that hee was the Lord.

13 Iesus then came and tooke bread and gave them, and fish likewise.

14 This is now the third time that Iesus shewed himself to his disciples, after that he was risen againe from the dead.

15 ¶ 9 So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Jona, lovest thou me more then these? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambes.

16 He sayd to him againe the second time, Simon the sonne of Jona, lovest thou me? He sayd unto him: Yea, Lord, thou knowest that I love thee. He sayd unto him, Feed my sheepe.

17 He sayd unto him the third time, Simon the sonne of Jona, lovest thou me? Peter was sorie because he sayd unto him the third time, lovest thou me: and said unto him, Lord, thou knowest all things: thou knowest that I love thee. Iesus said unto him, Feed my sheepe.

18 3 Verely, verely I say unto thee, When thou wast yong, thou girdedst thy self, and walkedst whether thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and leade thee whither thou wouldest: e not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 4 Then Peter turned about, and saw the disciple whom JESUS loved, following, which had also leaned on his brest at supper, and had sayd, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd unto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, He shall not die: but if I will that he tary till I come, what is it to thee?

24 5 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written every one, I suppose the world could not containe the bookes that should be written. Amen.

because this will commeth not from the flesh, but from the gift of the Spirit which is given us from above, therefore he shewed there should be a certaine striving and conflict or repugnancie, which also is in us, in all our sufferances as touching the flesh.

f That is, that Peter should die by a violent death. 4 Wee must take heede, that whiles wee cast eyes upon other, wee neglect not that which is injoyneeth us.

* Chap. 13, 23. 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the salvation of the godly. * Chap. 20, 30.

a Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall: and therewithall is advertised, that he is indeed a pastor, which sheweth his love to Christ in feeding his sheepe. b It was meet that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiveness of his so grievous a sinne, nor of his returning to the office of the Apostleship. c The violent death of Peter is foretold. c They that tooke farre journeyes, especially in the East-country, and in those places where the people used long garments, had need to be girded and trusted up. d He meant that kinde of girding which is used toward captives, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy self as thou thinkest best, to go whither thou listest, but the time will be, when thou shalt not gird thee with a girde, but another shall binde thee with chaines, and carry thee whither thou wouldest not. e Not that Peter suffered ought for the truth of God against his will: for wee read that he came with joy and gladnes when he returned from the Councill where he was wipped: but

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LUKE THE EUANGELIST.

CHAP. I.

1 Luke writeth this historie to his Gospel. 9 Christ being taken into heaven, 10 The Apostles 12 being warned by the Angels, 13 to returne, 14 and give themselves to prayer. 15 By Peters motion, 16 into Iudas the traitours place. 17 Matthias is chosen.

Have made the former treatise, O Theophilus, of all that Jesus began to doe and teach,

2 Untill the day that hee was taken up, after that hee through the holy Ghost, had given commandements unto the Apostles, whom hee had chosen:

3 To whom also hee presented himself alive after that hee had suffered, by many infallible tokens, being seene of them by the space of fourety dayes, and speaking of those things which appertaine to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which said he, ye have heard of me.

5 For John indeed baptized with water, but ye shall be baptized with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome of Israel?

7 And hee sayd unto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receive power of the holy Ghost, when he shall come on you: and ye shall be witnesses unto mee both in Hierusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when hee had spoken these things, while they beheld, he was taken up: for a cloude took him up out of their sight.

10 And while they looked stedfastly toward heaven, as he went, behold, two men stood by them in white apparell,

11 Which also sayd, Yee men of Galile, why stand ye gazing into heaven? This Jesus which is taken up from you into heaven, shall so come, as ye have seene him into heaven.

12 Then returned they unto Hierusalem from the mount that is called the mount of Olives, which is neere to Hierusalem, being from it a Sabbath dayes journey.

13 And when they were come in, they went

up into an upper chamber, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, James the sonne of Alphaeus, and Simon Zelotes, and Judas James brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

15 And in those dayes Peter stood up in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundred and twentie.)

16 Yee men and brethren, this scripture must needs have bene fulfilled, which the holy Ghost by the mouth of David spake before of Judas, which was guide to them that tooke Jesus.

17 For hee was numbred with us, and had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquity: and when he had thrown downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is known unto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein: also, Let another take his charge.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus was conversant among us,

22 Beginning from the baptism of John unto the day that he was taken up from us, must one of them be made a witness with us of his resurrection.

23 And they presented two, Joseph called Barabas, whose surname was Justus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the roume of this ministration and Apostleship, from which Judas hath gone astray, to go to his owne place.

26 Then they gave forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

9 Luke considered not Iudas his purpose, but that that followed of it, and so we use to say, that a man hath procured himself harme, not that his will and purpose was so, but in respect of that which followed. * Math. 27.5. The Greeke word it signifie thus much, that Iudas fell downe flat and was rent in sunder in the middes, with a marvellous huge noyse. * Psalm 69. 16. * Psalm 109. 7. His office and ministerie. David wrote these words against Doeg the Kings heardman. And these wordes, Shepheard, Sheepe, and Flocke, are put over the Church office and ministerie, so that the Church and the offices thereof are called by these names. 8 The Apostles deliberate upon nothing, but first they consult and take advisement by Gods word, and againe they doe nothing that concerneth, and is behoveable for the whole body of the Congregation, without making the Congregation privie unto it. 1 Word for word, went in and out, which kinde of speech brookeneth as much in the Hebrew tongue, as the exercising of a publike and painfull office, when they speake of such as are in any publike office, Deuter. 31. 2. 1. Chronic. 27. 1. v From our company. 9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, 6 O D Sowne voyce. * Openly, and by the voyce of all the whole company. y That he may be fellow and partaker of this ministerie. 2 Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.

CHAP.

CHAP. II.

¹ The Apostles ⁴ filled with the holy Ghost, ⁸ speaking with divers tongues: ¹² They are thought to be drunken, ¹⁵ but Peter disprooeth that. ³⁴ He teacheth what Christ is the Messiah: ³⁷ And setting the hearts aflutter, ³⁸ he exhorteth them to repentance.

AND when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, like fire, and it sate upon eache of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of every nation under heaven.

6 Now when this was noised, the multitude came together and were astonished, because that every man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake of Galile?

8 How then heare we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamires, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and Jewes, and Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and sayd, They are full of new wine.

14 But Peter standing with the eleven, blift up his voyce, and sayd unto them, Yee men of Judea, and ye all that inhabite Hierusalem, be this known unto you, and hearken unto my words.

15 For there are not drunken, as yee suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet Joel.

17 And it shall be in the last dayes, saith God, I will powre out of my Spirit upon all flesh, and your sonnes, and your daughters shall prophetic,

¹ The Apostles being gathered together on a most solemne feast-day in one place, that it might evidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double figure from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 2, 21. For the Hebrewes say that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne Jere. 25, 12. And it shall come to passe, that when severie yeeres are fulfilled, I will visite, &c. For the Lord did not bring home his people after the seventieth yeere was ended, but in the seventieth yeere. Nowe the day of Pentecost was the fiftieth day after the feast of the Paschever.

b The twelve Apostles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles used commonly, and Marke calleth them new tongues.

d Hereby were understood that the Apostles used not now one tongue, and then another by haphazard and at all adventure, or as fantastical men use to doe, but with good consideration of their hearers: and to be shure, that they spake nothing but as the holy Ghost governed their tongues. e Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bene in the hearers, whereas now it is in the speakers. Nazian. in his oration of withsunday. f By Jewes, be meant them that were both Jewes by birth, and Jewes by profession of religion: though they were borne in other places: and they were Proselytes, which were Gentiles borne and embraced the Jewes religion.

g Gods worde pierceth some so, that it driveth them to seeke out the truth, and it doeth to choke other, that it forceth them to be witnesses of their owne impudencie. h The word which he useth here, signifieth such a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we see, that there is no miracle so great and excellent which the wickednesse of man dareth not speake evill of. i Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seene, even straight after the beginning.

j After the sunne rising, which may be about seven or eight of the clocke with us. k There is nothing, that can dissolve questions and doubts, but testimonies taken out of the Prophets: for mens reasons may be overturned, but Gods voyce can not be overturned. * Joel 2, 28. Esai 44, 3.

l Peter setting the truth of God against the false accusations of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Joel spake before concerning the full giving of the holy Ghost in the later dayes: which grace also is offered to the whole Church, to their certaine and undoubted destruction, which doe contemne it. m That is, men.

and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my servants, and on mine hand-maides I will powre out of my Spirit in those dayes, and they shall prophetic.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapour of smoake.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.

22 Yee men of Israel, heare these wordes, JESUS of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the midst of you, as ye yourselves also know:

23 Him, I say, being delivered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands, you have crucified and slain.

24 Whom God hath raised up, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart rejoyce, and my tongue was glad, and moreover also my flesh shall rest in hope.

27 Because thou wilt not leave my soule in grave, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make me full of joy with thy countenance.

29 Men and brethren, I may boldly speake unto you of the Patriarke David, that hee is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing hee was a Prophet, and knew that God had sworne with an oathe to him, that of the fruit of his loines he would raise up Christ concerning the flesh, to set him upon his throne.

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in grave, neither his flesh should see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Since then that hee by the right hand of God had bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heaven, but he saith, The Lord said to my Lord, Sit at my right hand,

35 Unill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Jesus, I say, whom yee have crucified.

Thou wilt not suffer me to remaine in grave. Thou hast opened mee the way to the true life.

1. King. 2, 14. chap. 13, 36. Psalm 138, 11. Had sworne solemnly. * Psal. 16, 10. chap. 13, 35.

7 Peter witnesseth that Jesus Christ is the appointed everlasting King, which he prooveth manifestly by the gifts of the holy Ghost, and the testimonie of David.

y Might and power of God. † Psal. 110, 1. z Christ is sayd to be made, because he was advanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

⁴ The chiefest use of all the gifts of the holy Ghost, is to bring men to salvation by faith. This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for helpe at Gods hand. Christ being innocent, was by Gods providence crucified of wicked men.

o Who is by these workes which God wrought by him for us, manifestly approved and allowed of, that no man can gainsay him.

p Gods everlasting knowledge going before which can neither be separated from his determinate counsell, as the Epistles say, neither yet be the cause of evil: for God in his everlasting and unchangeable counsell, appointed the wicked acte of Judas to an excellent end: and God doth that which the instruments doe ill.

q Gods counsell doeth not excuse the Jewes, whose hands were wicked. r The fact is sayd to be secret, by whose counsell and egging forward it is done.

s Christ (as David foretold) did not onely rise againe, but also was in the grave void of all corruption.

t The dead that was full of sinne both of body and minde: therefore when death appeared conquerour and victorie over those sorrowes, Christ is rightly sayd to have overcome those sorrowes of death,

when as being dead, he overcame death, to live for ever with his Father.

* Psal. 16, 9.

† Psal. 138, 11.

‡ Psal. 110, 1.

z Christ is sayd to be made, because he was advanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

37 Now when they heard it, they were pricked in their hearts, and said unto Peter and the other Apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Amend your lives, and be baptized every one of you in the Name of Jesus Christ for the remission of sinnes; and ye shall receive the gift of the holy Ghost:

39 For the promise is made unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words he besought and exhorted them, saying, Save your selves from this froward generation.

41 Then they that gladly received his word, were baptized, and the same day there were added to the Church about three thousand soules.

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.

43 And feare came upon every soule: and many wonders and signes were done by the Apostles.

44 And all that believed, were in one place, and had all things common.

45 And they sold their possessions, and goods, and parted them to all men, as every one had need.

46 And they continued daily with one accord in the Temple, and breaking bread at home, did eat their meat together with gladnesse and singlenesse of heart.

47 Praying God, and had favour with all the people: and the Lord added to the Church from day to day, such as should be saved.

b Communicating of goods, and all other duties of charitie, as the Jewes used thin loaves, and therefore they did rather than car them: So by breaking of bread, they understood that living together in banquet which they used to keepe. And when they kept their love-feastes, they did to celebrate the Lords Supper, which even in these dayes began to be corrupted. Paul amendeth it 1. Cor. 11. 23. So as the Lord thinketh it expedient he hath the rage of strangers that the Church may be planted, and have some refreshment. 13 Charitie maketh all things common concerning the use according as necessity. 4 The faithfull came together at the beginning with great fruit, not only in the hearing of the word, but also to meat.

CHAP. III.

1 Peter went up to the Temple with John. 2 Healed the creeple. 3 To the people gathered together to see the miracle. 12 he expounded the mystrie of our salvation through Christ. 14 accusing their ingratitude. 19 and requiring the repentance.

Now Peter and John went up together into the Temple, at the ninth houre of prayer.

2 And a certain man which was a creeple from his mothers wombe was carried, whom they layd daily at the gate of the Temple called Beautiful, to ask almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desiring to receive an alme.

4 And Peter earnestly beholding him with John, sayd, Looke on us.

5 And he gave heede unto them, trusting to receive some thing of them.

6 Then said Peter, Silver and gold have I none, but such as I have, that give I thee: In the Name of Jesus Christ of Nazareth, rise up and walke.

7 And he tooke him by the right hand, and lift him up, and immediately his feet and ankle bones received strength.

8 And he leaped up, stood, and walked, and entred with them into the temple, walking and leaping, and praying God.

9 And all the people saw him walke, and praying God.

10 And they knew him, that it was he which sat for the almes at the Beautiful gate of the

Temple: and they were amazed, and sore astonished at that which was come unto him.

11 And as the creeple which was healed, held Peter and John, all the people ranne amazed unto them in the porch which is called Salomons.

12 So when Peter saw it, he answered unto the people, Ye men of Israel, why marveile ye at this? or why looke ye so Redfastly on us, as though by our owne power and godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Jacob, the God of our fathers hath glorified his Sonne Jesus, whom ye betrayed, and denied in the presence of Pilate, when he had judged him to be delivered.

14 But ye denied the Holy one and the just, and desired a murderer to be given you.

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom ye see, and know, through faith in his Name: and the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.

17 And now brethren, I know that through ignorance ye did it, as did also your governours.

18 But those things, which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your lives therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And hee shall sent Jesus Christ, which before was preached unto you.

21 Whom the heaven must contain untill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 For Moles sayd unto the Fathers, The Lord your God shall raise up unto you a Prophet, even of your brethren, like unto me: ye shall heare him in all things whatsoever he shall say unto you.

23 For it shall be that every person which shall not heare the Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thenceforth as many as have spoken, have likewise foretold of these dayes.

25 Ye are children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham, Even in thy seed shall all the kindreds of the earth be blessed.

26 First unto you hath God raised up his Sonne Jesus, and him he hath sent to blesse you, in turning every one of you from your iniquities.

ly perish. e Though there were many Prophets, yet he speaketh but of one mouth, to shew unto us the consent and agreement of the Prophets.

* Deut. 18. 15. Chap. 7. 37. g This promise was of an excellent and singular Prophet. h At what time the kingdome of Israel was established. i The Jews that beleaved are the first begotten in the kingdome of God. j For whom the Prophets were specially appointed. k Gen. 12. 3. Galat. 3. 16. as raised from the dead, and advanced to his kingdome.

CHAP. IV.

1 Peter and John, 3 are taken and brought before the councill, and 19 they spoke boldly in Christs cause. 25 The disciples pray unto God. 32 Many sell their possessions. 36 Of whom Barnabas is one.

And as they spake unto the people, the Priests and the Captaine of the Temple,

and some of the Church, then such as were set themselves to be head-builders, but the more they rage, the more constantly the faithfull forens of God doe continue.

a The Jewes had certaine garisons for the garde and service of the Temple and holy things. Mat. 26. 5. These garisons had a Captaine, such as Eleazarus the high Priest sonne was, in the time of the warre that was in Judea, being a very impudent and proud young man, Joseph. Ant. 1. of the taking of Judea.

Ggg and

b Either because he loved them, who had healed him, or because he feared, that if he once let them go out of his sight, he should be lame againe.

c Miracles are appointed to convince the unbelievers, and therefore they do wickedly blaspheme, who standeth against either as the miracles themselves, or at the instruments and means which is pleases God to use, take an occasion to establish idolatrie and superstition by their which God hath provided for the knowledge of his true worship, that is, Christianitie.

* Chap. 5. 30.

c Who hath life in himself, and giveth life to other.

d Because he believed on him being raised from the dead, whose Name he heard of by us.

g It is best of all to receive Christ so soon as he is offered unto us: but

such as have neglected to great a

benefit through mans weakness,

have yet repentance for a means:

As for the ignominy of the crosse,

we have no fear against that, the de-

crete and purpose of God, foretold by the Prophets, of

Christ, how that first of all he should

be crucified here upon earth, & then

he should appear from heaven the

judge and restorer of all things, that

all beleivers might be saved, and all

unbelevers utterly

Or, be taken up into

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b While they thought to diminish the number they increased them.

c These were they that made the Sanhedrin, which were all of the tribe of Juda, untill Herod used that crucifix against Davids Rocks.

d Of whom the high Priests were wont to be chosen and made the execution of the yearly office being now changed.

e Against such as bragge of a succession of persons, without a succession of doctrine, and by that means beate downe the true ministers of the Word, for sake fourth as they are able.

f By what authority.

g Wolves which succede true Pastors pleade their owne cause, and not Gods neither the Churches.

h He is indeed a true shepherd, that teacheth his sheepe to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his owne hand.

i Psal. 115. 12. Isa. 48. 16. Mart. 21. 42. Mar. 12. 10. Luke 21. 17. Rom. 9. 33. 1. Pet. 2. 7.

j Of God.

k There is no other man, or no other power & authority whatsoever, which kind of speech being usuall among the Jews, rose upon this, that when we are in danger, we call upon them as whose hands we looke for helpe.

l Any where: and this setteth forth unto us the largeness of Christs kingdom.

m The good libertie and boldnesse of the servants of God doth yet thus much good that such as layd hid under a vizard of zeale doe at length bewray themselves to be indeed wicked men.

n The word used here, is Mfor, which being spoken in comparison had to a Magistrate, benokeneth a private man, but when we speake of sentences and fudges, it signifies one that is unlearned: and in account of honour and estimation it importeth one of base degree, and no estimation.

o Layd their heads together.

p He that flattereth himself in ignorance, cometh at length to due open wickednesse, and that against his owne conscience.

q We must so obey men to whom we are subject, that especially and before all things we obey God.

r So farre off are the wicked from doing what they list, that contrarywise God useth even that to the setting forth of his glory, which he giveth them leave so doe.

and the Sadduces came upon them,

2 Taking it grievously that they taught the people, and preached in Jesus Name the resurrection from the dead.

3 And they layd hands on them, and put them in hold, untill the next day, for it was now even-tide.

4 Howbeit many of them which heard the word, beleevd, and the b number of the men was about five thousand.

5 And it came to passe on the morrow, that their c rulers, and Elders, and Scribes, were gathered together at Hierusalem.

6 And Annas the chief Priest, and Caiaphas, and John, and Alexander, and as many as were of the d kindred of the hie Priest.

7 And when they had set them before them, they asked, By what power, or in what e Name have ye done this?

8 Then Peter full of the holy Ghost, sayd unto them, Ye rulers of the people, and Elders of Israel, 9 For as much as we this day are examined, of the good deede done to the impotent man, 10 wit, by what meanes he is made whole.

11 4 Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye have crucified, whom God raised againe from the dead, even by him doth this man stand here before you, whole.

12 This is the stone cast aside of you builders, which is become the head of the corner.

13 Neither is there salvation in any other: for among men there is f given none other g Name h under heaven, whereby we must be saved.

14 Now when they saw the boldnesse of Peter and John, and understood that they were unlearned men and without i knowledge, they marvelled, & knew them, that they had been w Jesus:

15 And beholding also the man which was healed standing with them, they had nothing to say against it.

16 Then they commanded them to goe aside out of the Councill, and k conferred among themselves,

17 6 Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem: and we cannot denie it.

18 But that it be noised no farther among the people, let us threaten and charge them, that they speake henceforth to no man in this Name.

19 So they called them, and commanded them, that in no wise they should speake to teach in the Name of Jesus.

20 7 But Peter and John answered unto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, judge ye.

21 For we cannot but speake the things which we have seene and heard.

22 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men prayed God for

that which was done.

23 For the man was about fourtie yeeres old, on whom this miracle of healing was shewed.

24 9 Then as done as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd unto them.

25 And when they heard it, they lift up their voyces to God with one accord, and said, O Lord, thou art the God which had made the heaven, and the earth, the sea, and all things that are in them,

26 Which by the mouth of thy servant David hast sayd, * Why did the Gentiles rage, and the people imagine vaine things?

27 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

28 For doubtesse, against thine holy Sonne Jesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the 1 people of Israel gathered themselves together.

29 To doe whatsoever a thine hand, and thy counsell had determined before to be done.

30 And now, O Lord, behold their threatnings, and graunt unto thy servants with all boldnesse to speake thy word.

31 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Jesus.

32 And when they had prayed, the place was shaken: where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

33 And the multitude of them that beleevd, were of o one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things 1 common.

34 And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace upon them all.

35 Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

36 And layd it downe at the Apostles feet, and it was distributed unto every man, according as he had need.

37 Also Ioses which was called of the Apostles Barnabas (that is by interpretation, the sonne of consolation) being a Levite, and of the countrey of Cyprus,

38 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feet.

39 They agreed both in counsell, will, and purpose, 40 That all things be done well and orderly.

CHAP. V.

1 Ananias for his deceit in keeping backe parte of the price, 2 falling dead, 3 and his wife Sapphira his wife,

4 Through wher the Apostles miracles, 5 the faith is increased, 6 The Apostles that were imprisoned, 7 are delivered by an Angel, 8 and being before the Synode of the Priests, 9 through Camellus, counsell they are kept alive, 10 and beaten: 11 They glorify God,

12 A certain man named Ananias, with Sapphira his wife, sold a possession;

13 And a kept away part of the price, his wife also being of counsell, and brought a certain part; and layd it downe at the Apostles feet.

14 Then sayd Peter, Ananias, why hath Satan b filled

9 The Apostles communicate their trouh, as with the Congregation.

10 We ought not to be afraid of the threatnings of our enemies, neither yet foolishly come their rage and malice against us: but we have to set against their force and malice, an earnest thinking upon the power and good will of God (which which we doe manifestly behold in Christ) and so to see to the ayd and succour of our Father.

* Psalme 2. 1. Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many parties had assembled them.

1. Judges 1. 14. In the wicked estate Gods counsel though they thinke nothing of it, but they are not there fore without fault.

2. Thow haddest determined of thine absolute authority and power.

3. God witnesseth to his Church by visible signe, that it is he that will establish it by making the power both of heaven and earth.

4. An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours deliver true doctrine both

5. The good libertie and boldnesse of the servants of God doth yet thus much good that such as layd hid under a vizard of zeale doe at length bewray themselves to be indeed wicked men.

6. The word used here, is Mfor, which being spoken in comparison had to a Magistrate, benokeneth a private man, but when we speake of sentences and fudges, it signifies one that is unlearned: and in account of honour and estimation it importeth one of base degree, and no estimation.

7. Layd their heads together.

8. He that flattereth himself in ignorance, cometh at length to due open wickednesse, and that against his owne conscience.

9. We must so obey men to whom we are subject, that especially and before all things we obey God.

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13. And a kept away part of the price, his wife also being of counsell, and brought a certain part; and layd it downe at the Apostles feet.

14. Then sayd Peter, Ananias, why hath Satan b filled

15. Then sayd Peter, Ananias, why hath Satan b filled

16. Then sayd Peter, Ananias, why hath Satan b filled

17. Then sayd Peter, Ananias, why hath Satan b filled

18. Then sayd Peter, Ananias, why hath Satan b filled

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30. Then sayd Peter, Ananias, why hath Satan b filled

31. Then sayd Peter, Ananias, why hath Satan b filled

32. Then sayd Peter, Ananias, why hath Satan b filled

33. Then sayd Peter, Ananias, why hath Satan b filled

34. Then sayd Peter, Ananias, why hath Satan b filled

^b filled thine heart, that thou shouldst lye unto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not unto thee? and after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart: thou hast not lied unto men, but unto God.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose up, and tooke him up, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of which was done.

8 And Peter said unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have yee agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thine husband, are at the doore, and shall carie thee out.

10 Then she fell downe straightway at his feet, and yekled up the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man joyne himself to them: neverthelesse the people magnified them.

14 Also the number of them that beleaved in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sick into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with uncleane spirits, who were all healed.

17 ¶ Then the chief Priest rose up, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison-doores, and brought them forth, and said,

20 Goe your way, and stand in the Temple, and speake to the people, all the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chief Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

and brake the peace of the Church. 4 Angels are made use of the servants of God.

5 God doeth therefore deliver his, that they may not be provoked by his enemies. 1. Wordes, whereby the way unto life is shewed.

2. Wordes, whereby the way unto life is shewed.

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chief Priests and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying: Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should have bene stoned.)

27 And when they had brought them, they set them before the Councill, and the chief Priest asked them,

28 Saying, Did not we straightly command you, that ye should not teach in this name? and behold, ye have filled Hierusalem with your doctrine, and ye would bring this mans blood upon us.

29 Then Peter and the Apostles answered, and said: We ought rather to obey God then men.

30 The God of our fathers hath raised up Jesus whom ye slew, and hanged on a tree.

31 Him hath God lift up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sinnes.

32 And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they braist for anger, and consaked to slay them.

34 Then stood there up in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space.

35 And said unto them, Men of Israel, take heede to your selves, what ye intend to doe touching these men.

36 For before these times, rose up Theudas boasting himselfe, to whom resorted a number of men, about a foure hundredth, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose up Judas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say unto you, Refraine your selves from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, least ye be found even fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Jesus, and let them goe.

41 So they departed from the Councill, rejoycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Jesus Christ.

m. To be of some fame.

n He dissuadeth his fellows from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to have the tyrannie of the Romanes confirmed.

o If it be counterfeited and unadvised.

p Both publicly and privately.

7 The more openly that Christes vertue sheweth it selfe, the more increaseth the madness of his enemies which conspire against him.

8 Tyrants which feare not God, are contrained to feare his servants.

9 It is the propertie of tyrants to set out their owne commandments as right and reason, be they never so wicked.

k Make us guilty of murdering that man whom yet they will not vouchsafe to name.

10 We ought to obey no man, but so farre forth as obeying him, we may obey God.

11 Christ is appointed and indeede declareth Prince and preserver of his Church in despite of his enemies.

* Chap. 3. 13.

12 It is not sufficient for us that there is a right end, but we must also according to our vocation goe on forward till we come unto it.

13 This betokeneth that they were in a most vehement rage, and marvelously disquieted in minde, for it is a borrowed blude of speech taken from them which are harshly cut in sunder with a sawe.

14 In matters of religion we must take good heede that we attempt nothing under a colour of zeal, beside our vocation.

15 Christ findeth defenders of his cause even in the very route of his enemies, so oft as he thinketh it needfull.

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CHAP. VI.

The Apostles, 3. appoint the office of Deaconship. 5. 29. Given chosen men: 8. Of whom Steven, full of faith, 1. one: 13. He is taken, 13. and accounted as a witness of his faith.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because their widowes were neglected in the dayly ministring.

2. Then the twelve called the multitude of the disciples together, and said, It is not meete that we should leave the word of God to serve the tables.

3. Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4. And wee will give our selves continually to prayer, and to the ministration of the word.

5. And the saying pleased the whole multitude: and they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Pharnenas, and Nicolas a Profelyte of Antiochia.

6. Which they set before the Apostles: and they prayed, and layed their hands on them.

7. And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

8. Now Steven full of faith and power, did great wonders and miracles among the people.

9. Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven.

10. But they were not able to resist the wisdom, and the spirit by the which he spake.

11. Then they suborned men, which sayd, We have heard him speake blasphemous words against Moses, and God.

12. Thus they mooved the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Councill.

13. And set fourth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave us.

15. And as all that sate in the Councill looked stedfastly on him, they saw his face as it had bene the face of an Angel.

This ceremonie of laying on of handes came from the Jewes, who used this order both in publike affaires, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church observed this ceremonie, 1. Tim. 5. 22. after 8. 17. but here is no mention made either of creame, or of laying, or crossing, &c. 5. An happy end of temptation. 6. This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith. 6. God exerciseth his Church first with evill wordes and slanders, then with imprisonment after ward with scourginges, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, even to bloodshed and death, and that with good success. 7. Excellent and singular gifts. 8. Schooles and Universities were of olde time addicted to false pastours, and were the instruments of Satan to blowe abroad and defend false doctrines. 9. Of the company and Colledge as it were. 10. False teachers, because they will not be overcome: flee from persecutions to manifest and open slandering and false accusations. 11. The first bloody persecution of the Church of Christ begonne and sprang from a Councill of Priests by the suggestion of the Universitie doctours. 12. An example of caviilers or false accusers, which gather false conclusions of things that are well uttered and spoken. 13. Hereby it appeareth that Steven had an excellent and goodly countenance, having a quiet and settled minde, a good conscience, and sure perswasion that his cause was just: for seeing he was to speake before the people, God beautified his countenance, to the end that with the very beholding of him, the Jewes mindes might be peaced and amazed.

CHAP. VII.

Steven pleading his cause: sheweth that God chose the Fathers, 20. before Moses was borne, 43. and before the Temple was built: 44. and that all outward ceremonies were ordained according to the heavenly Paterns. 54. The Jewes gnashing their teeth. 59. Stone him.

THEN said the chief Priest, Are these things to?

2. And he sayd, Ye men, brethren, and Fathers, hearken, * That God of * glory appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

3. And said unto him, Come out of thy countrey, and from thy kindred, and come into the land which I shall shew thee.

4. Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell.

5. And he gave him none inheritance in it, no not the breadth of a foot: yet he promised that he would give it to him for a possession, and to his feede after him, when as yet he hath no child.

6. But God spake thus, that his * seede should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it evill e foure hundred yeeres.

7. But the nation to whom they shall be in bondage, will I judge, saith God: and after that, they shall come forth and serve me in this place.

8. He gave him also the covenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eighth day: and Isaac begate

9. Jacob, and Jacob the twelve * Patriarkes.

10. And the Patriarkes mooved with envie, sold * Joseph into Egypt: but God was with him,

11. And delivered him out of all his afflictions, and * gave him favour and wisdom in the sight of Pharaoh king of Egypt, who made him governor over Egypt, and over his whole house.

12. Then came there a famine over all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

13. But when * Jacob heard that there was come in Egypt, he sent our fathers first:

14. And at the second time Joseph was known of his brethren, and Josephs kindred was made known unto Pharaoh.

15. Then sent Joseph and caused his father to be brought, and all his kinred, even threescore and fiftene soules.

16. So * Jacob went downe into Egypt, and he died, and our fathers,

17. And were remooved into Sychem, and were put in the sepulchre, that Abraham had bought, * for money of the sonnes of Emer, sonne of Sychem.

18. But when the time of the promised drew neere, which God had sworne to Abraham, the people grew and multiplied in Egypt.

And foure hundred and thirtie yeeres which are spoken of by Paul, Galat. 3. 17. from the time that Abraham and his father departed together out of Ur of the Chaldeans. * Gen. 17. 9. * Gen. 21. 5. * Gen. 27. 14. * Gen. 29. 33. and 30. 5. and 35. 13.

3. Steven reckoneth up diligently the horrible mischiefs of some of the Fathers, to teach the Jewes that they ought not rashly to rest in the authoritie or examples of the Fathers. * Gen. 37. 18. * By this kind of speech, it meant the peculiar favour that God sheweth men: for hee seeketh to be a way from them, whom he helpeth not, and on the other side, he is with them whom he delivereth out of whatsoever great troubles.

* Gen. 41. 37. * Gave him favour in Pharaohs sight for his wisdom. * Gen. 42. 17. * Gen. 45. 4. * Gen. 46. 5. * Gen. 49. 33. * The Patriarkes the sonnes of Jacob, though there be mention made of no more then Joseph, Iohn. 1. 1. * Gen. 35. 16. * Exodus 1. 7.

18 Till another King arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evill intreated our fathers, and made them to cast out their yong children, that they should not remaine alive.

20 * The same time was Moses borne, and was acceptable unto God: which was nourished up in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fourtie yeeres old, it came into his heart to visit his brethren, the children of Israel.

24 ¶ And when he saw one of them suffer wrong, he defended him, and avenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would have understood, that God by his hand should give them deliverance: but they understood it not.

26 * And the next day, he shewed himself unto them as they strove, and would have set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the * wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lord came unto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord sayd to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I have seene, I have seene the affliction of my people, which is in Egypt, & I have heard their groning, and am come downe to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forooke, saying, Who made thee a prince and a judge? the same God sent for a prince, and a deliverer by the hand of the Angel which appeared to him in the bush.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red-sea, and in the wilderness * fourtie yeeres.

37 ¶ This is that Moses, which sayd unto the children of Israel, * A Prophet shall the Lord your God raise up unto you, even of your brethren, like unto me: him shall ye heare.

38 * This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying unto Aaron, * Make us gods that may goe before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And they made a * calfe in those dayes, and offered sacrifice unto the idole, and rejoyced in the works of their owne hands.

42 Then God turned himself away, and gave them up to serve the phoast of heaven, as it is written in the book of the Prophets, * O house of Israel, have ye offered to me slain beasts, and sacrifices by the space of fourtie yeeres in the wilderness?

43 And ye took up the Tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.

44 ¶ Our fathers had the Tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seene.

45 * Which tabernacle also our fathers received, and brought in with Jesus into the possession of the Gentiles, which God draw out before our fathers, unto the dayes of David:

46 * Who found favour before God, and desired that he might find a tabernacle for the God of Jacob.

47 * ¶ But Salomon built him an house.

48 Howbeit the most High * dwelleth not in temples made with hands, as saith the Prophet,

49 * Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ¶ Ye stiffnecked and of uncircumcised hearts and eares, ye have alwayes resisted the holy Ghost: as your fathers did, so do you.

52 Which of the Prophets have not your fathers persecuted, and they have slaine them, which shewed before of the coming of that Just, of whom ye are now the betrayers and murderers,

53 ¶ Which have received the law by the ordinance of Angels, and have not kept it.

54 ¶ But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God,

56 And said, Behold, I see the heavens open, and the Sonne of man standing at the right hand of God.

57 ¶ Then they gave a shout with a loud voyce, and stopped their eares, and ranne upon him violently all at once,

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their cloathes at a yongmans feet, named Saul.

59 And they stoned Steven, who called on

still in the finnes of nature, and sicker fast in them: for otherwise all the Jewes were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Rom. 2. 28. * Exod. 16. 16. Galat. 3. 19. ¶ By the ministerie of Angels. 3 The more Satan is pressed, the more he brasteth out into an open rage. 4 The nearer that the Martyrs approach to death, the nearer they beholding Christ, do rise up even into heaven. 5 Ready to confirme him in the confession of the truth, and to receive him to him. 6 The zeale of hypocrites and superstitious people, breaketh out at length into most open madness. 7 This was done in a rage and furie: for at that time the Jewes could put no man to death but by Law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. Lib. 20. that Annas a Sadducee new James the brother of the Lord, and for so doing, was accused before Albinus the President of the country. 8 It was appointed by the Law that the witnesses should cast the first stone, Deut. 17. 7.

* Exod. 32. 1. ¶ This was the superstitious of the Egyptians idolatry: for they worshipped Apis a strange and marvelous calfe, and made goodly images of kine. Herod. lib. 2. 0 Being destitute and voyd of his Spirit, he gave them up to Satan and wicked lusts to worship starres. p By the host of heaven, here he meaneth not the Angels, but the moone and sunne and other starres. Deut. 17. 3. ¶ Amos 5. 25. q You took it upon your shoulders and carried it. 5 Moses indeed erected a Tabernacle, but that was to call them back to that forme which he had seene in the mountaine. r That is, of the covenant. * Exod. 25. 40. Hebr. 8. 5. ¶ Job. 3. 14. f Delivered from hand to hand. t By the figure Metonymic, for the countries which the Gentiles possessed. u God drave them out, & they should yield up the possession of those countries to our fathers, when they entered into the land. * 2 Sam. 7. 23. Psal. 132. 5. ¶ 2 Chron. 17. 28. 1. King. 6. 1. 6 Salomon built a Temple, according to Gods commandement, but not with any such condition, that the Majesty of God should be inclosed therein. † Chap. 17. 34. * Mat. 66. 1. ¶ Jer. 26. Ezech. 44. 9. 7 Steven moved with the zeale of God, at length judgeth his owne judges. x They are of uncircumcised hearts, which he drave downe.

1 Faith and charitie never forsake the true servants of God, eved to the last breath.

c The word which he useth here noteth out such a kind of imputing or laying to ones charge, as remaineth firme, and fiedy forever, never to be remitted. d Looke 1. Thess. 4. 13.

CHAP. VIII.

2 The godly make lamentation for Steven. 3 Saul maketh havocke of the Church. 4 Philip preacheth Christ in Samaria. 5 Simon Magus. 6 his covetousnesse reprooved. 26 Philip commeth to the Ethiopian Eunuch, 38 and baptizeth him.

And Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Judea and Samaria, except the Apostles.

2 Then certaine men fearing God, as caried Steven among them, to be buried, and made great lamentation for him.

3 But Saul made havocke of the Church, and entred into every house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ 4 Then came Philip into the citie of Samaria, and preached Christ unto them.

6 And the people gave heed unto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For uncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great joy in that citie.

9 And there was before in the citie, a certaine man called Simon, which used witchcraft, and bewitched the people of Samaria, saying that he himself was some great man.

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gave heed unto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleaved Philip, which preached the things that concerned the kingdome of God, and the Name of Jesus Christ, they were baptized both men and women.

13 ¶ 6 Then Simon himself beleaved also, and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 ¶ 7 Now when the Apostles, which were at Jerusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and John.

15 Which when they were come down, prayed for them, that they might receive the holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Jesus.)

17 Then layd they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands the holy Ghost was given, hee offered them money.

19 Saying, Give me also this power, that on whomsoever I lay the hands, hee may receive the holy Ghost.

whomsoever I lay the hands, hee may receive the holy Ghost.

20 ¶ Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this businesse: for thine heart is not right in the sight of God.

22 ¶ 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritanes.

26 ¶ 11 Then the Angel of the Lord spake unto Philip, saying, Arise, and goe toward the South unto the way that goeth downe from Hierusalem unto Gaza, which is waste.

27 And he arose and went on: and behold, a certaine Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chief Governour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said unto Philip, Goe neere and joyne thy self to yonder charer.

30 And Philip ranne thither, and heard him read the Prophet Esaias, and sayd, But understandest thou what thou readeest?

31 And he sayd, How can I, except I had a guide? And he desired Philip, that he would come up and sit with him.

32 ¶ 12 Now the place of the Scripture which he read, was this, * He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his humilitie his judgement hath been exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, & preached unto him Jesus.

36 And as they went on their way, they came unto a certaine water, and the Eunuch sayd, See, here is water, what doeth let me to be baptized?

37 ¶ 13 And Philip sayd unto him, If thou beleevest with all thine heart, thou mayest. Then he answered, and said, I beleieve that that Jesus Christ is that Sonne of God.

38 Then hee commanded the charer to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soone as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way rejoycing.

tooke upon him, for our sakes, in bearing his Fathers wrath. How long his age shall last: for Christ having once risen from the death, dieth no more. Rom. 6.9.

13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is evident that we are not then first ingrafted into Christ, when we are baptized, but being already ingrafted are then confirmed. The summe of the confession which is necessary for baptisme.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

10 In this doctrine which I preach, f is not upright in deed, and without dissimbling.

10 We must hope well even of the vilest sinners, so long as we may.

g He calleth the inward malice of the heart, and the venomous and devilish wickednesse wherewith this Magician was wholly replenished, the gall of bitterness: and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

h Imaged in the bonds of iniquitie.

11 Christ who calleth freely whom he listeth, doeth now use Philip who thought on no such matter, to no such matter, to instruct and baptize the Eunuch at unwarre, and by this means extendeth the limits of his kingdome even into Ethiopia.

l A man of great wealth and authority with Candace: Now this word Candace is a common name to all the Queenes of Ethiopia.

k To shew me the way how to understand it.

11 Those things which seeme most to come by chance or fortune (as men terme it) are governed by the secret providence of God. * Gal. 1. 7.

l The Hebrew text readeth it thus, Out of a narrow strait, and out of judgement was he taken, whereby the narrow strait, he meant the grave and the very bands of death, and by judgement, the punishment which was layd upon him, and the miserable state which Christ

shall last: for Christ having once risen from the death, dieth no more. Rom. 6.9.

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The summe of the confession which is necessary for baptisme.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

a Saul going towards Damascus, 4 is stricken down to the ground of the Lord: 10 Ananias is sent 13 to baptize him. 23 The laying aside of the clothes, 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsey, 36 and by him Tabitha being dead, 40 is restored to life.

AND * Saul yet * breathing out threatnings and slaughter against the disciples of the Lord, went unto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound unto Hierusalem.

3 Now as he journeyed, it came to passe that as hee was come neere to Damascus, † suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine discipule at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here Lord.

11 Then the Lord said unto him, Arise, and go into the streete which is called Streight, and seeke in the house of Judas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him that he might receive his sight)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said unto him, Goe thy way: for he is a chosen vessell unto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (even Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he received sight, and arose, and was baptized,

19 And received meate, and was strengthened,

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made havocke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound unto the hie Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, * confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Jewes tooke counsell together to kill him.

24 But their laying awaite was knowne of Saul: now they * watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee assayed to joyne himselfe with the disciples: but they were all afraid of him, and beleaved not that he was a discipule.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Jesus.

28 And hee was conversant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Jesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Judea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsey.

34 Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Joppa a certaine woman, a discipule named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper-chamber.

38 Now forasmuch as Lydda was neere to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

10 Peters Apostleship is confirmed by healing of the man that was sicke of the palsey. 11 Lydda was a citie of Palestine, and Saron a Champion countrey and a place of good pasturage betweene Cefarea of Palestine and the mountaine Tabor, and the lake of Genesareth which extendeth it selfe to great length beyond Joppa. 12 Peter declared: evidently by raising up a dead body through the Name of Christ, that he preacheth the glad tidings of life.

2 Paul beginneth straightwayes to execute the office which was enjoyed him, never consulting with flesh and blood. 3 Paul striveth not with his owne authoritie alone, but with the testimonies of the Prophets. 4 By conferring places of the Scripture together, as cunning craftsmen doe, when they make up any thing, they use to gather all parts together, to make them agree fully one with another. 5 Paul who was before a persecutor, hath now persecution laid before himselfe, but yet a farre off. 6 1. Cor. 11. 32. 7 We are not forbidden to avoid and eschew the dangers and conspiracies that the enemies of God lay for us, so that wee sweare not from our vocation. 8 In ancient time no man was rashly or lightly received into the number of and amongst the sheepe of Christ, much less to be a pastor. 9 The constant servants of God must looke for danger after danger: yet God watcheth for them. 10 With Peter and James, for he faith that he saw none of the Apostles but them. Gal. 1. 18. 11 12 Lookes Chap. 6. 1. 13 The ministers of the word may change their place, by the advice and counsell of the congregation and Church. 14 The end of persecution is the building of the Church, so that we will patiently wait for the Lord. 15 This is a borrowed kind of speech, which fig.ifieth establishment and increase.

39 Then Peter arose and came with them: and when he was come, they brought him into the upper-chamber, where all the widows stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened hereyes, and when she saw Peter, fate up.

41 Then he gave her the hand, and lift her up, and called the Saints and widowes, and restored her alive.

42 And it was known throughout all Joppa, and many beleevied in the Lord.

43 And it came to passe, that he taried many dayes in Joppa with one Simon a Tanner.

C H A P. X.

1 Cornelius, *4* at the Angels commandment, *5* sendeth for Peter. *11* Who also by a vision, *15, 20* is taught not to despise the Gentiles. *34* Hee preacheth the Gospell to Cornelius and his household. *45* Who having received the holy Ghost, *47* are baptized.

Furthermore there was a certaine man in Cæsarea called Cornelius, a captaine of the band called the Italian band.

2 A devout man, and one that feared God with all his household, which gave much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraide, and said, What is it, Lord? and he said unto him, Thy prayers and thine almes are come up into remembrance before God.

5 Now therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea-side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morow as they went on their journey, and drew neere unto the citie, Peter went up upon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and would have eaten: but while they made some thing readie, he fell into a trance.

11 And he saw heaven opened, and a certaine vessell come downe unto him, as it had bene a great sheete, knit at the foure corners, and was let downe of the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and fowles of the heaven.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I have never

ver eaten any thing that is polluted, or uncleane.

15 And the voyce spake unto him againe the second time, The things that God hath purified, I pollute thou not.

16 This was so done thrise: and the vessell was drawn up againe into heaven.

17 Nowe while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide unto him, Beholde, three men seeke thee,

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I have sent them.

21 Then Peter went downe to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Jewes, was warned from heaven by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went forth with them, and certaine brethren from Joppa accompanied him.

24 And the day after, they entred into Cæsarea. Nowe Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him up, saying, Stand up: for even I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said unto them, Yeeknow that it is an unlawfull thing for a man that is a Jew, to company, or come unto one of another nation: but God hath shewed me, that I should not call any man polluted, or uncleane.

29 Therefore came I unto you without saying nay, when I was sent for. I aske therefore, for what intent have ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright cloathing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when he commeth, shall speake unto thee.

33 Then send I for thee immediatly, and thou halt well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive, that God is no acceptor of persons.

1 Peter consecrates the first fruits of the Gentiles to God by the meane of two miracles.

a So that he worshipped one God, and was no idolater, neither could be void of faith in Christ, because he was a devout man: but as yet he knew not that he was come.

b This is a great commendation to this man, that he laboured to have all his household and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he feeleth himselfe to heare.

d This is a borrowed kind of speech, which the Hebrews use very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt-sacrifices, that the smoke and savour of them goeth up into Gods nostrils: so doe our prayers as a sweet smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were, to forget thee: for so doeth the Scriptures use oftentimes to prate with us as nurses doe, with little children, when they frame their tongues to speake.

f For though Peter stand not amazed as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the olde bent.

g So that it seemed to be a four-square sheete.

h Here is this word (All) which is generally, plainly put for an indefinite and uncertaine, that is to say, for some of all sorts, not for all of every sort.

i That is, such as were meete for mans use.

k What is meant by these creeping things, Looke Leviticus 11. a Peter professeth daily in the knowledge of the benefit of Christ, yea, after that he had received the holy Ghost.

1 Doe not thou hold them as uncleane.

3 Religious adoration or worship agreeeth only to God: but civill worship is given to the Ministers of the words although not without danger.

m He meaneth not the selfe same houre but the like, that is, about nine of the clock the other day, as it was then nine when he spake to Peter.

n Cornelius faith sheweth forth it selfe by prayer and charitie.

o As faith cometh by hearing, so is it nourished and groweth up by the same.

p Distinction of nations is taken away by the coming of Christ.

And it is evidently seene by faith and righteousnes, who is agreeable to him or whom he accepteth.

q That God judgeth not after the outward appearance.

* Deut. 10. 17.

2. Chron. 19. 7. Job 34. 19. Rom. 2. 11.

Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25.

1 Pet. 1. 17.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all:

37 Even the word which came through all Judea, beginning in Galilee, after the Baptisme which John preached:

38 To wit, how God anointed Jesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised up the third day, and caused that he was shewed openly:

41 Not to all the people, but unto the witnesses chosen before of God, even to us which did eat and drinke with him, after he arose from the dead.

42 And hee commanded us to preach unto the people, and to testify, that it is he that is ordained of God a judge of quicks and dead.

43 To him also give all the Prophets witness, that through his Name all that beleeve in him, shall receive remission of finnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleeved, were astonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

6 Toward the which when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wild beasts, and creeping things, and fowles of the heaven.

7 Also I heard a voyce, saying unto me, Arise, Peter: slay and eat.

8 And I sayd, God forbid, Lord, for nothing polluted or uncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time, from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up againe into heaven.

11 Then behold, immediately there were three men alreadie come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting: moreover, these fixe brethren came with me, and wee entred into the mans house.

13 And he shewed us, how he had seene an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes unto thee, whereby both thou and thine house shalt be saved.

15 And as I began to speake, the holy Ghost fell on them, * even as upon us at the beginning.

16 Then I remembred the word of the Lord: how he said, * John baptized with water, but ye shall be baptized with the holy Ghost.

17 For as much then as God gave them a like gift, as he did unto us, when we beleeved in the Lord Jesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance unto life.

19 And they which were scattered abroad because of the affliction that arose about Steven, went throughout till they came unto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but unto the Jewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Jesus.

21 And the hand of the Lord was with them, so that a great number beleeved and turned unto the Lord.

22 Then tidings of those things came unto the ears of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe unto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost and faith, and much people joynded themselves unto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him unto Antiochia: and it came to passe that a whole yeere they were conversant with the Church, and taught much people, in so much that the disciples were first called Christians in Antiochia.

* Chap. 1, 4

* Chap. 1, 5 and 19, 4. Mart. 3, 11. Marke 3, 16. Luke 3, 16. John 1, 16.

2 Such as aske a question of the truth which they know not, ought to be quietly heard, and must so quietly yeeld to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

* Chap. 8, 1. He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The Church of Antioch, the now Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condemn an extraordinary vocation, but yet they judge it by the effects.

6 There was no contention among the Apostles either of usurping, or of holding places and degrees.

CHAP. XI.

1 Peter being accused for going to the Gentiles, 5 defendeth himself. 22 Barnabas is sent to Antiochia, 26 where the disciples are first called Christians: 28 and where Agabus foretelleth a famine to come.

Now the Apostles and the brethren that were in Judea, heard, that the Gentiles had also received the word of God.

2 And when Peter was come up to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Joppa, praying, and in a trance I saw this vision. A certaine vessel comming downe as it had bene a great heere, let downe from heaven by the foure corners, and it came to me.

7 God doeth so wrap up his Church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

8 All Congregations of Churches make one bodie.

b That is, that thereof the Deacons might succour the poore: for it behoved to have all these things done orderly, and decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the governours of the Church.

1 God giveth his Church a trace, but for a little time.

a This name Herod was common to all them that came of the stocke of Herod Afcalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great sonne to Aristobolus, and father to that Agrippa, who is spoken of afterward.

b Violently, his cause being not once heard.

c It is an old fashion of tyrants to procure the favour of the wicked, with the blood of the godly.

3 The tyrants and wicked make a galous for themselves, even then when they doe most according to their owne will and fantasie.

4 The prayers of the godly overturne the counsell of tyrants, obtaine Angels of God, breake the prison, unloose chains, put Satan to flight, and preserve the Church.

* Chap. 5, 19.

c In the prison.

7 Holy meetings in the night as well of men as women (when they can not be suffered in the day-time) are allowable by the example of the Apostles.

6 We obtaine more of God, then we dare well hope for.

d Out of the place where they were assembled, but not out of the house.

27 7 In those dayes also came Prophets from Hierusalem unto Antiochia.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe under Claudius Cesar.

29 8 Then the disciples every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Judea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

might succour the poore: for it behoved to have all these things done orderly, and decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the governours of the Church.

CHAP. XII.

a Herod killeth James with the sword. 4 And imprisoneth Peter, 8 whom the Angell delivereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himself. 23 he is eaten with worms, and so dyeth.

Now 1 about that time, a Herod the king stretched forth his hand to vex certain of the Church,

2 And he b killed James the brother of John with the sword.

3 2 And when he saw that it pleased the Jewes, hee proceeded further, to take Peter also (then were the dayes of unleavened bread.)

4 3 And when he had caught him, he put him in prison, and delivered him to foure quaternions of souldiers to be kept, intending after the Passover to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the same night slept Peter betweene two souldiers, bound with two chains, and the keepers before the doore, kept the prison.

7 * And behold, the Angell of the Lord came upon them, and a light shined in the chouse, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angell said unto him, Gird thy self, and bind on thy sandals. And so he did. Then he said unto him, Cast thy garment about thee; and follow me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angell, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came unto the yron-gate that leadeth unto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angell departed from him.

11 7 And when Peter was come to himself, he said, Now I know for a truth, that the Lord hath sent his Angell, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

12 8 And as he considered the thing, hee came to the house of Mary, the mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came forth to hearken, named Rhode,

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ranne in, and told how Peter stood before the entrie,

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angell.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

17 7 And he beckened unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shew these things unto James and to the brethren: and he departed and went into another place.

18 8 Now as soone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Judea to Cesarea, and there abode.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord unto him, and perswaded Blastus the Kings Chamberlain, and they desired peace, because their countrey was nourished by the Kings land.

21 And upon a day appointed, Herod arrayed himself in royall apparell, and sat on the judgement-seat, and made an oration unto them.

22 10 And the people gave a shout, saying, The voyce of God, and not of man.

23 11 But immediately the Angell of the Lord smote him, because he gave not glory unto God, so that hee was eaten of wormes, and gave up the ghost.

24 12 And the sword of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & took with them John, whose surname was Marke.

CHAP. XIII.

a The holy Ghost commandeth that Paul and Barnabas be separated unto him. 6 At Paphus 8 Blimas the forcerer is broken blind. 14 From whence being come to Antiochia, 17 They preach the Gospell. 45 The Jewes determinedly withstanding them.

Here 1 were also in the Church that was at Antiochia, certain Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had beene brought up with Herod the Tetrarch) and Saul.

2 Now as they b ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have called them.

3 2 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came down unto d Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jewes: and they had also John to their minister.

6 So when they had gone throughout the yle unto Paphus, they found a certaine forcerer, a

commeth) which is usual in the Church, when he causeth that to be, which was not, whether you referre it to the matter itself or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have some names: as Gods mighty power is also declared thereby, who spake the word, and things were made. 2 Falt, and solempne prayers were used before the laying on of hands.

3 Paul and his companions sode at the first being Cyprus to the subjection and obedience of Christ. d Seleucia was a cite of Cilicia, so called of Seleucus one of Alexanders Successors.

7 We may sometimes give place to the rage of the wicked, but yet so, that our diligence which ought to be used in Gods business, be not a whit slackened. 8 Will counsell follow out in the end to the hurt of the devisers of it.

9 A miserable and shameful example of the end of the enemies of the Church.

10 The stubbornness of the people makeeth fooles faint.

11 God rebuketh the proud.

e Josephus recordeth that this king did not repress those seditious tongues, and therefore at his death hee complained and cried out of their vanitie.

12 Tyrants build up the Church by plucking it downe. f They that heard the word of God.

1 Paul with Barnabas is againe appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

a The same was Antipus, which put John Baptist to death.

b Whiles they were busied doing their office, that is, as Chrysostome expoundeth it, while they were preaching.

c The Lord is said to call (whereof this word (calling)

commeth) which is usual in the Church, when he causeth that to be, which was not, whether you referre it to the matter itself or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have some names: as Gods mighty power is also declared thereby, who spake the word, and things were made. 2 Falt, and solempne prayers were used before the laying on of hands.

3 Paul and his companions sode at the first being Cyprus to the subjection and obedience of Christ. d Seleucia was a cite of Cilicia, so called of Seleucus one of Alexanders Successors.

false prophet, being a Jew, named Barjesus.

7 Which was with the Deputie Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and desired to heare the word of God.

8 But Elimas the forcerer, (for so is his name by interpretation) withstood them, and fought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayd, O full of all subtilty, and all mischief, the child of the devill, and enemy of all righteousness, wilt thou not cease to pervert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blind, and not see the sunne for a season. And immediately there fell on him a mist and a darkenes, and he went about seeking some to lead him by the hand.

12 Then the Deputie when hee saw what was done, beleaved, and was affonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a cite of Pamphylia: then John departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and sate down.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of fourty yeeres, suffered hee their maners in the wilderness.

19 And he destroyed seven nations in the land of Chanaan, & divided their land to them by lot.

20 Then afterward he gave unto them Judges about foure hundredth and fiftie yeeres, unto the time of Samuel the prophet.

21 So after that, they desired a King, and God gave unto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeeres.

22 And after he had taken him away, he raised up David to be their King, of whom hee witnessed, saying, I have found David the sonne of Jesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God according to his promise raised up to Israel, the Saviour Jesus:

24 When John had first preached before

his coming the baptisme of repentance to all the people of Israel.

25 And when John had fulfilled his course, he said, Whom ye thinke that I am, I am not he: but behold, there cometh one after mee, whose shoos of his feete I am not worthy to loofe.

26 Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For the inhabitants of Hierusalem and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre:

30 But God raised him up from the dead.

31 And he was seene many dayes of them, which came up with him from Galile to Hierusalem, which are his witnesses unto the people.

32 And we declare unto you, that touching the promise made unto the fathers,

33 God hath fulfilled it unto us their children, in that he raised up Jesus, even as it is written in the second Psalme, Thou art my Sonne: this day have I begotten thee.

34 Now as concerning that hee raised him up from the dead, no more to returne to corruption, hee hath saide thus, I will give you the holy things of David, which are faithfull.

35 Wherefore hee saith also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, David after hee had served his time by the counsell of God, hee slept, and was laid with his fathers, and saw corruption.

37 But hee whom God raised up, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of finnes:

39 And from all things, from which ye could not be justified by the Law of Moses, by him every one that beleeveth, is justified.

40 Beware therefore least that come upon you, which is spoken of in the Prophets,

41 Beholde, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleve, if a man would declare it you.

42 And when they were come out of the Synagogue of the Jewes, the Gentiles befought, that they would preach these wordes to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Jewes and Profelytes that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God,

¶ Matt. 3, 11. Mar.

1. 7. Iohn 3. 20.

10 Christ was prom-

ised and sent pro-

perly to the Jewes.

11 All things came

to passe to Christ,

which the Pro-

phets foretold of

Messias: so that

hereby also it ap-

peareth that he is

the true and onely

Saviour: and yet

notwithstanding

they are not to be

excused which did

not onely not re-

ceive him, but also

persecute him

most cruelly al-

though he was

innocent.

¶ Mar. 27, 32. Mar.

15, 13. Luke 23-23.

Iohn 19, 6.

12 We must set

the glory of the

resurrection against

the shame of the

croffe, and grave.

And the resurre-

ction is proved as

well by witnesses

which saw it, as by

the testimonies of

the Prophets.

¶ Mar. 23, 3. Mar.

16, 6. Luke 24, 6.

Iohn 20, 19.

13 For then he ap-

peared plainly and

manifestly as that

onely Sonne of

God, when as he left

off his weaknesse,

and came out of the

grave having con-

quered death.

13 If Christ had

taryed in death, he

had not bene the

true Sonne of God,

neither had the

covenant, which

was made with

David, bene sure.

¶ Psal. 137. Heb.

1, 5, and 5, 5.

¶ Esa. 55, 3.

p The Grecians

call those holy

things, which the

Hebrewes call gra-

tious bounties: and

they are called Da-

vids bounties in the

passive significati-

on, because God be-

stowed them upon

David: Moreover

they are tearmed

faithfull, after the

manner of speech

which the Hebrews

use, who tearme

those things faith-

full, which are stead-

fast and sure such as

never alter nor change.

¶ Psal. 16, 11. Chap. 12, 31. ¶ 1. King. 2, 10. Chap. 22, 9.

15 Christ was sent to give

them free remission of finnes, which were condemned by the Law.

¶ Whereas the

ceremonies of the Law could not absolve you from your finnes, this man doth absolve

you, if you lay hold on him by faith.

¶ The benefits of God turne to the utter un-

doing of them that contemne them. ¶ Habak. 1, 5.

17 The Gentiles goe before the

Jewes into the kingdom of heaven.

¶ Which had forsaken their heathenish reli-

gion, and embraced the religion sent forth by Moses.

18 The favour of one selfe same Gospel is unto the reprobate and unbelievers, death, and to the elect and such as beleve, life.

19 The Gospel is published to the Gentiles by the expresse commandment of God. f By this your doing you doe as it were pronounce sentence against your selves and judge your selves.

* Gal. 49, 6. 3 Ther fore either all were not appointed to everlasting life, or els all should have beleved, but because that is not so, it followeth that some certaine were ordained, and therefore God did not onely foreknow, but also foreordaine, that neither faith nor the effects of faith should be the cause of his ordaining or appointment, but his ordaining the cause of faith.

10, 14. Mar. 6. 11. Luke 9, 5. Chap. 18, 6

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 18 But when the Jewes saw the people, they were full of envie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 19 Then Paul and Barnabas spake boldly, and sayd. It was necessary that the word of God should first have bene spoken unto you: but seeing yee put it from you, and judge your selves unworthy of everlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded us, saying. * I have made thee a light of the Gentiles, that thou shouldst be the saluation unto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained unto eternall life, beleved.

49 Thus the word of the Lord was published thorowout the whole countrey.

50 20 But the Jewes stirred certaine devoute and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 21 But they shooke off the dust of their feete against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

30 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether evil men, to excite their cruelty.

21 The wickednesse of the world cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together. * Matt. 10, 14. Mar. 6. 11. Luke 9, 5. Chap. 18, 6

CHAP. XIV.

1 Paul and Barnabas 5 are persecuted at Iconium: 6 At Lystra Paul 10 healeth a cripple: 13 They are about to doe sacrifice unto them. 13 but they forbid it. 19 Paul by the perswasion of certaine Temples, is stoned: 23 From thence passing thorow divers Churches: 26 They returne to Antiochia.

And: it came to passe in Iconium, that they went both together into the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and of the Grecians beleved.

2 And the unbelieving Jewes stirred up, and corrupted the mindes of the Gentiles against the brethren.

3 2 So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was divided: and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with the rulers, to doe them violence, and to stone them.

6 They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region round about.

7 And there preached the Gospel.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had never walked.

9 He heard Paul speake: who beholding him and perceiving that he had faith to be healed,

10 Saide with a loud voice, Stand upright on thy feete. And he leaped up, and walked.

11 Then when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, Gods are come downe to us in the likenesse of men.

12 And they called Barnabas, Jupiter, and Paul Mercurius, because he was the chiefe speaker.

13 Then Jupiters Priest, which was before their citie, brought bulls with garlands unto the gates, and would have sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying.

15 ¶ And saying, O men, why doe yee these things? We are even men subiect to the like passions that ye be, and preach unto you, that yee should turne from these vaine things unto the living God, which made heaven and earth, and the sea, and all things that in them are:

16 Who in times past suffered all the Gentiles to walke in their owne wayes.

17 Nevertheless, he left not himself without witness, in that he did good and gave us raine from heaven, and fruitful seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarce appeased they the multitude, that they had not sacrificed unto them.

19 ¶ Then there came certaine Jewes from Antiochia and Iconium, which when they had perswaded the people, stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, hee arose up, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 ¶ And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 ¶ Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter unto the kingdom of God.

23 ¶ And when they had ordained them Elders by election in everie Church, and prayed, and fasted, they commended them to the Lord in whom they beleved.

24 ¶ Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, from whence they had bene commended unto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith unto the Gentiles.

28 So there they abode a long time with the disciples.

an end of their peregrination, and being returned to Antiochia, do render an account to the Congregation or Church. h Attalia was a sea city of Pamphylia, next to Lycia. i Antiochia of Syria. * Chap. 13, 3.

CHAP. XV.

1 Certaine got about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done. 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

d Of the house where Paul and Barnabas were.

¶ That is also called idolatry, which giveth to creatures, be they never so holy and excellent, that which is proper to the only one God, that is, invocation or calling upon.

e Men, as ye are, and partakers of the selfe sinfulness of man as you. f He calleth idols, vaine things, after the manner of the Holy Scriptures.

* Gen. 11. 1. Psalm 146. 1.

Revel. 24. 7. 5 Custom, be it never so old, doth not excuse the idolaters.

† Psal. 31, 23. Rom. 1, 24.

g Suffered them to live as they listed, prescribing and appointing them no kind of religion.

h The devil when he is brought to the last cast, at length rageth openly, but in vaine even then when he seemeth to have the upper hand.

i 2. Cor. 12, 25. 7 We must go forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirm them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to prayer and peculiar Pastors, which they made not rashly, but with prayers and fasting, going before: neither did they trust them upon Churches through bribes or worldly superiority, but chose and placed them by the voice of the congregation.

10 Paul and Barnabas having made

1 We ought to be no less constant in preaching of the Gospel, then the perversnes of the wicked is obstinate in persecuting of it.

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

2 We ought not to leave our places and give place to threatnings, neither to open rage, but wenter there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.

c It is lawfull sometime to flee dangers, in time convenient.

3 It is an olde subtiltie of the devil, either to cause the faithfull servants of God to be banished at once, or to be worshipped for idoles, and that chiefly taking occasion by miracles wrought by them.

Then

Then came downe certaine from Judea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, yee cannot be saved.

2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe up to Hierusalem unto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleve, rose up, saying that it was needefull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose up, and sayd unto them, * Yee men and brethren, ye know that a good while agoe, among us God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleve.

8 And God which knoweth the hearts, bare them witnesse, in giving unto them the holy Ghost, even as he did unto us.

9 And he put no difference betwene us and them, after that t by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleve, through the grace of the Lord Jesus Christ to be saved, even as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken unto me,

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people unto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this I will returne, and will builde againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will fet it up.

17 That the residue of men might seeke after the Lord, and all the Gentiles upon whom my Name is called, sayeth the Lord, which doeth all these things.

18 From the beginning of the worlde, God knoweth all his workes.

19 Peter passing from the Communion to the Lawe it selfe in generall, sheweth that none could be saved, if salvation were to be sought for by the Lawe. and not by grace onely in Jesus Christ, because that Lawe could never fulfill the Lawe, neither Patriarch, nor Apostle.

20 Why tempt ye God, as though hee could not save by faith? Math. 13. 4.

21 A true patterne of a lawfull Council, where Gods truth onely reigneth. The sounes of Alpheus, who is called the Lords brother.

22 James confirmeth the Gentiles, out of the wordes of God, therein agreeing to Peter.

23 And therefore nothing commeth to passe by fortune, but by mans worke.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God.

20 But that we send unto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in every cite them that preach him, seeing he is read in the Synagogues every Sabbath-day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, & the Elders, and the brethren. Unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we have heard, that certaine which went out from us, have troubled you with words, and combed your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gave no such commandement.

25 It seemed therefore good to us, when wee were come together with one accord, to sent chosen men unto you, with our beloved Barnabas and Paul.

26 Men that have given up their lives for the Name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, which shal also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay no more burden upon you, then these necessarie things.

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they delivered the Epistle.

31 And when they had read it, they rejoyced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren unto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 But after certaine dayes, Paul sayd unto Barnabas, Let us returne and visite our brethren in every cite, where we have preached the word of the Lord, and see how they doe.

37 Nor that men have any authoritie of themselves, but to shewe the faithfulness that they used in their ministerie and labour.

38 This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Jewes might more peaceably live together with lesse occasion of quarrell.

39 It is requisite for all people to knowe certainly what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

40 This is an Hebrew kinde of speech, which is as much to say, as the brethren will had them all prosperous success, and the Church dismissed them with good leave.

41 Congregations of Churches doe easily degenerate, unless they be diligently seene unto, and therefore sent these Apostles to oversee such as they had planted, and for this cause also Synodes were instituted and appointed.

8 In matters indifferent we may so farre beare with the weaknesse of our brethren, as they may have time to be instructed.

9 From sacrifices or from feastes which were kept in idoles Temples.

10 In a lawfull Synode, neither they which are appointed and chosen Judges, appoint and determine any thing tyrannously or upon a Lordlines, neither doth the common multitude set themselves tumultuously against them, which sit as Judges by the worde of God: as the like order also is holden in publishing and ratifying those things which have bene so determined and agreed upon.

11 The Council of Hierusalem concluded, that they trouble mens consciences, which teach us to seeke salvation in any other meane then in Christ onely, reprehended by faith from whence severer they come, and whomsoever they pretend to be authors of their vocation.

12 From our congregation.

13 A borrowed kind of speech taken of them which pull downe that that was build up: and it is a very usuall metaphor in the Scriptures: to say the Church is build for, the Church is planted and Rabbified.

14 Have greatly hazarded their lives.

15 That is, a lawfull Council, which the holy Ghost ruleth.

16 First they make mention of the holy Ghost; that it may not seeme to be any mans worke.

17 Nor that men have any authoritie of themselves, but to shewe the faithfulness that they used in their ministerie and labour.

18 This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Jewes might more peaceably live together with lesse occasion of quarrell.

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21 Congregations of Churches doe easily degenerate, unless they be diligently seene unto, and therefore sent these Apostles to oversee such as they had planted, and for this cause also Synodes were instituted and appointed.

15 A lamentable example of discord betwene excellent men and very great friends, yet not for prophanes of their private affaires, neither yet for doctrine.

16 God useth the faultes of his servants to the profite and building of his Church, yet we have to take heed, even in the best matters that wee pass: not measure in our beate.

They were in great heate: but herein we have to consider the force of Gods counsell: for by this meane it came to passe, that the doctrine of the Gospel was exercised in many places.

C H A P. XVI.

1 Paul having circumcised Timothy, 2 being at Philippi, 3 instructed Lydia in the faith, 4 the spirit of divination, 5 is by him cast out: 6 and for that cause 7 they are whipped, 8 and imprisoned, 9 through an earthquake 10 the prison doores are opened, 11 12 The Gaoler receiveth the faith.

Then came he to Derbe and to Lystra: and beholde, a certaine disciple was there, named Timotheus, a womans sonne, which was a Jewesse, and beleeveth, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they delivered them the decrees to keep, ordeined of the Apostles and Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 Nowe when they had gone through our Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bythinia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe us.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called us to preach the Gospel unto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath-day we went out of the citie, besides a river, where they were wont to pray: and wee sate downe, and spake unto the women, which were come together,

14 And a certaine woman named Lydia, a

1 Paul himself doeth not receive Timothee into the ministerie without sufficient testimony, and allowance of the brethren.

* Rom. 16, 21. phil. 2, 19.

1. theff. 3, 2.

a Paul in his latter Epistle to Timothee commendeth the goodlines of Timothees mother and grandmother.

b Both for his godlinesse and benefite.

c Timothee is circumcised, not simply for any necessity, but in respect of the time onely to winne the Jewes.

d Charitie is to be observed in things indifferent, that so regard be had both of the weakes, and the quietnesse of the Church.

e Those decrees which be spake of in the former chapter.

f God appointeth certayne times to open and set forth his trueth, that both the election and the calling may proceed of grace.

g He sheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey and not to inquire.

h They are the ministers of the Gospel, by whom hee helpeth such as were to like to perish.

i The Saluts did not easily beleve every vision.

j God begetteth his kingdom in Macedonia by the conversion of a woman, and so sheweth that there is no acception of person in the Gospel.

k Where they were wont to assemble themselves.

l The Lord onely openeth the heart to heare the word which is preached.

feller of purple, of the citie of the Thyatirians, which worshipped God, heard us: whose heart the Lord opened, that shee attended unto the things, which Paul spake.

15 And when shee was baptized, and her household, shee besought us, saying, If ye have judged me to be faithfull to the Lord, come into mine house, and abide there: and she constrained us.

16 And it came to passe that as we went to prayer, a certaine maid having a spirit of divination, met us, which gate her masters much vantage with divining.

17 Shee followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the way of salvation.

18 And this did shee many dayes: but Paul being grieved turned about, and said to the spirit, I command thee in the Name of Jesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place unto the Magistrates.

20 And brought them to the governours, saying, These men which are Jewes trouble our citie,

21 And preach ordinances, which are not lawfull for us to receive, neither to observe, seeing we are Romanes.

22 The people also rose up together against them, and the governours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the Gaoler to keepe them surely.

24 Who having received such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung Psalmes unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and every mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would have killed himselfe, supposing the prisoners had bin fled.

28 But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Syrs, what must I doe to be saved?

31 And they sayde, Beleeve in the Lord Jesus Christ, and thou shalt be saved, and thine household.

32 And they preached unto him the worde of the Lord, and to all that were in the house.

33 Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged unto him straightway.

34 And when hee had brought them into his house, he set meate before them, and rejoyced that he with all his household beleeveth in God.

35 And when it was day, the governours sent the sergeants, saying, Let those men goe.

9 An example of a goodly benefite.

10 Satan transformeth himself into an Angel of light, and coveteth to enter by undermining, but Paul openly letteth him, and catcheth him out.

11 This is a prophete of Apollyon, which was wont to give answer to them that asked him.

12 Paul made no haile to this miracle, for he did all things as he was led by the spirit.

13 Covetousnesse of lucre and gaine is an occasion of persecuting the truth. In the meane season, God sparing Timothee, calleth Paul and Silas as the stronger, to battell.

14 Covetousnesse pretendeth a desire of common peace and godlinesse.

15 It is an argument of the devill, to urge the authority of ancientes without any distinction.

16 An example of evil Magistrates to obey the furie and rage of the people.

17 Because hee would be more free of them, he set them fast in the stocks.

18 The prayers of the godly do shake both heaven and earth.

19 The mercifull Lord so oft as he listeth, draweth men to life, even through the midst of death, and whereas justly they deserved great punishment, he sheweth them great mercie.

20 In meates which are especially extraordinary, we ought not to move our foot forward, unless that God goe before us.

21 God with our selfe same had wounded and healed, when it pleased him.

22 Shame and confusion is in process of some, the reward of wicked and unjust Magistrates.

36 Then the keeper of the prison tolde these wordes unto Paul, saying, The governours have sent to loose you: now therefore get you hence, and goe in peace.

37 Then sayd Paul unto them, After that they have beaten us openly uncondemned, which are Romanes, they have cast us into prison, and now would they put us out privily: may verely: but let them come and bring us out.

38 And the sergeants tolde these wordes unto the governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6.7 is intercalated of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preacheth the living God to them unknown, 34 and so many are converted unto Christ.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jewes.

2 And Paul, as his manner was, went in unto them, and three Sabbath-dayes disputed with them by the Scriptures,

3 Opening and alledging that Christ must have suffered, and risen againe from the dead, and this is Jesus Christ, whom, sayd he, I preach to you.

4 And some of them beleevved, and joynd in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 But the Jewes which beleevved not, moved with envie, tooke unto them certaine vagabondes and wicked fellows, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren unto the heads of the citie, crying, These are they which have subverted the state of the world, and here they are,

7 Whom Iason hath received, and these all doe against the decrees of Cesar, saying, that there is another King one Jesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Jewes.

11 These were also more noble men then they which were at Thessalonica, which received the wordes with all readinesse, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them beleevved, and of

honest women, which were Grecians, and men not a few.

13 But when the Jewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.

14 But by and by the brethren sent away Paul to goe as he was to the sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him unto Athens: and when they had received a commandment unto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie subject to idolatry.

17 Therefore hee disputeth in the Synagogue with the Jewes, and with them that were religious, and in the marketh dayly with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because he preached unto them Jesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things unto our eares: wee would know therefore what these things meane.

21 For all the Athenians and strangers which dwelt there, gave themselves to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceive that in all things yee are too superstitious.

23 For as I passed by, and helde your devotions, I founde an altar wherein was written, VNTO THE UNKNOWN GOD. Whom ye then ignorantly worship, him shewe I unto you.

24 God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath and all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation.

which determine upon matters of religion according to their owne braines.

1 Word for word feedegeth: a borrowed kind of speech taken of birds which spoile corne, and is applied to them which without all arte bluster out such knowledge as they have gotten by hearing this man and that man. k This was a place called as you would say, Mars hill, where the judges sate which were called Areopagita. upon weigheable affairs, which in old time arraigned Socrates, and afterward condemned him of impietie.

11 The wisdome of man is vaine. 12 The idolaters themselves minish most strong and forcible arguments against their owne superstition. 1 To stand in too petuile and servile a feare of your Gods. m Whatsoever men worship for religious sake, that we call devotion. n Pausanias in his Atticus, maketh mention of the altar which the Athenians had dedicated to unknown gods: and Lactius in his Epimenides maketh mention of an altar that had no name intituled.

13 It is a most foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men have received all things whatsoever they have: And these are the fountaine of all idolatrie. * Chap. 7.43. * Psalm 50.3.

14 God is wonderfull in all his works, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift our eyes to the workman.

o Of one stocke and one beginning.

6 Satan hath his, who are zealous for him, and that even such, as least of all ought.

7 There is neither counsell, nor furie, nor madnesse, against the Lord.

8 The sheepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.

c It is not for nought that the Jewes of Berea were so commended for they brought Paul safe from Macedonia to Athens, and there is in distance bewixt those two, all Thessalia, and Bceotia, and Attica.

9 In comparing the wisdome of God with mans wisdome, men scoffe and mocke at that which they understand not: And God useth the curiositie of fooles to gather together his elect.

f He could not forbear.

g Slavishly given to idolatry: Pausanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame, and Fame, and Lust, whom they made goddesses.

h Whosoever Paul met with, that would suffer him to talke with him, he reasoned with him, so thoroughly did he burne with the zeale of Gods glory.

10 Two feedes especially of the Philosophers doe set themselves against Christ: the Epicures, which make a mocke and scoffe at all religion; and the Stoicks,

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15 Of one stocke and one beginning.

p For as blinde men we could not seeke out God, but onely by groping wise, before the true light came and lightened the world.

* Efsai. 40, 29. q Which stuffe as golde, silver, stones, are customably graven as a mans wit can devise, for men will worworship that grosse stuffe as it is unlesse by some art it have gotten some shape upon it. r The oldnesse of the error doeth not excuse them that erre, but it commendeth and setteth forth the patience of God: who notwithstanding will be a just judge to such as contemne him. r By declaring Christ to be judge of the world through the resurrection from the dead.

16 Men, to shew forth their vanitie, are diversly affected and mooved with one selfe same Gospell, which notwithstanding createth not to be effectuall in the elect.

27 That they should seeke the Lord, if so be they might have p groped after him, and found him, though doublelesse he be not farre from every one of us.

28 For in him we live, and moove, and have our being, as also certaine of your owne Poets have said: For we are also his generation.

29 * Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like unto gold, or silver, or stone q graven by arte and the invention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men every where to repent.

31 Because hee hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, whereof he hath given an assurance to all men, in that hee hath raised him from the dead.

32 Now when they had heard of the resurrection from the dead, somemocked, and another said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men clave unto Paul, and beleaved: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

1 As Paul at Corinthe, 6 taught the Gentiles, 9 the Lord comforteth him. 11 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 25 preacheth Christ with great efficacy.

After these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Jew named * Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Jewes to depart from Rome) and hee came unto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue every Sabbath-day, and exhorted the Jewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul e forced in Spirit, testified to the Jewes that Jesus was the Christ.

6 And when they resisted and blasphemed, he t shooke his raiment, and said unto them, Your blood be upon your owne head: I am cleane: from henceforth will I goe unto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Justus, a worshipper of God, whose house joyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue beleaved in the Lord with all his house.

c Was very much grieved in minde: whereby is signified the great earnestnesse of his minde, which was greatly mooved: for Paul was so zealous, that he cleane forgate himself, and within a wonderfull courage gave himself to preach Christ.

3 Although wee have assayed all meanes possible, and yet in vaine, wee must not leave off from our works but forsake the rebellious, and goe to them that be more obedient. † Chap. 13, vs. 1. Mat. 10, 14. d This is a kinde of speech taken from the Hebrewes, whereby the meane that the Jewes are cause of their owne destruction: and as for him that he is without fault in forsaking them and going to other nations.

1. Corinth. 1, 14

hold: and many of the Corinthians hearing it, beleaved and were baprized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I have much people in this citie.

11 So he e continued there a yere and fixe moneths, and taught the word of God among them.

12 ¶ Now when Gallio was deputie of Achaia, the Jewes arose with one accord against Paul, and brought him to the judgement-seate.

13 Saying, This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd unto the Jewes, If it were a matter of wrong, or an evill deed, O ye Jewes, I would according to reason maintaine you.

15 But if it be a question of wordes and names, and of your Lawe, looke yee to it your selves: for I will be no judge of those things.

16 And hee drawe them from the judgement-seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the judgement-seate: but Gallio caried nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leave of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that k he had shorne his head in Cenchrea: for he had made a vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Jewes.

20 Who desire him to tarie a longer time with them: but he would not consent.

21 But bade them farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne againe unto you, † if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cefarea, he went up to Hierusalem: and when he had saluted the Church, he went downe unto Antiochia.

23 Now when he had taried there a while he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Jew named † Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and a mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake fervently in the Spirit, and taught diligently e the things of the Lord, & knew but the baptrisme of John onely.

26 And hee began to speake boldly in the Synagogue. Whom when * Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after hee was come thither, he holpe them much which had beleaved through p grace.

28 For mightily hee confuted publikely the Jewes, with great vehemencie, shewing by the Scriptures, that Jesus was that Christ.

of a base and abject handicrafts man, and also of a woman: and so hee cometh to be an excellent minister of the Church. † 1. Cor. 1, 13. n Very well instructed in the knowledge of the Scriptures. * Rom. 16, 3. o The way that leadeth to God. p Though Gods gracious favour, or by those excellent gifts which God hath bestowed upon him.

CHAP.

4 God doth avouch and maintaine the continuance of his servants.

e Word for word, face, whereupon they in former times tooke the name of their Bishops: but Paul saith, that is, continued reaching the word of God, and this kinde of feare belongeth nothing to them which never saw this scene with a minde to teach in them.

f The wicked are never wearie of evill doing, but the Lord mocketh their endevours marvelously.

g That is of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecian into subjection by the Achayans which in those dayes were Princes of Grecia, as Paulus later correcteth.

h As much as in right I could, h As if a man have not spoken well, as the case of your religion standeth. i For this prophane man thinketh that the controversie of religion, is but a brabble about words, and for no matter of substance. k Paul is made all to all to winne all to Christ.

l That is, Paul. m Cenchrea was an haven of the Corinthians.

n Num. 16, 18. chap. 21, 14. o The Apolles were caried about not by the will of man but by the leading of the holy Ghost.

† 1. Cor. 4, 15.

James 5, 19. m So we should promise nothing without this charge for we know not what the day following will bring forth.

o Apollos, a Jew, and learned man, who refused not to profit in the school of the Lord.

CHAP. XIX.

1 Certaine disciples at Ephesus, 2 having only received Johns Baptisme, 3 and knew not the visible giftes of the holy Ghost, 4 wherewith God hath beautified his Sonnes Kingdome, 5 are baptized in the Name of Iesus. 13 The Jewish exorcists 16 are beaten of the devil, 19 Conjurings bookes are burnt, 20 Demetrius 29 raiseth sedition against Paul.

Anthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And sayd unto them, Have ye received the holy Ghost since ye beleevd? And they sayd unto him, We have not so much as heard whether there be an holy Ghost.

3 And he sayd unto them, Unto what were ye then baptized? And they sayd, Unto Johns baptisme.

4 Then sayd Paul, John verely baptized with the baptisme of repentance, saying unto the people, that they should beleve in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelve.

8 Moreover he went into the Synagogue, and spake boldly for the space of three months, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking evill of the way of God before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Jewes and Grecians.

11 And God wrought no small miracles by the hands of Paul.

12 So that from his body were brought unto the sicke, kerchefts, or handkerchefts, and the diseases departed from them, and the evill spirits went out of them.

13 Then certaine of the vagabond Jewes, exorcists tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying, We adjure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Seva a Jew, the Priest, about seven which did this.)

15 And the evill spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evill spirit was, ranne on them, and overcame them, and prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Jewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleevd, came and confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of silver.

20 So the word of God grewe mightily, and prevailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I have bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred unto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a silversmith, which made silver temples of Diana, brought great gaines unto the craftsmen.

25 Whom he called together, with the workmen of like things, and said, Sirs, ye know that by this craft we have our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our portion shall be reprovved, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the comon place with one assent, and caught Gajus, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himself in the Comamon place.

32 Some therefore cried one thing, and some another, for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Jewes thrusting him forwards. Alexander then beckened with his hand, and would have excused the matter to the people.

34 But when they knew that he was a Jewe, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne cleark when he had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Jupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye have brought hither these men, which have neither committed sacriledge, neither doe blaspheme your goddesse,

38 Wherefore, if Demetrius and the craftsmen which are with him, have a matter against anyman, the law is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

40 Paul is never wearie, k By the motion of Gods Spirit; therefore we may not say that Paul ran head over head to death, but as the Spirit of God led him.

41 Gaius clothed with a shew of religion is the very cause wherefore idolatrie is stoutly and stubbornly defended.

42 These were certaine counterfeit temples with Dianas picture in them, which they bought that worshipped her.

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45 In stead of reason, the idolaters are sufficiently contented with their owne madnesse and outeries, and those are the greatest defences that they have.

46 An example of a politike man who redeemeth peace and quietnesse with lies, which Paul would never have done.

47 The Ephesians beleevd superstitiously, that the image of Diana came downe from heaven to them.

48 Have ought to accuse any man of p For there are certaine dayes appointed for civil causes and matters of judgement, and the Deputies sit.

49 By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.

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16

He speaketh of a lawfull assembly, not onely to except against the disordered burly burly of the people, but also against all meeting and coming together which was not by order: for there were certain dayes appointed to call the people together in.

1 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.

2 For after so great trouble there was neede of a long exhortation.

3 A forward zeale is the guider and instructour to murderers: and we are not departed by the wisdom of God to prevent the endeuours of wicked men.

4 Assemblies in the night time can not be justly condemned, neither ought, when the cause is good.

5 Word for word, the first day of the Sabbath, that is upon the Lords day: so that by this place and by 1. Cor. 16.2. it is not amiss gathered, that in those dayes the Christians were wont to assemble themselves solemnely together upon that day.

6 The devill minding to trouble the Church with a great offence, giveth Paula a singular occasion to confirme the Gospell.

7 Paul an earnest and diligent follower of Christ, making hast to his bounds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persevere and goe forward with continuance in their office.

8 According as the situation of these places it set forth, that distance betwene Ephesus and Miletum, was about 400 furlongs, which maketh almost fiftie Dutch miles.

matters, it may be determined in a lawfull assembly.

40 For we are even in jeopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may give a reason of this course of the people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul appointed to goe to Macedonia: 2 In Troas preaching untill midnight. 3 Eutychus fell downe dead out of a windowe. 4 he raised him to life: 5 At Miletum, 6 bidding called the Elders of Ephesus together, 7 he declared what things should come upon himself, 8 and others.

NOW after the tumult was appeased, Paul called the disciples unto him, and embraced them; and departed to goe into Macedonia.

2 And when he had gone through those parts, and hath exhorted them with many words, he came into Grecia.

3 And having taried there three moneths, because the Jewes layd waire for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gajus of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried us at Troas.

6 And we saileth forth from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where wee abode seven dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8 And there were many lights in an upper-chamber, where they were gathered together.

9 And there sat in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he overcame with sleepe, fell downe from the third loft, and was taken up dead.

10 But Paul went downe, and layd himselfe upon him, and embraced him, saying, Trouble not your selves: for his life is in him.

11 Then when Paul was come up againe, and had broken bread, and eaten, having spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy alive, and they were not a little comforted.

13 Then we went before to shippe, and sailed unto the citie Assos, that we might receive Paul there: for so had he appointed, and would himselfe goe a foote.

14 Now when he was come unto us to Assos, and we had received him, we came to Mitylenes.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogillum: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus: because he would not spend the time in Asia: for he hasted to be, if he could possible, at Hierusalem, at the day of Pentecost.

17 Wherefore from Miletum, he sent to

Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he sayd unto them, Ye know from the first day that I came into Asia, after what manner I have bene with you at all seasons.

19 Serving the Lord with all modestie, and with many teares, and tentations, which came unto me by the layings awai of the Jewes,

20 And how I kept a backe nothing that was profitable, but have shewed you, and taught you openly and throughout every house,

21 Witnessing both to the Jewes, and to the Grecians the repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I goe bound in the Spirit, unto Hierusalem, and know not what things shall come unto me there,

23 Save that the holy Ghost witnesseth in every citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Jesus, to testify the Gospell of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have kept nothing backe, but have shewed you all the counsell of God.

28 Take heede therefore unto your selves, and to all the flocke, whereof the holy Ghost hath made you Overseers to feede the Church of God, which he hath purchased with that his owne blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke.

30 Moreover of your owne selves shall men arise speaking perverse things, to draw disciples after them.

31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne every one, both night and day with teares.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance, among all them, which are sanctified.

33 I have covered no mans silver, nor gold, nor apparell.

34 Yea, ye know, that these handes have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weakes, and to remember the wordes of the Lord Jesus, howe that he sayd, It is a blessed thing to give, rather then to receive.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him.

38 Being chiefly sorie for the wordes which he spake, That they should see his face no more. And they accompanied him unto the shippe.

9 A lively image of a true Pastour. I refrained not to speak, neither dissembled in any respect whatsoever either for feare or lucre sake.

7 He testifieth, that he goeth to his bonds by the commandment of God.

6 He calleth the notion of the holy Ghost, which informed him to take his journey to Hierusalem, the blood of the Spirit, whom he followed with all his heart.

5 If you doe perill yet there shall be no fault in me. Look chap. 18.4.

4 The doctrine of the Apostles is most perfit and absolute.

3 To keepe it, to feede it, and to govern it.

2 A notable sentence for Christ Godhead: which sheweth plainly in his person, how many reason of joying together of the two natures in his owne person, that which is proper to one is spoken of the other being taken in the derivative, and not in the primitive: which in olde time the godly fathers termed a communicating of fellowship of properties, that is to say, a making common of that to two which belongeth but to one.

1 This word, That, sheweth the excellencie of his blood.

9 A prophetic of pastours that should straightway degenerate into wolves against such as boast and bragge onely of succession of persons.

8 This is great misterie, to want the presence of such a shepheard, but greater to have wolves enter in.

7 The power of God, and his free promises revealed in his word, are the props and upholders of the ministerie of the Gospell.

6 As children, and therefore of free love and good will.

11 Pastours must before all things beware of covetousnesse. * 1. Cor. 4.12. 1. thel. 3.9. 2. thel. 3.8. m As it were by reaching out the hand to them, which otherwise are about to slippe and fall away, and so to stay them. 12 The Gospell doth not take away naturall affections, but ruleth and bridlet them in good order.

C H A P. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Evangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem. 26 and into the Temple. 27 The Temple layd hands on him: 32 Iustus the captaine taketh him from them.

And as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Parara.

2 And wee found a ship that went over unto Phenice, and went aboard, and set forth.

3 And when wee had discovered Cyprus, we lett it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe unladed the burden.

4 And when wee had found disciples, we taried there seven dayes. And they told Paul through the Spirit, that he should not goe up to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied us with their wives and children, even out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came unto Cesarea: and wee entred into the house of Philip the Evangelist, which was one of the seven Deacons, and abode with him.

9 Now hee had foure daughters virgins, which did e prophetic.

10 And as wee taried there many dayes, there came a certaine Prophet from Judea, named Agabus.

11 And when hee was come unto us, hee tooke Pauls girdle, & bound his owne hands & feete, and saide, Thus saith the holy Ghost, So shall the Jewes at Hierusalem binde the man that oweth this girdle, & shall deliver him into the hands of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe up to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Jesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted up our fardels, and went up to Hierusalem.

16 There went with us also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when wee were come to Hierusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the Elders were there assembled.

19 And when he had embraced them, hee told by order all things, that God had wrought among the Gentiles by his ministracion.

20 So when they heard it, they glorified God, and said unto him, Thou seest, brother, how many thousand Jewes there are which beleewe, and they are all zealous of the Law:

21 Nowe they are informed of thee, that thou

teachest all the Jewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to live after the customes.

22 What is then to be done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee, We have foure men, which have made a vow.

24 Them take, and purifie thy selfe with them, and contribute with them, that they may have their heads: and all shall know, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy selfe also waitest and keepest the Law.

25 For as touching the Gentiles, which beleewe, we have written, and determined that they observe no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, untill that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Jewes which were of Asia (when they saw him in the Temple) mooved all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men every where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooved, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came unto the chiefe captaine of the band, that all Hierusalem was on an upreare.

32 Who immediately tooke souldiers and Centurions, and ran downe unto them: and when they saw the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certainrie for the tumult, he commanded him to be led into the castell.

35 And when hee came unto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have bene led into the castell, hee saide unto the chiefe captaine, May I speake unto thee? Who saide, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Jewe, and citizen of Tarsus, a famous citie

d That is, consecrate thy selfe: for he speaketh not here of the uncleane, but of such as were subject to the vowe of the Nazarites. e That may be knowe, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde somewhat unto them. Num. 6. 21.

* Chap. 18, 18. num. 6. 18. f The Priests were to be advertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day that their vow was ended.

g A preposterous zeale is the cause of great confusion, and great mischiefes. 6 God findeth some even amongst the wicked, and prophaneth themselves to hinder the endeavours of the rest.

g Touching this Egyptian which assembled thirtie thousand men, reade Joseph. booke 2. chap. 12.

citie of Cilicia, and I beseech thee, suffer mee to speake unto the people.

40 And when hee had given him licence, Paul stood on the grieces, and beckened with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith: 22 And the Jewes hear him a while: 23 But so soon as they tried out, 24 He is commanded to be scourged and examined, 27 and so declareth that he is a Citizen of Rome.

YE men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Jew, borne in Tarsus in Cilicia, but brought up in this citie at the feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women.

5 As also the chiefe Priest doeth beare me witness, and all the company of the Elders: of whom also I received letters unto the brethren, and went to Damascus to bring them which were there bound unto Hierusalem, that they might be punished.

6 And so it was, as I journeyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, & heard a voyce, saying unto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord? And he saide to mee, I am Jesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake unto me.

10 Then I said, What shall I doe, Lord? And the Lord said unto me, Arise, and goe unto Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,

13 Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight: and that same houre I looked upon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Just one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse unto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying unto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receive thy witnesse concerning me.

19 Then I said, Lord, they know that I imprisoned, and beat in every Synagogue them that beleeved in thee.

20 And when the blood of thy martyr Steven was shed, I also stood by, and consented unto his death, & kept the cloathes of them that slew him.

21 Then hee saide unto me, Depart: for I will send thee farre hence unto the Gentiles.

22 And they heard him unto this word, but then they lift up their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should live.

23 And as they cried and cast off their cloathes, and threw dust into the aire,

24 The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, and examined, that he might know wherefore they cried so on him.

25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him which should have examined him, and the chiefe captaine also was afraid, after hee knew that he was a Romane, and that he had bound him.

30 On the next day, because hee would have knownen the certaintie wherefore hee was accused of the Jewes, hee loosed him from his bonds, and commanded the hie Priests and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him, 7 Diffention among his accusers, 11 God encourageth him, 14 The Jewes lay in wait for Paul, 20 is declared unto the chiefe captaine, 27 He setteth him to Felix the Governour.

AND Paul behelde earnestly the Councill, and said, Men and brethren, I have in all good conscience served God untill this day.

2 Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou fittest to judge me according to the Law, and transgressing the Law, commaundest thou me to be smitten?

4 And they that stood by, said, Revilest thou Gods hie Priest?

5 Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, Thou shalt not speake evill of the ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other of the

with a quiet and peaceable minde. 4 It appeared plainly by the Greeke phrase, that Paul did not curse the hie Priest, but openly pronounce the punishment of God against him. b This is a vehement and sharpe speech, but yet not reproachfull: For the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angry mind. c For the Law commaundeth the Judge to heare the person that is accused patiently, and so pronounce the sentence advicely. 4 We must willingly and from the heart give honour to Magistrates, although they be tyrants. * Exod. 22. 27. 5 We may lawfully sometimes for the wicked together by the eares, that they may leave off to assault us, so that it be with no hinderance of the truth.

Pharises.

1 Paul making a short declaration of his former life, proveth both his vocation and doctrine to be of God. 2 That is, his dayly hearer: the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to their scholars which sit upon fourmes beneath: and therefore hee saith, at the feete of Gamaliel.

b This is properly spoken: for Steven was smitten with stones: not by order of justice, but by a private force for as much time the Jewes could not put any man to death by Law. A Shout and hubbubse made will neither be felt: embrace the truth wither suffer other to receive it. c The description of a seditionously busy, and of an unrestrained and mad multitude. 3 The wisdom of the flesh doeth not consider what is just, but what is profitable: and therewithall measure the profit according as it appeareth presently. 4 There is no cause why we may use the law full means which God giveth us, to repell or put away an injurie. d Not by Nation, but by the law of the chiefe.

1 Paul against the false accusations of his enemies, setteth a good conscience, for prove whereof, he repeateth the whole course of his life. 2 Hypocrites are constrained at length to betray themselves by their intemperance. 3 It is lawfull for us to complaine of injuries, and to summon the wicked to the judgement seate of God, so that we do it without hatred, and

Pharises, he cried in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had sayd this, there was a dissension between the Pharises and the Sadduces, so that the multitude was divided.

8 * For the Sadduces say that there is no resurrection, neither ^d Angel. nor spirit: but the Pharises confesse both.

9 Then there was a great crye: and the scribes of the Pharises part rose up, and strove, saying, We finde none evill in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing lest Paul should have bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of me in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Jewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fouentie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, We have bound our selves with a solemne curse, that we will eate nothing, untill we have slaine Paul.

15 Now therefore, ye and the Councill, signifie unto the chiefe captaine, that he bring him forth unto you to morrow, as though you would knowe some thing more perfectly of him, and we, or ever he come neere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying a wait, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions unto him, and said, Take this yong man hence unto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me unto him, and prayed me to bring this yong man unto thee, which had some thing to say unto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Jewes have conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then fouerty men, which have bound themselves with a curse, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, after he had charged him to utter it to no man, that he had shewed him these things.

23 And he called unto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cefarea, and horsemen

three score and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe unto Felix the governour.

25 And he wrote an Epistle in this maner:

26 ¹³ Claudius Lyfias unto the most noble governour Felix sendeth greeting.

27 As this man was taken of the Jewes, and should have bene killed of them, I came upon them with a garison, and rescued him, perceiving that he was a Romaine.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their counsell.

29 There I perceived that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Jewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cefarea, they delivered the Epistle to the governour, and presented Paul also unto him.

34 So when the governour had read it, he asked of what province he was: and when he understood, that he was of Cilicia.

35 I will heare thee, sayd he, when thine accusers also are come, and commaunded him to be kept in Herods judgement hall.

CHAP. XXIV.

² Tertullus accuseth Paul: ¹⁰ He answereth for himselfe: ²¹ He preacheth Christ to the governour and his yofse. ²⁷ Felix hopeh, but in vaine, to receive a bribe. ³³ who going from his office, leaveth Paul in prison.

Now after five dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine orator, which appeared before the governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we have obtained great quietnesse through thee, and that many worthy things are done unto this nation through thy providence.

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious unto thee, I pray thee, that thou wouldest heare us of thy curesie a few words.

5 Certainly we have found this man a pestilent fellow, and a moover of sedition among all the Jewes thorowout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would have judged him according to our Law:

7 But the chiefe captaine Lyfias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

²⁸ I have found this man a pestilent fellow, and a moover of sedition among all the Jewes thorowout the world, and a chiefe maintainer of the sect of the Nazarites: and hath gone about to pollute the Temple: therefore we tooke him, and would have judged him according to our Law: But the chiefe captaine Lyfias came upon us, and with great violence tooke him out of our hands, Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

¹³ Lyfias is suddenly made by the Lord Pauls patron.

¹ Hypocrites, when they cannot doe what they would doe by force and deceit, at length they goe about to compass it by a shew of law. a Felix ruled that province with great cruelty and covetousnesse, and yet Josephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certain cut-throats, and put that decea-ving wretch the Egyptian to flight, which caused great troubles in Judea. b He useth a word which the souldiers defined to be a profit duetie and behaviour. c Word for word, a plague. d As you would say, a ringleader, or ensigne-bearer. e So they called the Christians scoundrels.

^f Confirmed Tertullus his saying.

^a Tertullus by the devils rhetoricke beginneth with flatterie, maketh an end with lies: but Paul using heavenly eloquence, and but a simple beginning casteth off from himselfe the crime of sedition where-with he was burdened, with a simple deniall.

^g Paul pleaded his cause two yeeres before Felix departed out of the province, chap. 27. but he had governed Trachonitis, and Batanea, and Galilee before ^y Claudius made him governour of Judaea: Josephus in the history of the Jewes warre, lib. a. Chap. 11.

^h They cannot lay foorth before thee and proove by good reasons.

³ Paul goeth in the cause of Religion from a state conjecturall to a state of qualitie, not onely not denying that religion which was objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

^f Here this word, Heresie, or sect, is taken in good part.

⁴ Paul in conclusion telleth the thing which was done truly which Tertullus had before divers wayes corrupted.

^k And while I was busie about those things.

^l Hereby it appeareth that these of Asia were Saul his enemies, and those that stirred up the people against him.

^m Whither the Tribune brought me.

⁵ The Judge suspendeth his sentence, because the matter is doubtful.

ⁿ Felix could not judge whether he had done wickedly in the matters of his religion or no, untill he had better understanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he heare Lyfias, and therefore he gave Paul somewhat more liberty. ⁶ God is a most faithfull keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise prophane.

^o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very barbor and licentious woman, and being the wife of Azizus King of the Emesens, who was circumcised, departed from him, and went to Felix, the brother of one Pallas, who was sometime Nero his bondman.

⁷ In a naughty minde that is guilty to it self, although, sometime there be some shew of equitie, yet by and by, it will be extinguished: but in the meane season we have neede to patience, and that continuall.

9 And the Jewes likewise ^f affirmed, saying that it was so.

10 Then Paul, after that the governour had beckened unto him that he should speake, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast bene of many yeeres a judge unto this nation,

11 Seeing that thou mayest know, that there are but twelve dayes since I came up to worship in Hierusalem,

12 And they neither found me in the Temple, disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they ^b proove the things, whereof they now accuse me.

14 But this I confesse unto thee, that after the way (which they call ⁱ heresie) so worship I the God of my fathers, beleaving all things which are written in the Law and the Prophets,

15 And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of just and unjust.

16 And herein I indeavour my self to have alway a cleare conscience toward God and toward men.

17 Now after many yeeres, I came & brought almes to my nation and offerings.

18 At ^k what time, certain Jewes of ⁱ Asia found me purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to have bene present before thee, and accuse me, if they had ought against me.

20 Or let these themselves say, If they have found any unjust thing in me, while I stood in the ^m Councill,

21 Except it be for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, he deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the comming of Lyfias the chiefe Captain, I will decide your matter.

23 Then he commaunded a Centurion to keepe Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

24 And after certain dayes, came Felix with his wife ^o Drusilla, which was a Jewesse, and he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteounes & temperance, & of the judgement to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

26 He hoped also that money should have bene given him of Paul, that he might loose him: wherefore he sent for him the offtner, and communed with him.

27 When two yeeres were expired, Porcius

untill he had better understanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he heare Lyfias, and therefore he gave Paul somewhat more liberty. ⁶ God is a most faithfull keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise prophane.

^o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very barbor and licentious woman, and being the wife of Azizus King of the Emesens, who was circumcised, departed from him, and went to Felix, the brother of one Pallas, who was sometime Nero his bondman.

⁷ In a naughty minde that is guilty to it self, although, sometime there be some shew of equitie, yet by and by, it will be extinguished: but in the meane season we have neede to patience, and that continuall.

Festus came into Felix roome: and Felix willing to get favour of the Jewes, left Paul bound.

it not bene for favour of his brother Pallas, he should have died for: so that we may gather hereby why he would have pleased the Jewes.

CHAP. XXV.

¹ Festus succeeding Felix, ⁶ commaunded Paul to be brought foorth. ¹¹ Paul appealeth unto Cesar. ¹⁴ Festus openeth Pauls matter to King Agrippa, ²³ and bringeth him before him. ²⁷ That he may understand his cause.

When Festus was then come into the province, after three dayes he went up from Cesarea unto Hierusalem.

2 Then the high Priest, and the chiefe of the Jewes appeared before him against Paul: and they besought him,

3 And desired favour against him, that he would sent for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly depart ^{thither}.

5 Let them therefore, sayd he, which among you are able, come downe with us: and if there be any wickednesse in the man, let them accuse him.

6 Now when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the judgement seate, and commaunded Paul to be brought.

7 And when he was come, the Jewes which were come from Jerusalem, stood about him and layd many and grievous complaints against Paul, whereof they could make no plaine prooffe,

8 Forasmuch as he answered that he had neither offended any thing against the law of the Jewes, neither against ^y temple, nor against Cesar.

9 Yet Festus willing to get favour of the Jewes, answered Paul and sayd, Wilt thou goe up to Hierusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cessars judgement seate, where I ought to be judged: to the Jewes I have done no wrong, as thou very well knowest.

11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man, to pleasure them, can deliver me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the Councill, he answered, Hast thou appealed unto Cesar: unto Cesar shalt thou goe.

13 And after certaine dayes, King ^b Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause unto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the hie Priest and Elders of the Jewes enformed me, and desired to have judgement against him.

16 To whom I answered, that it is not the manner of ^y Romanes for favour to deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himself, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the judgement seate, and commaunded the man to be brought foorth.

18 Against whom when the accusers stood up, they

^p For whereas he had behaved himself very wickedly in the province, had gathered hereby why he would have pleased the Jewes.

¹ Satins ministers are subtil and diligent in seeking all occasions, but God who watcheth for his, hindreth all their counsels easily.

³ We may repell an injurie justly, but not with injurie.

² They could not proove them certainly and with undoubted reasons.

³ God doeth not onely remove away the counsels of the wicked, but also turneth it upon their owne heads.

⁴ Festus thinking no such thing, even before kings, bringing to light the wickednesse of the Jewes, and Pauls innocencie, doeth marvelously confirme the Church of God.

^b This Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

^c The Romanes use not to deliver any man to be punished before, &c.

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstitions, and of one Jesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be judged of these things.

21 But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd unto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common-hall with the chief capitaines and chiefe men of the cite, at Festus commandement, Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with us, yee see this man, about whom all the multitude of the Jewes have called upon me, both at Hierusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: nevertheless, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certaine thing to write unto my lord: wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 28 with such efficacy of words, 30 that almost he perswaded him to Christianity.

1 Hen Agrippa said unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore I beseech thee to heare mee patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Jewes.

5 Which knewe me heretofore, even from my Elders (if they would testifie) that after the most straight sect of our religio, I lived a Pharise.

6 And now I stand and am accused for the hope of the promise made of God unto our fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible unto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Jesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I shut up in prison, having received authoritie of the High Priests, and when they were put to death, I gave my sentence.

11 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, even unto strange cities.

12 At which time, even as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heaven passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare unto thee.

17 Delivering thee from this people, and from the Gentiles, unto whom now I send thee.

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient unto the heavenly vision.

20 But shewed first unto them of Damascus, and at Hierusalem, and thorowout all the coasts of Judea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Jewes caught me in the Temple, and went about to kill me.

22 Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come.

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of trueth, and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O king Agrippa, beleevest thou the Prophets? I know that thou beleevest.

28 Then Agrippa sayd unto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king

* Chap. 8.3.

d I consented to, and allowed of their doing: for he was not a judge.

c By extreme punishment.

* Chap. 9.2.

s The end of the Gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him being layd hold on by faith.

6 Paul alledgeth God to be author of the office of his Apostleship, and his grace as a witnesse.

* Chap. 9.23.26. and 13.4.

* Chap. 11.30.

7 Christ is the end of the Law and the Prophets.

f To every one.

g That Christ should not be such a king as the Jewes dreamed of, but one appointed to beate our miseries, and the punishment of our finnes.

h The first of them which are raised from the dead.

i Life, yea, and that a most blessed life which shall be endless: and this is set against darkenesse, which almost in all tongues signifieth sometime deaths, and sometime miserie and calamitie.

k Secretly, and privily.

9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, he forgetteth not the office of his Apostleship.

1 I would to God that not onely almost, but thorowly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except.

10 Paul is tolemy quire, and yet not dismissed.

rose up, and the governour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa unto Festus, This man might have beene loosed, if he had not appealed unto Cesar.

CHAP. XXVII.

1 Paul foretelleth the perill of the voyage, 12 but he is not beliewed. 14 They are tossed to and fro with the tempest, 22. 41 and suffer shipwracke: 34 Ten all safe and sound 44 escape to land.

NOW when it was concluded, that we should saile into Italie, they delivered both Paul, and certaine other prisoners unto a Centurion, named Julius, of the band of Augustus.

2 And we entred into a shippe of Adramyttium, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

3 And the next day we arrived at Sidon: and Julius courteously entreated Paul, and gave him libertie to goe unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Licia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put us therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered us not, we sailed hard by Candie, neerer to Salmone.

8 And with much adoe sailed beyond it, and came unto a certaine place called the Faire havens, neerer unto the which was the cite Lafea.

9 So when much time was spent, and sailing was now jeopardous, because also the Fast was now passed, Paul exhorted them,

10 And said unto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our lives.

11 Nevertheless the Centurion beleeveth rather the governour and the master of the shippe, then those things which were spoken of Paul,

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, and could not resist the winde, weter her goe, and were carried away.

16 And we ran under a little yle named Clauda, and had much adoe to get the boat.

17 Which theyooke up and used all helpe, undergirding the ship, fearing least they should have fallen unto Syrtes, and they strake saile, and so were carried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our

owne hands the taking of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Candie: so should ye have gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, save of the ship onely.

23 For therestood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath given unto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I belevee God, that it shall be so as it hath beene tolde me.

26 Howbeit, we must be cast into a certaine Iland,

27 And when the fourteenth night was come, as wee were carried to an fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached unto them,

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fiftene fathoms.

29 Then fearing, lest they should have fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea under a colour as though they would have cast ankers out of the foreship.

31 Paul saide unto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have taried, and continued fasting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gave thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixteene foules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the ankers, they committed the shippe unto the sea, and loosed the rudder-bonds, and hoised up the maine saile to the winde, and drew to the shore.

41 And when they fell into a place where two seas mette; they thrust in the shippe: and the forepart stucke fast, and could not be moved, but the hinderpart was broken with the violence of the waves.

5 God spareth the wicked for a time, for his elect and choicest sake.

6 The promise is made effectually through faith.

7 We attaine and come to the promised and sure salvation through the mids of tempests and death it selfe.

8 For Paulome writeth, that the Adriaticall sea beareth upon the East shore of Sicilia.

9 That they drew neerer to some countrey.

10 There is none so foule an ad, when upon distrust and an evill conscience doe not enforce men.

11 Although the performing of Gods promises doth not simply depend upon second causes, yet they make themselves unworthy of Gods bountifullnesse, which doe not embrace those meanes which God sheweth them.

12 Either upon callings or distrust.

13 When the world trembleth, the faithfull alone be not easily quiet, but confirme others by their example.

14 This is a proverb which the Hebrew saile, whereby it meaneth that they shall be safe, and not one of them perill.

15 These are tempests, mists of all to be feared and looked for, when the port or haven is neerer.

16 A creeke is a spot within land, as the Adriaticall sea, and the Persian sea.

17 So is Ithmus called, because the sea toucheth it on both sides.

1 Paul with many other prisoners, and through the mids of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended unto the world with many singular testimonies.
* 2 Cor. 11. 15.

a Which was an high hill of Candie.
a Gods providence taketh not away the causes which God useth as meanes, but rather ordereth and disposeth their right use even then when he openeth an extraordinarie issue.

b This is meant of the Jewes sale, which they keepe in the feast of expiation, as we reade Levit. 23. 27, which fell in the seventh moeth which we call October, and is not good for navigation, or sailing.
3 Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their owne wisdom, rather then Gods, speaking by the mouth of his servants.

c By Candie, from whose shore our ship was driven by that meanes.

d North-east wind.

4 The end proveth that none provide worse for themselves, then they which commit themselves to be governed onely by their owne wisdom.

42 ¹² Then the soldiers counsell was to kill the prisoners, least any of them, when he had swomme out, should flee away.

43 ¹³ But the Centurion willing to save Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselves first into the sea, and goe out to land:

44 ¹⁴ And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

^a The Barbarians custodie towards Paul and his companie. ³ A viper on Pauls hand. ⁶ He shooke it off without harme: ⁸ Publius ⁹ and others are by him healed. ¹¹ They depart from Melita: ²⁶ and come to Rome. ¹⁷ Paul openeth to the Temples: ²⁰ the cause of his coming: ²² He preacheth Jesus ³⁰ two yeeres.

And when they were come safe, then they knew that the Isle was called ^a Melita.

2 And the Barbarians shewed us no little kinde- nesse, for they kindled a fire, and received us every one, because of the present showre, and because of the cold.

3 ¹ And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 ² Now when the Barbarians sawe the wor- me hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet ^b Vengeance hath not suffered to live.

5 But hee shooke off the worne into the fire, and felt no harme.

6 Howbeit they waited when hee should have c swolne, or fallen downe dead suddenly: ³ but after they had looked a great while, and sawe no in- convenience come to him, they changed their mindes, and said, That he was a God.

7 ⁴ In the same quarters, the chiefe man of the Isle (whose name was Publius) had possessions: the same received us, and lodged us three dayes cour- teously.

8 And so it was, that the father of Publius lay sicke of the fever, and of a bloodie fluxe: to whom Paul entred in, and when hee prayed, hee layde his hands on him, and healed him.

9 ⁵ When this then was done, other also in the Isle, which had diseases, came to him, and were healed.

10 ⁶ Which also did us great honour: and when wee departed, they laded us with things ne- cessarie.

11 ⁷ Now after three moneths wee departed in a ship of Alexandria, which had wintred in the Isle, whose a badge was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence wee set a compasse, and came to Rhegium: and after one day, the South wind blew, and wee came the second day to Pu- teoli:

14 ⁸ Where wee found brethren, and were de-

fired to tary with them seven daies, and so we went toward Rome.

15 ⁹ And from thence when the brethren heard of us, they came to meete us at the e Mar- ket of Appius, and at the three tavernes, whom when Paul sawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion delivered the prisoners to the generall Captaine: but Paul was suffered to dwell by f himselfe with a souldier that kept him.

17 ¹⁰ And the third day after, Paul called the chiefe of the Jewes together, and when they were come, hee saide unto them, Men and brethren, though I have committed nothing against the people, or Lawes of the fathers, yet was I delivered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 ¹¹ But when the Jewes spake contrarie, I was constrained to appeale unto Cesar, not because I had ought to accuse my nation of:

20 For this cause therefore have I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said unto him, We neither recei- ved letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any evil of thee:

22 But wee will heare of thee what thou thin- kest: for as concerning this sect, we know that everie where it is spoken against.

23 ¹² And when they had appointed him a day, there came many unto him into his lodging, to whom hee expounded, & testifying the king- dome of God, and perswading them those things that concerne Jesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

24 ¹³ And some were perswaded with the things which were spoken, and some beleaved not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spo- ken one word, to wit, Well spake the holy Ghost by Esaiasthe Prophet unto our fathers,

26 ¹⁴ Saying, * Goe unto this people, and say, By hearing ye shall heare, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes have they ^b winked, least they should see with their eyes, and heare with their eares, and under- stand with their hearts, and should rejoyne that I might heale them.

28 ¹⁵ Be it knowne therefore unto you, that this salvation of God is sent to the Gentiles, and they shall heare it.

29 ¹⁶ And when hee had said these things, the Jewes departed, and had great reasoning among themselves.

30 ¹⁷ And Paul remained two yeeres full in an house hired for himself, and received all that came in unto him.

31 Preaching the kingdome of God, and teach- ing those things which concerne the Lord Jesus Christ, with all boldnesse of speech, without let-

⁹ God never suf- fereth his to be afflicted above their strength. ^e Appius way, was a pavement made by Appius the blind with the helpe of his souldiers, long and broad, and run- neth out toward the sea, and there were three tavernes in it. ^f Not in a com- mon prison, but in a house which he hired for himselfe. ²⁰ Paul in every place remembreth himselfe to be an Apostle.

¹¹ We may use the means which God giveth us, but so that wee seeke the glorie of God, and not our selves.

¹² The law and the Gospell agree well together.

^g By good reasons, and proved that the kingdome of God, foretold them by the Prophets, was come.

¹³ The Gospell is a favour of life to them that beleve, and a favour of death to them that be disobedient.

¹⁴ The unbelie- vers doe willingly resist the truth, and yet not by chance.

^h Esai. 6. 9. marth. 13. 14. marke 4. 12. lake 8. 10. john 12. 40. rom. 11. 8.

ⁱ They made as though they saw not that which they saw against their willes: yea they did see; but they would not see.

¹⁵ The unbelieve of the reprobate and castaways cannot cause the truth of God to be of none effect.

¹⁶ Not the Gos- pell, but the con- tempt of the Gos- pell is the cause of strife and debate.

¹⁷ The worde of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth. 25 Then he commendeth the Gospell. 26 by which God setteth out his power to those that are saved. 27 by faith. 28 but were guilty of wicked unthankfulness to God: 29 For which his wrath was worthily poured on them. 30 so that they ranne headlong to all kinde of sinne.

1 The first part of the Epistle containing a most profitable preface unto vers 16.

2 He mooving the Romanes to give diligent care unto him in that hee sheweth that hee

commeneth not in his owne name, but as Gods messenger unto the Gentiles, intreateth with them of the weightiest matter, that is promised long since

of God, by many fit witnesses, and now at the length performed in dedde.

3 A minister, for this worde servant, is not taken in this place, as set against this word, Freeman,

but declarereth his ministerie and office.

4 Whereas hee said before in a general tearme, that he was a minister, now hee commeth to a more speciall name, and faith

he is an Apostle, and that hee took not upon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his

dutie.

5 Acts 13. 17.

6 Appointed of God to preach the Gospell.

7 By declaring the summe of the doctrine of the Gospell, hee stirreth up the Romanes to good consideration of the matter whereof hee encreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospell) is the

only sonne of God the Father, who as touching his humanitie, is made of the seed of David, but touching his divine and spirituall nature, whereby hee sanctified himselfe, is begotten of the Father from everlasting, as by his mightie resurrection manifestly appeareth.

8 This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.

9 Which toke flesh of the virgin, David his daughter.

10 As he is man: for this word flesh, by the figure Synecdoche, is taken for man.

11 Shewed and made manifest.

12 The divine and mightie power is set against the weakenesse of the flesh, for that overcame death.

13 Of whom.

14 This marvelous liberall and gracious gift, which is given mee, the least of all the Saints, to preach, &c.

15 Ephes. 3. 8. I That men through faith might obey God.

16 For his Names sake.



PAUL: a servant of JESUS Christ called to be an Apostle, * c put apart to preach the Gospell of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Jesus Christ our Lord (which was made of the seed of David according to the flesh,

4 And declared mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whom wee have received grace and Apostleship (that obedience might be given unto the faith) for his name among all the Gentiles,

6 Among whom ye be also the called of Jesus Christ:

7 To all you that be at Rome beloved of God, called to be Saints: o Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I thanke my God through Jesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witnesse (whom I serve in my spirit in the Gospell of his Sonne) that without ceasing I make mention of you.

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I have oftentimes pur-

posed to come unto you (but have bene let hither- to) that I might have some fruit also among you, as I have among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore, as much as in me is, I am ready to preach the Gospell to you also y are at Rome.

16 For I am not ashamed of the Gospell of Christ: for it is the power of God unto salvation to every one that beleeveth, to the Jew first, and also to the Grecian.

17 For by it the righteousness of God is revealed from faith to faith: as is written, * The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, which withholdeth the truth in unrighteousnesse.

19 Forasmuch as that, which may be known of God, is manifest in them, for God hath shewed it unto them.

20 For the invisible things of him, that is, his eternall power and Godhead, are seene by creation of the world, being considered in his works, to the intent that they should be without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they professed themselves to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beasts, and of creeping things.

24 Wherefore also God gave them up to their hearts lusts, unto uncleannesse, to defile their owne bodies betweene themselves:

25 Which turned the truth of God unto a lye, and worshipped and served the creature, forsaking the Creator, which is blessed for ever, Amen.

26 For this cause God gave them up to vile affections: for even their women did change the naturall use into that which is against nature.

27 And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and men with men wrought filthinesse, and received in themselves such recompence of their error, as was meet.

Christ, are guilty both of godlinesse, and also unrighteousnesse, and therefore are subject to condemnation: Therefore must they needs seeke righteousness in some other.

a Against all kind of ungodlinesse. b By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God, but that their owne reason might condemn them of wickednesse both against God and man.

9 Their ungodlinesse is prooveth hereby, that although all men have a most cleare and evident glasse wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles to most foolish and found divises of their owne breines, in constituting and appointing the service of God. c In their hearts. d Thou seest not God, and yet thou acknowledgest him as God by his works, Cicero. e They did not honour him with that honour, and service, which was meet for his everlasting power and Godhead. f As if he said, because so mad of themselves. g Or, thought themselves. h For the true God they tooke another.

10 The unrighteousnesse of men hee setteth forth first, in this, that even against nature following their lusts, they defiled themselves one with another, by the just judgement of God. i The contempt of religion, is the fountaine of all mischief. k As a just judge.

l A meet reward for their defaults.

u He meaneth all them that dwell in Rome, though some of them were not Romanes, Looke the end of the epistle.

s The second part of the Epistle unto the beginning of the 9 Chap. Now the whole end and purpose of the disposition is this: that is to say: to shew that there is but one way to attaine unto salvation (which is set forth unto us of God in the Gospell, without any difference of nations) and that is Jesus Christ apprehended by faith.

x God his mightie and effectual instrument to save men by.

y When this word Grecian, is set against this word Jewe, then doth it signifie a Gentile.

6 The confirmation of the former proposition: we are taught in the Gospell that we are justified before God by faith, which encreaseth daily: and therefore also saved.

7 From faith which encreaseth daily.

8 The proofe as well of the first as the second proposition, out of Abakuk, who attributed birth and giveth unto faith both justice and live before God.

9 Abak. 2. 4.

10 Another confirmation of that principall question. All men being considered in themselves or without

28 11 For as they regarded not to acknowledge God, *even so* God delivered them up unto a *m* reprobate minde, to doe these things which are not convenient.

29 Being full of all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envie, of murder, of debate, of deceit, taking all things in the evill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evill things, disobedient to parents, without understanding, a covenant breakers, without naturall affection, such as can never be appeased, mercilesse.

31 Which men, though they knew the Law of God, how that they which commit such things are worthy of death, yet not onely doe the same, but also *p* favour them that doe them.

By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselves the Law of nations. *p* Are fellowes and partakers with them in their wickednesse, and besides that, commend them which doe amisse.

CHAP. II.

1 *Hee bringeth all before the judgement seat of God.* 12 *The excuse that the Gentiles might pretend.* 13 *of ignorance, he taketh quite away.* 17 *Hee urgeth the Jewes with the written Law,* 23 *in which they boasted.* 27 *And so maketh both Jew and Gentile alike.*

Therefore thou art inexcusable, O man, who-soever thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we know that the judgement of God is according to *b* truth, against them which commit such things.

3 And thinkest thou this, O thou man: that condemnest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, **c* heapest up as a treasure unto thy selfe wrath against the day of wrath, and of the declaration of the just judgement of God,

6 ** Who will reward every man according to his workes:*

7 *That is,* to them which through patience in well doing, seeke *d* glory, and honour, and immortalitye, everlasting life:

8 But unto them that are contentious, and disobey the **c* truth, and obey unrighteousnesse, shall be *f* indignation and wrath.

9 Tribulation and anguish shall be upon the soule of every man that doeth evill: of the Jew first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

11 For there is no respect of persons with God.

because they see more then other do, and yet are no whit better then others are.

12 *c* Whilest thou givest thy selfe to pleasures, thinking to increase thy goods, thou hatest and God his wrath. 13 The ground of the former dispensation. That both the Jewes and Gentiles have altogether need of righteousness. ** Psal. 62. 12. mar. 16. 27.*

14 *d* Glory which followeth good works, which he layeth not out before us, because there were any that could attaine to salvation by his owne strength, but **c* by this condition of salvation before us, which no man can performe, to bring men to faith, who alone justified the believers, as he himselfe concludeth, chap. 2. 21. 22.

15 *e* By truth, he meaneth that knowledge which we have of nature.

16 *f* Gods indignation against sinners, which shall quickly be kindled. *g* God doeth not reward men either by their blood, or by their country, either to receive them, or to cast them away.

12 4 For as many as have sinned without the Lawe, shall perishe also without the Lawe: and as many, as have sinned in the Law, shall be judged by the Law.

13 5 (For the hearers of the Law are not righteous before God, but the doers of the Law shall be *h* justified.

14 6 For when the Gentiles which have *l* not the Lawe, doe by *k* nature the things contained in the Lawe, they having not the Law, are a Law unto themselves.

15 Which shew the effect of the Law *l* written in their hearts, their conscience also bearing witnes, & their thoughts accusing one another, or excusing.)

16 7 At the day when God shall judge the secrets of men by Jesus Christ, according to *m* my Gospel.

17 8 Behold, thou art called a Jew, and retest in the Law, and gloriest in God,

18 And knowest *his* will, and *n* tryest the things that differ from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the *o* forme of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that saiest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, **c* as it is written.

25 9 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

26 Therefore *q* if the uncircumcision keepe the ordinances of the Law, shall not his *r* uncircumcision be counted for circumcision?

27 And shall not *s* uncircumcision which is by nature (if it keepe the Law) condemne thee which by the *t* letter and circumcision art a transgressor of the Law?

28 For hee is not a Jew, which is one *u* out-

ward. 7 God deferreth many judgements, which notwithstanding he will execute at their convenient time by Jesus Christ, with a most straight examination, not onely of wordes and deedes, but of thoughts also, be they never so hidden or secret. *m* As this my doctrine witnesseth, which I am appointed to preach.

8 He prooveth by the testimonie of David, and the other Prophets, that God bestowed greatest benefites upon the Jewes, in giving them also the Law, but that they are the most unthankfull and unkindest of all men. *n* Canst thou discern what things I swarve from Gods will.

9 Or allowest the things that are excellent. *o* The way to teach and frame other in the knowledge of the truth. *p* As though he said, that the Jewes under a colour of an outward serving of God, challenged all to themselves, when as indeed, they did nothing lesse then observe the Law. ** Esai. 32. 5. ezek. 36. 20.*

9 He precisely preventeth their objection, which set an holinesse in circumcision, and the outward observation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not justify, but also condemne them that are indeed circumcised, of whom requireth that, which is signifieth, that is to say, cleanness of the heart and the whole life, according to the commandment of the Law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is faire better and more to be accounted of, then any Jew that is circumcised according to the flesh onely.

10 This is the figure Metonymia, for, if the uncircumcised. *r* The state and condition of the uncircumcised.

11 *s* He which is uncircumcised by nature and blood. *t* Paul useth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spiritual end of the ceremonie, is true holinesse and righteousness whereby the people of God is knowne from profane and heathenish men. *u* By the outward ceremonie onely.

4 He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Jewes.

5 He preventeth an objection which might be made by the Jewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Lawe doe *h* justify.

6 He shalbe pronounced just before Gods judgement seat: which is true indeede, if any such could be found that had fulfilled the law: but seeing Abraham was not justified by the Law, but by faith, it followeth that no man can be justified by workes.

7 He preventeth an objection which might be made by the Gentiles, who although they have not the Law of Moses, yet they have no reason whereby they may excuse their wickednes in that they have somewhat written in their hearts in stead of a Law, as men that forbid, and punish some things as wicked, and command other some as good.

8 Not simply, but in comparison of the Jewes.

9 Commandment of things, and forbid dishonour.

10 This knowledge is a naturall knowledge.

11 This knowledge is a naturall knowledge.

12 This knowledge is a naturall knowledge.

13 This knowledge is a naturall knowledge.

14 This knowledge is a naturall knowledge.

15 This knowledge is a naturall knowledge.

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26 This knowledge is a naturall knowledge.

ward:

x. Whose force is inward, and in the hearts.

1 The first meeting with, or preventing an objection of the Jewes: what then, have the Jewes no more preferment then the Gentiles? yea, that have they, sayth the Apostle on Gods behalfe: for he committed the tables of the covenant to them, so that the unbelief of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthines to commend and set forth his goodnesse.
a The Jewes state and condition was chiefest.
b Words.
c Brake the Covenant.
d The faith that God gave.
e That thy justice might be plainly seene.
f Forasmuch as thou shewest forth an evident token of thy righteousness, constancie and faith by preserving him who had broken his covenant.

2 Another prevention, insuing out of the former answer: that the justice of God is in such sort commended and set forth by our unrighteousnesse, that therefore God forgetteth not that he is the judge of the world, and therefore a most severe revenger of unrighteousnesse.
g Treachery, and all the fruits thereof.

h Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisdom, which is not subject to the will of God. 3 A third objection which addeth somewhat to the former, If sinners do returne to the glory of God, they are not onely to be punished, but we ought rather to glorify in them: which blasphemie Paul contending himselfe to curse and curse, pronounceth just punishment against such blasphemers. i The truth and constancie. 4 Another answer to the first objection: that the Jewes, if they be considered in themselves, are no better then other men are: as it hath beene long since pronounced by the mouth of the Prophets. k Are guiltie of sinne. * Psal. 14. 1. 3. and 53. 1. 3. * Psal. 5. 10. * Psal. 140. 3. * Psal. 10. 7. * Esai. 59. 7. l An innocent and peaceable life. * Psal. 36. 1. m He prooveth that this g. i. v. accusation which is uttered by David and Esaias, doeth properly concerne the Jewes. n The law of Moses. o A conclusion of all the former disputation, from the 8 verse of the first Chapter. Therefore saith the Apostle, No man can hope to be justified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saved: seeing it appeareth (as we have already proved) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Jew which is one within, and the circumcision of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Hee giveth the Jewes some preferment, for the Jews sake: but yet saith he wholly dependeth on Gods mercie. 2 That both Jewes and Gentiles are sinners: 3 he prooveth by Scriptures: 4 and sheweth the use of the Law. 5 He concludeth that we are justified by faith.

W^Hat is then the preferment of the Jew? or what is the profit of circumcision?

2 Much every manner of way: for chiefly, because unto them were of credit committed the oracles of God.

3 For what, though some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome, when thou art judged.

5 Now if our unrighteousnesse commend the righteousness of God, what shall we say? is God unrighteous which punisheth? (I speake as a man.)

6 God forbid: (els how shall God judge the world?)

7 For if the veritie of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not evill, that good may come thereof? whose damnation is just.

9 What then? are we more excellent? No, in no wise: for we have already proved, that all, both Jewes and Gentiles are under sinne.

10 As it is written, * There is none righteous no not one.

11 There is none that understandeth: there is none that seeketh God.

12 They have all gone out of the way: they have beene made altogether unprofitable: there is none that doeth good, no not one.

13 Their throat is an open sepulchre: they have used their tongues to deceit: the poyson of aspes is under their lips.

14 Whose mouth is full of cursing and bitterness.

15 Their feete are swift to shed blood.

16 Destruction and calamity are in their wayes:

17 And the way of peace they have not knowne.

18 The feare of God is not before their eyes.

19 Now wee knowe that whatsoever the law sayeth, it saith it to them which are under the lawe, that every mouth may be stopped,

and all the world be subject to the judgement of God.

20 Therefore by the workes of the law shall no flesh be justified in his sight: for by the Law commeth the knowledge of sinne.

21 But now is the righteousness of God made manifest without the Law, having witnesse of the Law, and of the Prophets,

22 To wit, the righteousness of God by the faith of Jesus Christ, unto all, and upon all that beleewe.

23 For there is no difference: for all have sinned, and are deprived of the glory of God.

24 And are justified freely by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sinnes that are passed.

26 Through the patience of God, to shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus.

27 Where is then the rejoycing? It is excluded. By what Law of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is justified by faith, without the workes of the Lawe.

29 God, is hee the God of the Jewes onely, and not of the Gentiles also? Yes, even of the Gentiles also.

30 For it is one God, who shall justify circumcision of faith, and uncircumcision through faith.

31 Doe wee then make the Lawe of none effect through faith? God forbid: yea, wee establish the Law.

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without the Law. 3 The matter, as it were of this righteousness, is Christ Jesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

4 Which we give to Jesus Christ, which reflect upon him. 5 By the glory of God, is meant that mark which we all shoute at, that is, everlasting life, which standeth in that we are made partakers of the glory of God.

6 Therefore this righteousness touching us, is altogether free given, for it standeth upon those things which we have not done our selves, but for as Christ hath suffered for our sakes, to deliver us from sinne.

7 Of his free gift and meere liberallitie. 8 God then is the author of that free justification, because it pleaseth him: and Christ is he, with suffered punishment for our sinnes, and in whom we have remission of them: and the meane whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodnesse of God, that by this means it may appeare, that he is mercifull indeed, and constant in his promises, as he that freely, and of meere grace justifieth the believers.

9 This name of Blood, casteth us backe to the figure of the old sacrifices, the truest and substance of which sacrifices is in Christ. 10 Of those sinnes which we committed when we were his enemies.

11 Through his patience, and suffering nature, as to we when Paul wrote this. 12 That he might be found exceeding true and faithful, making him just, and without blame by imputing Christ's righteousness unto him.

13 Of the number of them which by faith lay hold upon Christ: consisteth to whom are they which looke to be saved by circumcision, that is, by the Law.

14 An argument to proove this conclusion, that we are justified by faith without workes, taken from the end of justification. The end of justification is the glory of God alone: therefore we are justified by faith without workes: for if we were justified either by our owne workes onely, or partly by faith, and partly by workes, the glory of this justification should not be wholly given to God.

15 By what doctrine now the doctrine of workes hath his condition joyned with it. If thou dost it, and the doctrine of faith hath this condition, If thou believest.

16 Another argument of an abundance if justification depended upon the Law of Moses, then should God be a Saviour to the Jewes onely. Again: if he should save the Jewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore he will justify both of them after one, selfsame manner, that is to say by faith. Moreover, this argument must be joyned to that which followeth next, that this conclusion may be firme and evident.

17 God is said to be their God, after the manner of the Scriptures whom he loveth and tendereth. 18 The taking away an objection: yet is not the Law taken away therefore, but is rather established, it shall be declared in his proper place.

19 Vaine, void, to no purpose, and of no force. 1 We make it effectually strong.

20 By that that the Law can by no means performe. 21 Fields is here taken for man, as in many other places, and furthermore hath here a greater force: for it is to shew the contrarie betwixt God and man: as if you would say, Man who is nothing else but a piece of flesh, defiled with sinne, and God who is most pure and most perfect in himselfe.

22 Absolved before the judgement seat of God. 23 A secret setting of the righteousness which is before men, be they never so just, against the justice which can stand before God: now there is no righteousness, as it is said before God, but the righteousness of Christ onely.

24 Therefore saith the Apostle, Lett that men should perish, God doth now exhibit that which he promised of old, that is to say, a way whereby we may be justified and saved before him.

25 By what doctrine now the doctrine of workes hath his condition joyned with it. If thou dost it, and the doctrine of faith hath this condition, If thou believest.

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CHAP. III.

1 Hee prooveth that which he said before of faith, by the example of Abraham, 3. 6 and the testimony of the Scripture; and how times in the Chapter he teacheth upon this word, Imputation.

What shall we say then, that Abraham our father hath found concerning the * flesh? 2 For if Abraham were justified by works, he hath wherein to rejoyce, but not with God.

3 For what sayeth the Scripture? Abraham beleeveth God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by favour, but by debt:

5 But to him that worketh not: but beleeveth in him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without works, saying,

7 Blessed are they whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man to whom the Lord imputeth not sinne.

9 Came this blessednesse then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or uncircumcised? not when hee was circumcised, but when he was uncircumcised.

11 After, hee received the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was uncircumcised, that hee should be the father of all them that beleeve, not being circumcised, that righteousness might be imputed to them also.

12 And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham, which he had when he was uncircumcised.

13 For the promise that hee should be the heire of the world, was not given to Abraham, or to his seed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, be heires, faith is made void, and the promise is made of none effect.

David putteth blessednes in free pardon of finnes, therefore justification also. 6 A new proposition: that this manner of justification belonged both to the uncircumcised, and also to the circumcised; as is declared in the person of Abraham. 7 He pronounceth them blessed. 8 He pronounceth that it belongeth to the uncircumcised (for there was no doubt of the circumcision) in this sort: Abraham was justified in uncircumcision, therefore this justification belongeth also to the uncircumcised. May, it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the uncircumcised shut out for their uncircumcision.

9 A preventing of an objection: why then was Abraham circumcised, if he were already justified? That the gift of righteousness (sayth he) might be confirmed in him. f Circumcision, which is a signe: as we say, the Sacrament of Baptisme: for Baptisme which is a Sacrament. g Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not onely to signifie, but also to seale up the righteousness of faith, whereby wee come to possesse Christ himself, for the holy Ghost worketh that inwardly indeed, which the Sacraments be-
ing joyned with the word, doe represent. 9 An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised believers, whose father Abraham he maketh yet by faith. 11 A reason why the seed of Abraham is to be esteemed by him, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations. b That all the nations of the world should be his children: or by the world may be understood the land of Canaan. c For works that he had done, or upon this condition that he should fulfill the Law. d A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate: the other, that the condition of faith should be joyed in vaine to that promise which should be apprehended by works. k If they be heires which have fulfilled the Law.

15 For the Law causeth wrath: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace: and the promise might be sure to all the seed, not to that only which is of the Law: but also to that which is of the faith of Abraham, who is the father of us all.

17 (As it is written, I have made thee a father of many nations) even before God whom he beleeveth, who quickneth the dead, & calleth those things which be not, as though they were.

18 Which Abraham above hope, beleeveth under hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

19 And he was not weak in the faith, considered not his owne body, which was now dead, being almost an hundred yeeres old, neither the deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through unbelieve, but was strengthened in the faith, and gave glory to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now is it not written for him only, that it was imputed to him for righteousness,

24 But also for us, to whom it shall be imputed for righteousness, which beleeve in him that raised up Jesus our Lord from the dead,

25 Who was delivered to death for our finnes, and is risen againe for our justification.

of faith only, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely upon the vertue of God, who made the promise. m Before God, that is, by a spirituall kinred, which had place before God, and maketh us acceptable to God. n Who restored to life. o With whom these things are already, which as yet are not indeed, as he that can with a word make what he will of nothing. 17 A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham. p Very strong and constant. q Void of strength, and unmeet to get children. r Acknowledged and praised God, as most gracious and true. f A description of true faith. 18 The rule of justification is alwayes one, both in Abraham and in all, the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him. t To pay the ranfome for our finnes.

CHAP. V.

1 He amplifieth 2 Christs righteousness, which is layed hold on by faith, 5 who was given for the weak, 8 and full. 14 He compareth Christs with Adams, 17 Death with life, 20 and the Law with Grace.

Then being justified by faith, we have peace toward God through our Lord Jesus Christ.

2 By whom also through faith wee have had this access into this grace b wherein wee stand, 3 and d rejoyce under the hope of the glory of God.

3 Neither that onely, but also we * rejoyce in tribulations, knowing that tribulation bringeth forth patience,

for by faith wee are justified, and not by the Law. * Ephes. 2. 13. 2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall. a We must here know, that wee have yet still this same effect of faith. b By which grace, that is, by which gracious love and good will, or to that state whereunto wee are graciously taken. c We stand stedfast. 3 A preventing of an objection against them which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layed up under hope in another place: which hope is certaine and sure, that they doe no lesse rejoyce for that happinesse, then if they did presently enjoy it. d Our mindes are not onely quiet and settled, but also we are marvelously glad, and conceive great joy for that heavenly inheritance which waiteth for us. 4 Tribulation it selfe giveth us divers and sundry wayes occasion to rejoyce, much lesse doeth it make us miserable. * Jam. 1. 2. 5 Afflictions accustomed us to patience, and patience assureth us of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which never deceiveth us.

13 A reason of the first confirmation, why the promise cannot be apprehended by the Law: because that the Law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it. 14 The conclusion of this argument: The salvation and justification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layed hold on the promise made unto Abraham, and which promise Abraham himself first of all layed hold on. 1 To all the believers. 15 That is to say, not onely of them which beleeve and are also circumcised according to the Law, but of them also which without circumcision, and in refect

16 This fatherhood is spirituall, depending onely upon the vertue of God, who made the promise. m Before God, that is, by a spirituall kinred, which had place before God, and maketh us acceptable to God. n Who restored to life. o With whom these things are already, which as yet are not indeed, as he that can with a word make what he will of nothing. 17 A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham. p Very strong and constant. q Void of strength, and unmeet to get children. r Acknowledged and praised God, as most gracious and true. f A description of true faith. 18 The rule of justification is alwayes one, both in Abraham and in all, the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him. t To pay the ranfome for our finnes.

1 Another argument taken of the effects: we are justified with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law, as it was before sayd, therefore by faith wee are justified, and not by the Law. * Ephes. 2. 13. 2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall. a We must here know, that wee have yet still this same effect of faith. b By which grace, that is, by which gracious love and good will, or to that state whereunto wee are graciously taken. c We stand stedfast. 3 A preventing of an objection against them which beholding the daily miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layed up under hope in another place: which hope is certaine and sure, that they doe no lesse rejoyce for that happinesse, then if they did presently enjoy it. d Our mindes are not onely quiet and settled, but also we are marvelously glad, and conceive great joy for that heavenly inheritance which waiteth for us. 4 Tribulation it selfe giveth us divers and sundry wayes occasion to rejoyce, much lesse doeth it make us miserable. * Jam. 1. 2. 5 Afflictions accustomed us to patience, and patience assureth us of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which never deceiveth us.

4 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing els but that which we call faith; whereof it followeth, that through faith our consciences are quieted.

5 Wherewith be loveth us.

6 A sure comfort in adversitie, that our peace and quietnesse of conscience be not troubled; for he that so loved them that were of no strength, and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and living in him?

7 In time fit and convenient, which the father hath appointed.

8 Hebr. 9. 15.

9 An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, and for them of whom he could receive no commoditie, and (that more is)

10 for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justifieth and reconcileth? In the stead of some just man. He setteth out his love untous, that in the midst of our afflictions we may know assuredly, he will be present with us. While sinne reigned in us. From affliction and destruction. Hee now passeth over to the other part of justification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreover and besides, the gift of Christs righteousness imputed or put upon us by faith, which swalloweth up that unrighteousness which flowed from Adam into us, and all the fruits thereof; so that in Christ wee doe not onely cease to be unjust, but we beginne also to be just.

From Adam, in whom all have sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came upon all. By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth sinne into them that are his, even of nature, and that to death; but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life. By sinne is meant that disease which is ours by inheritance, and men commonly call it original sinne: for so he useth to call that sinne in the singular number, whereas, if he speake of the fruits of it, he useth the plural number, calling them sinnes. That is, in Adam. That this is so, that both guiltinesse and death beganne now after the giving and transgressing of Moses Law, it appeareth manifestly by that, that men died before that Law was given; for in that they died, sinne, which is the cause of death, was then: and in such sort that it was also imputed: whereupon it followeth that there was then some Law, the breach whereof was the cause of death. Even from Adam to Moses. Where there is no Law made, no man is punished as faultie and guiltie. But that this Law was not that universall Law, and that death did not proceed from any actual sinne of every one particularly, it appeareth hereby, that the very infants which neither could ever know nor transgresse that naturall Law, are notwithstanding dead as well as Adam. Over infants. Not after that sort as they sinne that are of moe yeeres following their lusts; but yet the whole posteritie was corrupt in Adam, when as hee wittingly and willingly sinned.

Now the first Adam answereth the latter, who is Christ, as it is afterward declared. Adam and Christ are compared together in this respect, that both of them do give and yeeld to others, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace overflowed many. That is, Adam. Another Inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousness of Christ imputed unto us freely, doth not onely absolve us from that one fault, but from all other.

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

6 For Christ, when wee were yet of no strength, at his time died for the ungodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God hath setteth out his love toward us, seeing that while wee were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.

11 And not onely so, but we also rejoyce in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one mans sinne entered into this world, and death by sinne, & so death went over all men, in whom all men have sinned.

13 For unto the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one of-

sencc unto condemnation: but the gift is of many offences to justification.

17 For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace, and of that gift of that righteousness, reign in life through one, that is, Jesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefit abounded toward all men to the justification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover, the Law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned unto death, so might grace also reign by righteousness unto eternal life through Jesus Christ our Lord.

death; so on the contrary side, the righteousness of Christ, which by Gods mercie is imputed to all believers, justifieth them, that they may become partakers of everlasting life. Not onely because our sinnes are forgiven us, but also because the righteousness of Christ is imputed unto us.

The ground of this whole comparison is this, that these two men are set as two stocks or rootes, so that out of the one, sinne by nature, out of the other, righteousness by grace doeth spring forth upon others.

So then, sinne entered not into us onely by following the footsteps of our forefathers, but we take corruption of him by inheritance. This word, Many, is set against this word, A few. A preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ Jesus be so much the more glorious. Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entered.

Grace was powred so plentifully from heaven, that it did not onely counterbalance sinne, but above measure passed it.

CHAP. VI.

He cometh to sanctification, without which, that no man putteth on Christs righteousness, he proceedeth by arguments taken of Baptisme, and thereupon exhorteth to holiness of life, briefly making mention of the Law transgressed.

What shall we say then? Shall we continue still in a sinne, that grace may abound? God forbid.

2 How shall we, that are dead to sinne, live yet therein?

3 Know ye not, that all we which have bene baptized into Jesus Christ, have bene baptized into his death?

4 We are buried then with him by Baptisme into his death, that like as Christ was raised up from the dead to the glory of the Father, so we also should walke in newnesse of life.

5 For if wee be planted with him to the

2 The benefit of Justification and Sanctification, are alwayes joyned together inseparably, and both of them proceed from Christ, by the grace of God: Now justification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleanness and purenesse of nature reformed. They are layd of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: and on the other side, they are sayd to live in sinne, which are in the flesh, that is, whom the spirit of God hath not delivered from the flaver of the corruption of nature. There are three parts of this Sanctification, to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into us from the vertue of the death, buriall, and resurrection of Christ, of which benefit our Baptisme is the signe and pledge. Gal. 3. 27. To the end that growing up in one with him, we should receive his strength, to quench sinne in us, and to make us new men. Coloss. 2. 12. That Christ himselfe being discharged of his infirmities and weaknesse, might live in glory with God for ever.

And wee which are his members (for this end, that being made partakers of the self same vertue, we should begin to leade a new life, as though we were already in heaven. Ephes. 4. 23. Coloss. 3. 8. hebr. 12. 1. 2. pet. 2. 1. The death of sinne and the life of righteousness, or our ingrafting into Christ, and growing up into one with him, cannot be separated by any meanes, neither in death nor life, whereby it followeth, that no man is sanctified, which lived still to sinne; and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subverted, but established by faith.

1. Cor. 6. 14. 2. tim. 2. 11.

Similitude

To the sentence of abolition, where by we are quiet, and pronounced righteous.

The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to add his posterity to death.

Be partakers of true and everlasting life.

Therefore to be short, as by one mans offence, the guiltinesse came on all men, to make them subject to

death; so on the contrary side, the righteousness of Christ, which by Gods mercie is imputed to all believers, justifieth them, that they may become partakers of everlasting life.

Not onely because our sinnes are forgiven us, but also because the righteousness of Christ is imputed unto us.

The ground of this whole comparison is this, that these two men are set as two stocks or rootes, so that out of the one, sinne by nature, out of the other, righteousness by grace doeth spring forth upon others.

So then, sinne entered not into us onely by following the footsteps of our forefathers, but we take corruption of him by inheritance.

This word, Many, is set against this word, A few. A preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ Jesus be so much the more glorious.

Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entered.

Grace was powred so plentifully from heaven, that it did not onely counterbalance sinne, but above measure passed it.

He passed now to another benefit of Christ, which is called sanctification, or regeneration.

In that corruption: for though the guiltinesse of sinne be not imputed to us, yet the corruption remaineth still in us: the which Sanctification on that followeth justification killeth by little and little.

f similitude of his death, even so shall we be to the similitude of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, henceforth we should not serve sinne.

7 For he that is dead, is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleeve that we shall live also with him.

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died once to sinne: but in that he liveth, he liveth to God.

11 Likewise thinke ye also, that ye are dead to sin, but are alive to God in Jesus Christ our Lord.

12 Let not sinne reign therefore in your mortal body, ye should obey it in lusts thereof:

13 Neither give ye your members as weapons of unrighteousnes unto sinne: but give your selves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

14 For sinne shall not have dominion over you: for ye are not under the Law, but under grace.

15 What then shall we sinne, because we are not under the Law, but under grace? God forbid.

16 Knowe yee not, that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousness?

17 But God be thanked, that ye have bene the servants of sinne, but ye have obeyed from the heart unto the forme of the doctrine, whereunto ye were delivered.

18 Being then made free from sinne, yee are made the servants of righteousness.

19 I speake after the manner of man, because of the infirmities of your flesh: for as ye have given your members servants to uncleannes and to iniquitie, to commit iniquitie, so now give your members servants unto righteousness in holinesse.

20 For when ye were the servants of sinne, yee were freed from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made servants unto God, ye have your fruit in holinesse, and the end, everlasting life.

23 For the wages of sinne is death: but the gift of God is eternall life, through Jesus Christ our Lord.

7 Hee granteth that sinne is not yet so dead in us, that it is utterly extinct: but he promised victory to them that contend manfully, as we have the grace of God given us which worketh so, that the Law is not in us as the power and instrument of sinne.

8 To be under the Law and under grace, is like one, in respect of them which are not sanctified, as on the contrary, to be under grace and righteousness agree to them that are regenerate. Now these matters, so that one cannot agree with the other: Therefore let righteousness expell sinne.

9 By nature we are slaves to sinne, and therefore free from sinne, but by the grace of God we are made servants to righteousness, and therefore free from sinne.

10 An exhortation to the studie of righteousness and hatred of sinne, the contrary ends of both, being set downe before us.

11 The reward or payment, which is the punishment due to sinne, but we are sanctified freely unto life everlasting.

CHAP. VII.

1 He declareth what it is, to be no more under the Law, 2 By an example taken of the Law of marriage. 3 And least the Law should seeme faultie. 4 he proveth, that our sinne is the cause, 5 that the sinne is an occasion of death. 6 which was given us unto life. 7 He setteth out the battell betweene the flesh and the spirit.

K Now ye not, brethren, (for I speake to them that know the Lawe) that the Lawe hath dominion over a man as long as he liveth?

2 For the woman which is in subjection to a man, is bound by the Law to the man, while he liveth: but if the man be dead, shee is delivered from the Law of the man.

3 So then, if while the man liveth, she taketh another man, she shall be called an adulteresse: but if the man be dead, shee is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be to another, even unto him that is raised up from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the affections of sins, which were by the Law, had force in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, he being dead in whom we were holden, that we should serve in newnesse of Spirit, and not in the oldnesse of the letter.

7 What shall we say then? the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not known lust, except the Law had said, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the law sinne is dead.

9 For I once was alive, without the lawe: but when the commandement came, sinne revived.

10 But I died: and the same commandement which was ordained unto life, was found to be unto me unto death.

11 For sinne tooke occasion by the commandement, and deceived me, and thereby slew me.

12 Wherefore the Law is holy, and that commandement is holy, and just, and good.

3 A declaration of the former saying: for the concupiscences (saith he) which the law stirred up in us, were in us as it were an husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of the spirit, so that we bring forth now, not those rotten and dead, but lively children.

4 When we were in the state of the first marriage, which he calleth in the next verse following the oldnesse of the letter. f The motion that egged us to sinne, which we follow the oldnesse of the letter. g He saith not, of the law, but by the law, because they spring of sin which dwelleth within us, and take occasion to worke thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.

h Wrought their strength. i As if he said, The bond which bound us, is dead, and vanished away, inasmuch, that sinne which held us, hath not now wherewith to hold us. k For this husband is within us. l Satan is an unjust possessor: for he brought us in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly. m As becommeth them, which after the death of their old husband are joynted to the spirit: and whom the spirit of God hath made new men. n By the letter he meaneth the law, in respect of that old condition: for before that our will be framed by the holy Ghost, the law speaketh but to deafe men, and therefore it is dumbe and dead to us, as touching the fulfilling of it.

4 An objection: what then? are the law and sinne all one, and do they agree together? say, saith he: Sinne is reproved, and condemned by the law. But because sinne cannot abide to be reproved, and was not in a manner felt until it was provoked and stirred up by the law, it taketh occasion thereby to be more outrageous and yet by no fault of the law.

o By the word, Lust, in this place he meaneeth not evil lusts themselves, but the fountaine from whence they spring: for the very heathen philosophers themselves condemned wicked lusts, though some what darkly, but as for this fountain of them, they could not so much as suspect it, & yet it is the very seat of that naturall and uncleane spot and filth. * Exo. 20. 17. deut. 5. 21.

p Though sinne be in us yet it is not knownen for sinne, neither doth it so rage, as it rageth after that the law is knownen. q He setteth himself before us for an example, in whom all men may beheld, first what they are of nature before they earnestly thinke upon the Law of God: to wit, bleakish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reproved by the testimonie of the law, to wit, stubborn, and more enflamed with the desire of sinne, then ever they were before.

r When I began to understand the commandement. f In sinne, or by sinne. g The conclusion: that the lawe of it selfe is holy, but all the fault is in us which abuse the law. * 1. Tim. 1. 8. t Touching not coveting.

1 By propounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry againe.

2. Cor. 7. 39. a That is, she shall be an adulteresse, by the consent & judgment of all men.

* Matth. 5. 31. a An amplification of the similitude thereof: So, saith he, doth it fare with us: for now we are joynted to the spirit as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter we are as it were raised from the dead.

b That is, in the body of Christ, to give us to understand how straight and neer that fellowship is betwixt Christ and his members.

c He calleth the children, which the wife had by her husband, fruit.

d Which are acceptable to God.

e The motion that egged us to sinne, which we follow the oldnesse of the letter.

f The motion that egged us to sinne, which we follow the oldnesse of the letter.

g He saith not, of the law, but by the law, because they spring of sin which dwelleth within us, and take occasion to worke thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.

h Wrought their strength. i As if he said, The bond which bound us, is dead, and vanished away, inasmuch, that sinne which held us, hath not now wherewith to hold us.

k For this husband is within us. l Satan is an unjust possessor: for he brought us in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly.

m As becommeth them, which after the death of their old husband are joynted to the spirit: and whom the spirit of God hath made new men.

n By the letter he meaneth the law, in respect of that old condition: for before that our will be framed by the holy Ghost, the law speaketh but to deafe men, and therefore it is dumbe and dead to us, as touching the fulfilling of it.

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q He setteth himself before us for an example, in whom all men may beheld, first what they are of nature before they earnestly thinke upon the Law of God: to wit, bleakish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reproved by the testimonie of the law, to wit, stubborn, and more enflamed with the desire of sinne, then ever they were before.

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* 1. Tim. 1. 8. t Touching not coveting.

CHAP. VIII.

7 The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not only discovered, but a so stirred up, and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence cometh guilt, nesse, and occasion of death.

8 The cause of this matter, is this: Because that the Law requireth a heavenly pureness, but men, such as they be borne, are bondslaves of corruption, which they willingly serve.

9 He setteth himselfe, being regenerate, before us, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickedness. For since that the Law in a man not regenerate bringeth forth death only, therefore in him it may easily be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that evil actions proceede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true use of the Law is, in reproving sinne in the regenerate, unto the end of the chapter, as a little before (to wit, from the seventh verse unto this fiftenth) he declared the use of it in them which are not regenerate.

10 The deedes of my life, saith he, answer not, nay they are contrary to my will: Therefore by the consent of my will with the Law, and repugnance with the deedes of my life, it appeareth evidently, that the Law and a right ruled will do perswade one thing, but corruption which hath her seat also in the regenerate, another thing. 11 It is to be noted, that one selfsame man is said to will and not to will, in divers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becometh conquerour, therefore Paul forsaking the part of the regenerate, speaketh in such sort as if the corruption which sinneeth willingly were something without a man, although afterwarde hee granteth that this evil is in his flesh, or in his members.

12 That naturall corruption, which cleaveth fast even to them that are regenerate, and not cleane conquered.

13 This vice, or sinne, or law of sinne, doeth wholly possesse those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate.

14 This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any fruite there?

15 The conclusion: As the Law of God exhorteth to goodnesse, so doeth the Lawe of sinne (that is, the corruption wherein wee are borne) force us to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, consenteth with the Lawe of God: but the flesh, that is, the whole naturall man, is bound slave to the Law of sinne. Therefore to be short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe evil: But in them that are regenerate, it striveth against the Spirit or lawe of the minde, so that they cannot either live so well as they would, or be so voyde of sinne as they would.

16 The author man, and the new man are all one, and are answerable and set as contrary to the olde man: neither doeth this word, inner man, signifie mans minde and reason, and the olde man, the powers that are under them, as the Philosophers image, but by the outward man is meant whatsoever is either without or within a man, from toppe to toe, so long as that man is not borne a new by the grace of God.

17 The law of the minde in this place, is not to be understood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God.

18 It is a miserable thing to be yet in part subject to sinne, which off it owne nature maketh us guiltie of death: but we must cry to the Lord, who will by death it selfe at length make us conquerours as we are already conquerours in Christ.

19 Weighed with miserable and continuall conflicts.

20 He recovereth himselfe, and sheweth us that he reflecteth only in Christ.

21 This is the true perfection of them that are borne a new, to confesse that they are imperfect.

13 7 Was that then which is good, a made death unto mee? God forbid: but sinne, that it might appear sinne, wrought death in me by that which is good, that sinne might be y out of measure finfull by the commandment.

14 8 For wee know that the Law is spirituell, but I am carnall, sold under sinne.

15 9 For I allow not that which I do: for what I would, that do I not: but what I hate, that doe I.

16 If I doe them that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe it, but sinne that dwelleth in me.

18 11 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I find a no means to performe that which is good.

19 For I doe not the good thing, which I would, but the evil, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then that when I would do good, I am thus yoked, that evil is present with me.

22 For I delight in the Law of God, concerning the inner man:

23 But I see another Law in my members, rebell against the Law of my minde, and leading mee captive unto the law of sinne, which is in my members.

24 O d wretched man that I am, who shall deliver me from the body of this death!

25 I thank God through Jesus Christ our Lord. Then I thank my selfe in my minde serve the Law of God, but in my flesh, the Law of sinne.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit. 2 Whosoever they be as yet burdened with sinne: 3 For they live through that Spirit. 4 Whose testimony, 5 driveth away all feare, 6 and resisteth our present misdeeds.

NOW then there is no condemnation to them that are in Christ Jesus, which walke not after the flesh, but after the Spirit.

2 3 For the Law of the Spirit of life, which is in a Christ Jesus, hath freed me from the Law of sinne and of death.

3 4 For (that that was impossible to the Law, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of finfull flesh, and for sinne, condemned sin in the flesh.

4 That that righteousness of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit.

5 6 For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 8 Because the wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither in deed can be.

8 10 So then they that are in the flesh, cannot please God.

9 11 Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his.

3 A preventing of an objection: seeing that the vertue of the spirit which is in us, is so weake, how may we gather thereby, that there is no condemnation to them that have that vertue? because faith be, that vertue of the quickening spirit which is in us, is most perfit and most mighty in Christ, and being imputed unto us which believe, causeth us to be so accounted of, as though there were no reliques of corruption, and death in us. Therefore hitherto Paul disputed of remission of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in us: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: for our finnes are defaced by the blood of Christ, and the guiltines of our corruption is covered with the imputation of Christs obedience: and the corruption it self (which the Apostle called finfull sinne) is healed in us by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to us imputed.

b The power and authority of the spirit, against which it set the tyranny of sin. c Which mortifieth the old man, and quickeneth the new man. d To wit, absolutely and perfectly. e For Christs sanctification being imputed unto us, perfecteth our sanctification which is begun in us. 4 He useth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us: for because faith be, that the vertue of the law was not such (& that by reason of the corruption of our nature) that it could make man pure and perfit: and for that it rather kindled the disease of sin, then did put it out and extinguish it, therefore God clothed his Son with flesh like unto our finfull flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him apprehended and layd hold on by faith, we might be found to have fully that singular perfection which the Law requireth, and therefore that there might be no condemnation in us. f Which is not proper to the Law, but cometh by our fault. g In man not borne a new, whose disease the law could not heale it.

h Of mans nature which was corrupted through sin, until he be sanctified it. i To abolish sin in our flesh. k Shewed that sin hath no right in us. l The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God: for if with our justification there be joynted that sanctification which is imputed to us, we are just, according to that perfect forme which the Lord requireth. 5 He returneth to that which he said, that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ: which is a most plentiful fruit of a godly and honest life.

6 A reason why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit agreeth and is meet for them: because, faith be, that they which are after the flesh, favour the things of the flesh, but they that are after the spirit, the things of the spirit.

m They that live as the flesh leadeth them. 7 He proveth the consequent: Because that whatsoever the flesh favoureth, that ingendereth death, and whatsoever the spirit favoureth, that tendeth to joy and life everlasting.

8 A reason and proove, why the wisdom of the flesh is death, because, faith be, it is the enemy of God.

9 A reason why the wisdom of the flesh is enemy to God: because it neither will, neither can be subject to him. And by flesh be meant a man not regenerate.

10 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not ingrafted into Christ.

11 He cometh to the others to wit, to them which walke after the spirit, of whom we have to understand contrary things to the former: and first of all, he doeth what it is to be in the spirit, or to be sanctified, to wit, to have the spirit of God dwelling in us: then he declareth, that sanctification is so joynted and knit to our ingrafting in Christ, that it can by no means be separated.

10 ¹² And if Christ be in you, the ^a body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 ¹³ But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that ^a dwelleth in you.

12 ¹⁴ Therefore brethren, we are debtors not to the flesh, to live after the flesh:

13 ¹⁵ For if ye live after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 ¹⁶ For as many as are led by the Spirit of God, they are the sonnes of God.

15 ¹⁷ For ye have not received the ^p Spirit of bondage, to ^q feare againe: but ye have received the Spirit of ^r adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 ¹⁸ If we be children, we are also ^s heires, even the heires of God, and heires annexed with Christ: so if so be that we suffer with him, that we may also be glorified with him.

18 ²⁰ For I: count that the afflictions of this present time are not worthy of the glory, which shall be shewed unto us.

19 ²¹ For the fervent desire of the ^u creature waiteth when the sonnes of God shall be revealed.

20 Because the creature is subject to ^v vanitie, nor of it ^w owne will, but by reason ^x of him, which hath subdued it under ^y hope.

21 Because the creature also shall be delivered from the ^b bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that every creature groneth with us also, and ^c travaileth in paine together unto this present.

23 ²² And not onely the creature, but we also

^o By the vertue and power of it, which shewed the same might first in our head, and dayly worketh in his members.

¹⁴ An exhortation to oppresse the flesh dayly more and more by the vertue of the Spirit of regeneration, because (saith he) you are debtors unto God, for so much as you have received so many benefits of him.

¹⁵ Another reason of the profit that ensueth: as such as strive and fight valiantly, shall have everlasting life.

¹⁶ A confirmation of this reason: for they be the children of God, which are governed by his Spirit. Therefore shall they have life everlasting.

¹⁷ He declareth and expoundeth by the way in these two verses, by what right this name, to be called the children of God, is given to the believers: because faith he, they have received the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible and fearefull, but a most benigne and loving father in Christ, so that with great boldnes we call him Father, the holy Ghost feeling their adoption in our hearts by faith.

^p By the Spirit is meant the holy Ghost, whom we are said to receive, when he worketh in our minds.

^q Which feare is stirred up in our minds by the preaching of the Law.

^r Which sealeth our adoption in our minds, and therefore openeth our mouthes.

¹⁸ A prooffe of the consequent of the confirmation: because that he which is the Sonne of God, doeth enjoy God with Christ.

^s Partakers of our fathers goods, and that freely, because we are children by adoption.

¹⁹ Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth unto them fountains of comfort: as first, that we have Christ as companion and fellow of our afflictions: secondly, that we shall be also his fellowes in that everlasting glory.

²⁰ Thirdly, that this glory which we looke for, doth a thousand partes surmount the misery of our afflictions.

²¹ Fourthly, he plainly teacheth us that we shall continually be renewed from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God: so shall it at length be restored with the elect.

^u All this world, ^x is subject to a vanishing and sitting state.

^y Not by their naturall inclination. That they should obey the Creators commandment, whom it pleased to shew by their sickle estate, how greatly he was displeased with man.

^a God would make the world subject to everlasting curse, for the sinne of man, but gave it hope that it should be restored.

^b From the corruption which they are now subject to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed when the sonnes of God shall be advanced to glory.

^c By this word is meant, not onely exceeding sorrow, but also the fruit that followeth of it.

²² Fifthly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, for it not grieue us also to sigh, yea, let us be more certainly persuaded of our redemption to come, forasmuch as we have the first fruits of the Spirit.

which have the first fruites of the Spirit, even we doe sigh in our selves, waiting for the adoption, even ^a the redemption of our body.

24 ²³ For we are saved by hope: but ^s hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that wee see not, wee doe with patience abide for it.

26 ²⁴ Likewise the Spirit also ^s helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh ^b request for us with sighs, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saints, ^k according to the will of God.

28 ²⁵ Also we know that all things worke together for the best unto them that love God, even to them that are called of his ^m purpose.

29 For those which hee knew before, he also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreover, whom he ⁿ predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

31 ²⁶ What shall we then say to these things? If God be on our side, who can be against us?

32 Who spared not his owne Sonne, but gave him for us all to death, how shall he not with him ^o give us all things also?

33 ²⁷ Who shall lay any thing to the charge of Gods chosen? it is ^p God that justifieth.

34 Who shall condemne? it is Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of ^q Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, ^r For thy sake are we killed all day long: we are counted as sheeple for ^s slaughter.

37 ²⁸ Nevertheless, in all these things wee are more then conquerors through him that loved us.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

by chance or to our harme, but by Gods providence for our great profit, who as he chose us from the beginning, so that hee predestinate us to be made like to the image of his Sonne: and therefore will bring us in his time, being called and justified, to glory, by the crosse.

¹ Not onely afflictions, but whatsoever els. ^m Hee calleth that purpose, which God hath from everlasting appointed with himselfe according to his good will and pleasure.

ⁿ Hee useth the time past, for the time present, as the Hebrewes use, who sometime set downe the thing that is to come, by the time that is past, to signifye the certainty of it: and he had also a regard to Gods continuall working.

²⁶ Ninethly, wee have no cause to feare that the Lord will not give us whatsoever is profitable for us, seeing that he hath not spared his owne Sonne to save us.

^o Give us freely. ²⁷ An most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of justification.

There are no accusers that we have neede to be afraid of before God, seeing that God himselfe absolveth us as just: and therefore much lesse neede we to feare damnation, seeing that we rest upon the death and resurrection, the almightie power and defence of Jesus Christ.

Therefore what can there be so weightie in this life, or of so great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Christ: Surely nothing. Seeing that it is in it selfe most constant and sure, and also in as being confirmed by Redditt faith.

^p Who pronounceth us, not onely guiltlesse, but also perfectly just in his Sonne, ^q Wherewith Christ loveth us. ^r Psal. 44. 22. ^s We are not onely not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. XI.

¹ Hee answereth an objection, that might be brought on his Temples behalfe, ² and telleth of two sortes of Abrahams children, ³ and that God worketh all things in this matter according to his

1 The third part of this Epistle, even to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith, and first of all because he purposed to speake much of the casting off of the Jewes, he useth an insinuation, declaring by a double or triple oathe, and by witnessing of his great desire towards their salvation, his singular love towards them, and therewithall granting unto them all their prerogatives. a The Apostle loved his brethren so entirely, that if it had been possible, he would have been ready to have redeemed the casting away of the Israelites with the losse of his owne soule for ever: for this word separate, betokeneth as much in this place. b Being brethren by flesh, as of one nation and country. c The Arke of the covenant, which

was a token of Gods preface. * Chap. 2. 17. ephes. 3. 12. d The tables of the covenant: and this is spoken by the figure Metonymia. e Of the judicial Law. f The testamentall Law. g Which were made to Abraham and to his posteritie. A most manifest testimonie of the Godhead and divinitie of Christ. * Chap. 2. 28. 3 Hee entreteth into the handling of predestination by a kind of preventing an objection: How may it be, that Israel is cast off: but that therewithall wee must also make the covenant which God made with Abraham and his seede, frustrate and voyd? Hee answereth therefore, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his severer counsell, such as it pleaseth him. So then this is the proposition and state of this Treatise: The grace of salvation is offered generally in such sort, that notwithstanding it, the efficacie thereof pertaineth onely to the elect. h Israel in the first place, is taken for Jaakob: and in the second, for the Israelites. * Gen. 21. 12. hebr. 11. 13. i The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accounted the sonne, and that by Gods ordinance: although that Ismael also was borne of Abraham, and circumcised before Isaac. j Isaac shall be thy true and naturall sonne, and therefore heire of thy blessing. k A generall application of the former proofe or example. l Which are borne of Abraham by the course of nature. * Galat. 4. 28. m Which are borne by vertue of the promise. n A reason of that application: Because that Isaac was borne by the vertue of the promise, and therefore hee was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth, that the promise is the fountaine of predestination, and not the flesh from which promise the particular election proceedeth: that is, that the elect be borne elect: and not that they be first borne and then afterward elected, in respect of God who doeth predestinate. * Gen. 28. 10. o Another forcible proofe, taken from the example of Esau and Jacob, which were both borne of the same Isaac, which was the sonne of the promise, of one mother, and at one birth, and not at divers as Ismael and Isaac were: and yet notwithstanding, Esau being cast off, onely Jacob was chosen: and that before their birth, that neither any goodness of Jacobs might be thought to be the cause of his election, neither any wickedness of Esaus, of his casting away. * Gen. 25. 21. p Gods decree, which proceedeth of his mere good will, whereby it pleased him to chuse one, and refuse the other. q Paul saith not, might be made, but being made, might remaine. Therefore they are deceived which make forseene faith the cause of election, and forknown infidelitie, the cause of reprobation. r Hee prooveth the casting away of Esau by that, that hee was made servant to his brother: and prooveth the chusing of Jacob by that that hee was made Lord of his brother, although his brother were the first begotten. And least that any man might take this saying of God, and referre it to generall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joynt with the hatred of God, and the Lordship of Jacob with the love of God. * Gen. 25. 23.

his will, 20 even as the potter doth. 24, 30 He prooveth aforesaid the calling of the Gentiles: 31 as also the rejecting of the Jewes, 35, 27 by the testimonie of the Prophets.

I Say: the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost, 2 That I have great heaviness, and continuall sorrow in mine heart.

3 For I would wish with my self to be a separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is a God over all, blessed for ever. Amen.

6 Notwithstanding it cannot be that the word of God should take none effect: for all they are not Israel, which are of Israel:

7 Neither are they all children, because they are the seede of Abraham, * 4, but, In Isaac shall thy seede be called:

8 That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seede.

9 For this is a word of promise, * In this same time will I come, and Sara shall have a sonne.

10 Neither he onely felt this, but also * Rebecca, when shee had conceived by one, even by our father Isaac.

11 For yet the children were borne, and when they had neither done good nor evil (that the purpose of God might remaine according to election, not by works, but by him that calleth.)

12 It was said unto her, * The Elder shall serve the younger.

13 As it is written, * I have loved Jacob, and have hated Esau.

14 What shall we say then? Is there an unrighteousnesse with God? God forbid.

15 For he saith to Moses, * I will have mercie on him, to whom I will shew mercie: and will have compassion on him, on whom I will have compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 For the Scripture saith unto Pharaoh, * For this same purpose have I stirred thee up, that I might shew my power in thee, & that my Name might be declared throughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doeth he yet complaine? for who hath resisted his will?

20 But, O man, who art thou which pledest against God? 21 Shall the thing formed say to

him that formed him, I will not be subject to thee? 22 He answereth first touching them which are chosen to salvation: in chusing of whom, he denieth that God may seeme unjust, although he chuse and predestinate to salvation, them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed end, but by the means of his meritt, which his cause neere unto predestination. Now mercie presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankind: and corruption presupposeth a pure and perfect creation. Moreover mercie is shewed by his degrees: to wit, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things, orderly following the purpose of God, doe clearly prove that he can be no measure seeme unjust in loving and saving his. * Exod. 32. 19. o I will be mercifull and favourable to whom I list to be favourable. p I will have compassion on whom I list to have compassion. q The conclusion of the answer: Therefore God is not unjust in chusing and saving of his free goodnes, such as it pleaseth him, as he also answered Moses, when he prayed for all the people. q By will, he meaneth the thought and endeavour of heart, and by running, good works: to neither of which he giveth the praise, but onely to the mercie of God. 13 Now he answereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of unworthiness. And first of all he prooveth this to be true, by alledging the testimonie of God himself, touching Pharaoh, whom he stirred up to this purpose that he might be glorified in his hardening and just punishing. r God do speaketh unto Pharaoh in Scripture, or the Scripture bringeth in God, so speaking to Pharaoh. Exod. 9. 16. s Brought thee into this world. 14 Secondly, he bringeth the end of Gods counsell, to shew that there is no unrighteousnes in him. Now this chieftest end, is not properly and simple the destruction of the wicked: but Gods glory which appeareth in their rightful punishment. 15 A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom hee freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsell, in saving them cannot seeme unjust. And againe, there is no unjustice in the everlasting counsell of God punishing the destruction of them whom hee listeth to destroy, for that hee hardeneth before he destroyeth: Therefore the third answer for the maintenance of Gods justice in the everlasting counsell of reprobation, consisteth in this word Hardening: which notwithstanding the concealed in the former verse, because the History of Pharaoh was well known. But the force of the word is great: for Hardening, which is set against Mercy, presupposeth the same things that mercy did: to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption presupposeth a perfit state of creation. Moreover, this hardening, also is voluntary, for God do hardeneth being offended with corruption, that hee useth their owne will whom hee hardeneth, to the executing of that judgement. Then follow the fruits of Hardening, to wit, unbelief and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because hee will: why doeth hee harden? because they are corrupt: why doeth hee condemne? because they are sinners. Where is the unrighteousnes? Nay, if hee should destroy all after this same sort: to whom should hee doe injustice? Whom it pleased him to appoint, to shew his favour upon. 16 Another objection, but onely for the reprobate, rising upon the former answer. If God doe appoint to everlasting destruction, such as hee listeth, and if that cannot be hindred notwithstanding that he hath once decreed, how doth hee justly condemne them which perish by his will? 17 The Apostle doeth not answer that it is not Gods will, or that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his adversarie both the antecedents, to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God and his doing, what impudencie is it for man, which is but dust and ashes to dispute with God, and as it were to call him into judgement? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no furer demonstration in any matter, because it is grounded upon this principle, That the will of God is the rule of righteousness. 18 An amplification of the former answer, taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the hiest of all causes: so that it dependeth not upon any respect of second causes, but doth rather frame and direct them. * Eph. 1. 9. u The similitude agreeth very fitly in the first creation of mankind.

him

him that formed it. Why hast thou made mee thus?

21 * 19 Hath not the potter power of the clay to make of the same lump one ²⁰ vessell to ²¹ honour, and another unto ²² dishonour?

22 ²³ What and if God would, to shewe his wrath, and to make his power known, suffer with long patience the ²⁴ vessels of wrath, prepared to ²⁵ destruction?

23 And that he might declare the ²⁶ riches of his glory upon the vessels of mercie, which he hath prepared unto glory?

24 Even us whom he hath called, not of the ²⁷ Jewes onely, but also of the Gentiles.

25 ²⁸ As he faith also in Osee, * I will call them, My people, which were not my people: and her ²⁹ Beloved, which was not beloved.

26 And it shall be in the place where it was said unto them, * Ye are not my people, that there they shall be called, The children of the living God.

27 ³⁰ Also Esaias cryeth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall ³¹ but a remnant be saved.

28 For he will make his account, and gather it into a ³² short summe with righteousness: for the Lord will make a short count in the earth.

29 * And as Esaias said before, Except the Lord of ³³ hostes had left us a seedee, we had been made as Sodom, and had been like to Gomorrah.

30 ³⁴ What shall we say then? That the Gentiles which followed ³⁵ no righteousness, have attained unto righteousness, even the righteousness which is of faith.

31 ³⁶ But Israel which followed the Law of righteousness, could not attaine unto the Law of righteousness.

32 Wherefore? Because ³⁷ they sought it not by faith, but as ³⁸ it were by the ³⁹ workes of the Law:

33 The second answer is this, that God, more-
over and besides that he doeth justly decree whatsover he doeth decree, useth that mo-
tion in executing of his decrees, as de-
lareth his singular lenitie even in the repro-
bation in that, that he suffereth them a long time, and permitteth them to enjoy many and
singular benefits, untill at length he justly condemne them: and that to good end and
purpose, to wit, to shew himselfe to be an enemy and revenger of wickednesse, that it
may appeare what power hee is of by these severall judgements, and finally by compa-
rison of contraries to set forth indeede, how great his mercie is toward the elect.

34 Therefore
by vessels, the Hebrewes understand all kindes of instruments.

35 Therefore
we may say with Paul that some men are made of God the Creator to destruction.

36 The unmeasurable and marvelous greatnesse.
37 Having established
the doctrine of the eternall predestination of God on both parts: that is, as well of the
elect, as of the elect: hee cometh now to shewe the use of it, teaching us that
we ought not to seeke the testimonie of it in the secret counsell of God, but by the vo-
cation which is made manifest and set forth in the Church, propounding unto us the
example of the Jewes and Gentiles, that the doctrine may be better perceived.

38 He faith not that all and every one of the Jewes are called, but some of the Jewes, and
some of the Gentiles.

39 Our vocation or calling is free and of grace, even as our pre-
destination is: and therefore there is no cause why either our owne unworthinesse, or
the unworthinesse of our ancestors should cause us to thinke that we are not the elect
chosen of God, if we be called of him, and so embrace through faith the salvation
that is offered us.

40 * Hof. 2. 23. 1. Pet. 2. 10. * Hof. 1. 10. 26 Contrarywise.
41 Under any outward generall calling, neither any worthinesse of our ancestors is a
licit witness of election, unless by faith and believe we answer Gods calling:

42 which thing came to passe in the Jewes, as the Lord had forewarned. * Isai. 20.
43 b God purposeth to bring the unkinde and unthankfull people to an extreme
punishment. * Isai. 1. 9. c Armies, by which word the chiefest power that is, is
given to God.

44 d Even a very fewe. 27 The declaration and manifestation of our
election, is our calling apprehended by faith, as it came to passe in the Gentiles.

45 e Then, the Gentiles had no workes to prepare and procure Gods mercies before hand,
as for that, that the Gentiles attained to that which they sought not for, the mer-
cie of God is to be thanked for it: and in that the Jewes attained not to that which they
sought after, they can thanke none for it but themselves, because they sought it not aright.

46 f The pride of men is the cause that they contemne vocation, so that the cause of their
damnation neede not be sought for any other where but in themselves. f Seeking
to come by righteousness, they followed the Law of righteousness.

for they have stumbled at the stumbling stone.

33 As it is writteth, * Behold, I lay in Sion a
stumbling stone, and a rocke to make men fall:
and every one that beleeveth in him, shall not be
ashamed.

CHAP. X.

1 He handleth the effects of election. 3 that some refuse, and
some embrace. 4 Christ is the end of the Law. 15 He
sheweth that Moses foretold the calling of the Gentiles. 20 and
Esaias the hardening of the Jewes.

Brethren, mine hearts desire and prayer to God
for Israel is, that they might be saved.

2 For I beare them record, that they have the
zeale of God, but not according to knowledge.

3 For they being ignorant of the righteous-
nesse of God, and going about to establish their
owne righteousness, have not submitted them-
selves to the righteousness of God.

4 * 3 For Christ is the end of the Law for
righteousnesse unto every one that beleeveth.

5 * 4 For Moses thus describeth the righteous-
ness which is of the Law. * That the man which doeth
these things, shall live thereby.

6 But the righteousness which is of faith, spea-
keth on this wise, * Say not in thine heart, Who
shall ascend into heaven? (that is to bring Christ
from above.)

7 Or, Who shall descend into the deepe? (that
is to bring Christ againe from the dead.)

8 * But what faith it? * The word is neere
thee, even in thy mouth, and in thine heart. This is
the word of faith which we preach.

9 * 6 For if thou shalt confesse with thy mouth
the Lord Jesus, and shalt beleev in thine heart,
that a God raised him up from the dead, thou shalt
be saved:

10 For with the heart man beleeveth unto
righteousnesse, and with the mouth man confesseth
to salvation.

11 * 7 For the Scripture faith, * Whosoever be-
leeveth in him, shall not be ashamed.

12 For there is no difference betweene the
Jew and the Grecian: for he that is Lord over all,
is rich unto all that call on him.

13 * 8 For whosoever shall call upon the Name
of the Lord, shall be saved.

Law: but seeing we do not observe the Law through the fault of our flesh, wee attaine
not unto this end: but Christ salveth this disease, for he fulfilled the Law for us.

d Not onely to the Jewes, but also to the Gentiles. 4 That the Law regardeh and
tendeth to Christ, that is a manifest proofe, for that it propoundeth such a condition,
as can be and is fulfilled of none but of Christ onely: which being impured unto us by
faith, our conscience is quieted, so that now no man can aske, who can ascend up into
heaven, or bring us fr. in hell, seeing the Gospell teacheth that both of these is done by
Christ, and that for their sakes, which with true faith embrace him which calleth them.

* Levit. 18. 5. ezek. 20. 12. gal. 3. 12. * Deut. 30. 12. e Thinke not
with thy self, as men that are staggering use to doe.

f By the word Moses understood the Law
which the Lord published with his owne voyce: and Paul applied it to the preaching of
the Gospell which was the perfection of the Law.

6 That is indeede true faith
which is sealed not onely in the heart, but also in the heart of man, whereof also we give
testimonie, by our outward life, and which tendeth to Christ as to our alone and onely
Saviour, even as he seetheth forth himself in his word.

g If thou profess
plainely, sincerely and openly, that thou takest Jesus onely to be thy Lord and Saviour,
h The Father, who is said to have raised the Sonne from the dead: and this is not spoken
to thrust out the divinitie of the Sonne, but to set forth the Fathers counsell touching our
redemption in the resurrection of the Sonne.

i Faith is said to justify
and furthermore seeing the confession of the mouth is an effect of faith, and confession is
the way to come to salvation, it followeth that faith is also said to save.

7 Now he
prooveth the other part which he propounded afore in the fourth verse, to wit, that
Christ calleth whomsoever he listeth without any difference, and this he confirmeth by a
double testimonie. * Isai. 28. 16. k To beleev in God is to yeeld and consent to
God his promise of our salvation by Christ, and that not onely in general, but when
we know that the promises pertaine to us, whereupon riseth a sure trust. * Joel 1. 38.

8 True calling upon the Name of God is the testimonie of true faith, and true faith of
true vocation or calling, and true calling, of true election.

9 That is, true faith, which seeketh God in his word, and that preached, according as God hath appointed in the Church.

* *Isai. 52, 7.*

10 Whereforever faith is, there is also the word, but not contrarywise, whereforever the word is, there is faith also: for many refuse and reject the word.

11 He speaketh this because of the Jewes.

* *Isai. 53, 1.*

12 A conclusion of the former gradation: we must ascend from faith to our vocation, we came to the testimonie of our election.

13 By Gods commandment.

14 An objection:

15 If calling be a testimonie of election, were not the Jewes called? why should I not graunt that, faith the Apostle, seeing that there is no nation which hath not bene called?

16 much lesse can I say, that the Jewes were not called. * *Psalm. 19, 3.*

17 The defender and mainreiner of the Jewes cause, goeth on still to aske, whether the Jewes also knew not God which called them. *Esay* (saith the Apostle) denieth it, and witnesseth that the Gospell was translated from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that outward and universall calling, which is set forth by the creation of the world, suffereth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe small or no efficacie, unless it be apprehended or layd hold on by faith, by the gift of God: otherwise by unbelieve it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. * *Deut. 32, 21.*

18 He calleth all prophane people, a nation that is no nation, as they are not faide to live but to die, which are appointed for everlasting condemnation. * *Esay. 65, 1.*

19 Speaketh without feare.

* *Isai. 65, 2.*

14 But howe shall they call on him, in whom they have not beleevd? and how shall they beleve in them, of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they have not! all obeyed the Gospell: for *Esaia* saith, * Lord, who hath beleevd our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demaund, Have they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 But I demaund, Did not Israel know God? First *Moses* saith, * I will provoke you to envie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And *Esaia* is bolde, and saith, I was found of them that sought me not, and have bene made manifest to them that asked not after me.

21 And unto Israel he saith, * All the day long have I stretched forth mine hand unto a disobedient, and gainesaying people.

and they seeke my life?

4 But what faith the answer of God to him? * I have reserved unto my self seven thousand men, which have not bowed the knee to Baal.

5 Even so then, at this present time is there a remnant according to the election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have been hardened.

8 According as it is written, * God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare unto this day.

9 And David saith, * Let their table be made a snare, and a net, and a stumbling block, even for a recompense unto them.

10 Let their eyes be darkened that they see not, and bowe downe their backe alwayes.

11 I demaund then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation cometh unto the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To try if by any meanes I might provoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving be, but life from the dead?

16 For if the first fruites be holy, so is the whole lump: and if the roote be holy, so are the branches.

CHAP. XI.

1 *Least the casting off of the Jewes should be limited according to the outward appearance, he sheweth that Elias was in times past deceived: 6 and this, seeing they have an holy roote. 23 many of them likewise shall be holy. 18, 24 He exhorts the Gentiles to be humble, 33 and exhorteth, that Gods judgments are unsearchable.*

I Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he knew before. Know ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 * Lord, they have killed the Prophets, and digged downe thine Altars: and I am left alone,

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore he teacheth us that all the Jewes in particular are not cast away, and therefore we ought

not to pronounce rashly of private persons, whether they be of the number of the elect or not. 2 The first proofe, I am a Jew, and yet elected, therefore we may and ought fully resolve upon our election, as hath bene before said: but of another mans we cannot be so certainly rejoyced: and yet ours may cause us to hope well of others.

3 The second proofe: Because that God is faithfull in his league or Covenant, although men be unfaithfull: So then seeing that God hath said, that he will be the God of his unto a thousand generations, we must take heede, that we thinke not that the whole race and offspring is cast off, by reason of the unbelieve of a few, but rather, that we hope well of every member of the Church, because of Gods league and Covenant.

4 Which he love and chose from everlasting. 5 The third proofe, taken from the answer that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and number. Whereupon this is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that even the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out.

* *1. King. 19, 10.*

our justifiers of themselves do teach, that workes are either wholly or partly the cause of our justification. 1 *Looke Marke 3, 5.* 6 And yet this hardnesse of heart cometh not out by Gods just decree and judgement, and yet without fault, when as hee loo panisheth the unthankfull by taking from them all sense and percellerance, and by doubling their darkenesse, that the benefite of God which are ckered unto him, doe redound to their just destruction. * *Isai. 6, 9.* and *29, 10.* *Mat. 13, 14.* *John 12, 40.* *Acts 28, 26.* 7 A very dead sleepe which taketh away all sense. 8 That is, eyes unjust to see. * *Psalm. 69, 23.* 9 As unhappy birdes are infused to death by that which is their sustenance, so did that onely thing turne to the Jewes destruction, out of the which they sought life, to wit, the Law of God, for the proposterous zeale wherewith they refused the Gospell. 10 God appointed this casting out of the Jewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospell. And hereby we may learne, that the severitie of God serveth as well to the setting forth of his glory, as his mercie doeth, and also that God prepare himself a way to mercie, by his severitie, so that we ought not rashly to despair of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also. 11 By riches he meaneth the knowledge of the Gospell to everlasting life: and by the world, all nations dispersed thoroughout the whole world. 12 Of the Jewes, when the whole nation without exception shall come to Christ. 13 He witnesseth by his owne example, that he goeth before all other in this behalfe. 14 I make noble and famous: 15 It shall come to passe that when the Jewes come to the Gospell, the world shall as it were quicken againe, and rise up from dead to life. 16 The nation of the Jewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, wee must not like in their unworthinesse, to thinke that they are at once all cast off, but we ought to consider the roote of the Covenant, and rather goe backe to their ancelles which were faithfull, that we may know that the blessing of the Covenant, resteth in some of their posteritie, as we also finde proofe hereof in our selves. 17 He alludeth to the first fruites of those loaves by the offering wherof all the whole crophe of come was sanctified, and they might use the rest of the yeere following with good confidence. 18 Abraham.

17 * 10 And though some of the branches be broken off, and thou being a wilde Olive-tree, wast grafted in ^q for them, and made ^r partaker of the roote, and fatnesse of the Olive-tree :

18 ^f Boast not thy selfe against the branches : and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well : through unbelieve they are broken off, and thou standest by faith : be not high minded, but ^r feare.

21 For if God spared not the ^u naturall branches, take heede, least he also spare not thee.

22 ¹¹ Behold therefore the ^r bountifullnesse, and severitie of God : toward them which have fallen, severitie : but toward thee, bountifullnesse, if thou continue in ^{his} ^v bountifullnesse, or els thou shalt also be cut off.

23 ¹² And they also, if they abide not still in unbelieve, shall be grafted in : for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive-tree, which was wilde by ^r nature, and wast grafted contrary to nature in a ^r right Olive-tree, how much more shall they that are by nature, be grafted in their owne Olive-tree ?

25 ¹³ For I would not, brethren, that ye should be ignorant of this secret (least ye should be arrogant in your ^b selves) that partly obstinacie is come to Israel, untill the fullnesse of the Gentiles be ^c come in.

26 And so all Israel shall be save, as it is written, * The deliverer shall come out of Zion, and shall turne away the ungodlinesse from Jacob.

27 And this is my covenant to them, * When I shall take away their finnes.

28 ¹⁴ As concerning the ^e Gospell, they are enemies for your sakes : but as touching the ^e election, they are beloved for the fathers sakes.

29 ¹⁵ For the gifts and calling of God are without repentance.

See that thou stand in awe of God modestly and carefully. ^u He calleth them small, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himself, from other nations, by his league and covenant which he freely made with them.

¹¹ Seeing the matter it selfe declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) we must take good heede, that that is not found in our selves, which we thinke blameworthy in others, for the election is free, but they that are truly elect and engrafted, are not proud in themselves with contempt of other, but with due reverence to God, and love toward their neighbour, come to the marke which is set before them.

^x The tender and loving heart. In that state which God his bountifullnesse hath advanced thee unto, and we must remember here, that he speaketh not of the election of every private man which remaineth behind for ever, but of the election of the whole nation.

¹² Many are now for the time cut off, that is, are without the roote, which in their time shall be grafted in : and againe there are a great sort, which after a sort, and touching the outward shewe, seeme to be ingrafted, which notwithstanding through their owne fault afterward are cut off and cleane cast away, which thing is especially to be considered nations and peoples, as in the Gentiles and Jewes.

^z Understand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posteritie.

Into the people of the Jewes which God had sanctified of his meere grace : and he speaketh of the whole nation, not of every one part.

¹³ The blindness of the Jewes is neither so universall that the Lord hath no elect in that nation, neither shall it be continuall, for there shall be a time wherein they also (as the Prophets have foretold) shall effectually embrace that which they doe now so stubbornly for the most part reject and refuse.

^b That ye be not proud within your selves. ^c Into the Church.

* ^{Esai. 59. 20.} * ^{Esai. 27. 9.} 14. Again, that we may joyne the Jewes and Gentiles together as it were in one body, and especially may teach what duty the Gentiles owe to the Jewes, he beareth this into their heads, that the nation of the Jewes is not utterly cast off without hope of recovery.

⁶ Forasmuch as they received it not. ^e In that, that God respecteth not what they deserve, but what he promised to Abraham.

¹⁵ The reason or prooffe : because the covenant made with that nation of life everlasting, cannot be frustrate and void.

30 ¹⁶ For even as yee in times past have not beleaved God, yet have now obtained mercy through their unbelieve :

31 Even so now have they not beleaved by the mercy ^{sheweth} unto you, that they also may obtaine mercy.

32 For God hath shut up fall in unbelieve, that he might have mercy on all.

33 ¹⁷ O the deepenesse of the riches, both of the wisdom, and knowledge of God ! how unsearchable are his ^g judgements, and his ^h wayes past finding out !

34 * ¹⁸ For who hath knowen the minde of the Lord ? or who was his counsellor ?

35 Or who hath given unto him ⁱ first, and he shall be recompensed ?

36 For of him, and through him, and for ^k him are all things : to him be glory for ever. Amen.

also be partakers of the same benefit, and so it might appeare that both Jewes and Gentiles are saved, only by the free mercy and grace of God, which could not have beene so manifest, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Jewes without this interruption.

^f Both Jewes and Gentiles. ¹⁷ The Apostle crieth not as astonisheth with this wonderful wisdom of God, which he teacheth us, ought to be religiously revered, and not curiously and prophantly to be searched beyond the compasse of that that God hath revealed unto us.

^g The course that he holdeth in governing all things both generally and particularly. ^h The order of his counsels and doings. * ^{Job 41. 2.} ^{Esai. 40. 13.} ^{1. Cor. 2. 26.}

¹⁸ He brideth three manner of wayes, the wicked boldnesse of man. First, because that God is above all, most wise, and therefore it is very absurd, and plainly godlesse to measure him by our folly. Moreover because he is debtor to no man, & therefore no man can complaine of injurie done unto him. Thirdly, because all things are made for his glory : therefore we must referre all things to his glory, much lesse, may we contend and debate the matter with him.

ⁱ This saying overthroweth the doctrine of fore-seene workes and merits. ^k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new workes which he worketh in his elect.

CHAP. XII.

¹ He exhorteth ² to that worship which is acceptable to God : ⁹ to love unsfained, ^{14, 20} even towards our enemies.

I beseech : you therefore brethren, * by the mercies of God, that ye ^b give up your ^c bodies a ^d living sacrifice, holy acceptable unto God, which is your ^e reasonable serving of God.

2 And fashion not your selves like unto this world, but be ye changed by the renewing of your ^f minde, that ye may * prove what that good, and acceptable and perfect will of God is.

3 ³ For I ⁸ say through the grace that is given unto me, to every one that is among you, that no man ^h presume to understand above that which is meete to understand, but that he understand according to ⁱ sobriety, as God hath dealt to every man the * measure of ^k faith.

sacrifice himself, trusting to the grace of God. ^a By this preface he sheweth that Gods glory is the utmost end of all our doings. ^b In times past the sacrifices were presented before the altar, but now the altar is every where. ^c Your selves : in times past, other bodies then our owne, now our owne must be offered. ^d In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them.

^e Spiritually. ² The second precept is this, That we take not other mens opinions or matters for a rule of life, but that we wholly renouncing this world, set before us as our marke, the will of God, as it is manifested and opened unto us in his word.

^f Why then is no place left for reason, which the beateen Philosophers place as a Queene in a Castell, not for mans free will, which the Popish schoolemen dreame on, if the minde must be renewed. Look e ^{Ephe. 1. 18.} and ^{2. 5.} and ^{4. 17.} and ^{Colos. 1. 21.} * ^{Ephe. 1. 17.} ^{1. thess. 4. 3.}

³ Thirdly, he admonisheth us very earnestly, that every man keepe himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him. ^g I charge. ^h That he please not himselfe too much, as they doe, which perwade them selves they know more then indeede they doe.

ⁱ We shall be sober, if we take not that upon us, which we have not, and if we bragge not of that we have. * ^{1. Cor. 12. 11.} ^{ephe. 4. 7.} ^k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost powreth upon the faithful.

4 There is double reason of the precept going afore: the one is, because God hath not committed every thing to be done of every man: and therefore, he doeth backwardly, and not onely unprofitable, but also to the great disprofit of others, wearie himself and others, which passeth the bounds of his vocation: the other is, for that this diversitie and inequality of vocations and gifts, redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth that no man ought to be grieved thereat, seeing that the use of every private gift is common.

* 1. Pet. 4.10.
5 That which he spake before in generall, he applyeth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two sorts, to wit, into Prophets, and Deacons, and againe he divideth the Prophets into doctours, and Pastours, and of Deacons he maketh three

sorts: to wit, the one to be such as are (as it were) treasures of the Church coffers, whom he calleth properly Deacons: the other to be the governours of discipline, who are called Seniors or Elders: to third to be such as properly served in the helpe of the poore, of which sort the company of widows were.

1 That every man observe the measures of that which is revealed unto him. m. Whose office onely is to expound the Scriptures. n. Who in other places is called the Pastour.

o To wit, the almes, that he distribute them faithfully, and without respect of person. * Mat. 6.2. 2. Cor. 9.7. p The elders of the Church.

q They that are busied about tending on the poore, must doe it with cheerfulness, least they adde sorrow to sorrow. 6 Now he cometh to the duties of the second Table, which he deriveth from charitie, which is as it were the fountaine of them all. And he denieth Christian charitie by ficeritie, hatred of evil, earnest studie of good things, good affection to helpe our neighbour, and whose final end is, the glory of God. * Amos 5.15. * Ephes. 4.2.

1. Pet. 2.17. r This piece is well put in, for it maketh difference between Christian duties, and Philosophicall duties.

7 He reckoneth up divers others vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the fauits, hospitalitie, moderation of minde, even in helping our enemies, a selfe same feeling with others as well in adversitie as prosperitie, modestie, endeavour to maintaine honest concord so long as we may with all men, which cannot be extinguished by any mans injuries. * 1. Pet. 5.8. * Luke 12.1. 1. Cor. 15.1. f A true rule of charitie, when we are no lesse touched with other mens wants then with our owne, and having that feeling, helpe them as much as we can. t Not upon pleasure, and needlesse duties, but upon necessary uses. * Hebr. 13.2. 1. Pet. 4.13. * Mat. 5.44. * Prov. 3.7. E. ai. 5.11. u There is nothing that doeth so much breake concord as ambition, when as every man loith a base estate, and seeketh ambitiously to be aloft. x Be not puffed up with opinion of your owne wisdom. * Prov. 10.22. Mat. 5.39. 1. Cor. 8.11. 1. Pet. 3.39. * Hebr. 13.14. * Eccles. 2.18. Mat. 5.39. * Deut. 32.41. Hebr. 10.30. * Prov. 25.22.

y After this sort doth Salomon point out the wrath of God that hangeth over a man.

4 4 For as we have many members in one body, and all members have not one office,

5 So we being many, are one body in Christ, and every one, one anothers members.

6 * Seeing then that we have gifts that are divers, according to the grace that is given unto us, whether we have prophecie, let us prophecie according to the portion of faith.

7 Or an office, let us wait on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that distributeth, let him doe it, * with simplicitie: he that ruleth, with diligence: he that sheweth mercy, with cheerefulness.

9 Let love be without dissimulation. * Abhorre that which is evill, and cleave unto that which is good.

10 * Be affectioned to love one another with brotherly love. In giving honour, goe one before another.

11 Not slouthfull to do service, fervent in spirit, serving the Lord.

12 Rejoycing in hope, patient in tribulation, * continuing in prayer.

13 Distributing unto the necessities of the Saints: * giving your selves to hospitalitie.

14 * Bless them which persecute you: blesse, if say, and curse not.

15 Rejoyce with them that rejoyce, and weepe with them that weepe.

16 Be of like affectioned one towards another: * be not he minded: but make yourselves equall to them of the lower sort: be not * wife in your selves.

17 * Recompense to no man evill for evill: procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, have peace with all men.

19 Dearly beloved, * avenge not your selves, but give place unto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

20 * Therefore if thine enemy hunger, feede him: if he thirst, give him drinke: for in so doing thou shalt heape coales of fire on his head.

21 Be not overcome of evill, but overcome evill with goodnesse.

C H A P. XIII.

1 He willeth that we submit our selves to Magistrates: 8 To love our neighbours: 13 To live uprightly, 14 and to put on Christ.

L E T * every soule be subject unto the higher powers: 3 for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves condemnation.

3 4 For magistrates are not to be feared for good workes, but for evill. 5 Wilt thou then be without feare of the power? doe well: so shalt thou have praise of the same:

4 For he is the minister of God for thy wealth: 6 but if thou doe evill, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evill.

5 7 Wherefore we must be subject, not because of wrath onely, but also for conscience sake.

6 8 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the saming.

7 * Give to all men therefore their duety, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 9 Owe nothing to any man, but to love one another: 10 for he that loveth another, hath fulfilled the Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale. Thou shalt not bare false witness, Thou shalt not cover: and if there be any other commandment, it is briefly comprehended in this saying, even in this, * Thou shalt love thy neighbour as thy selfe.

10 Lovedoeth not evill to his neighbour: therefore is love the * fulfilling of the Law.

11 11 And that, considering the season, that it is now time that we should arise from sleepe: for now is our salvation neerer, then when we beleevied it.

12 The night is past, and the day is at hand, let us therefore cast away the workes of darkenesse, and let us put on the armour of light.

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkenness, neither in

ment taken from the end wherefore they were made, which is most profitable: for that God by this meanes preserveth the good and brideth the wicked: by which words the Magistrates themselves are put in minde of that dutie which they owe to their subjects.

5 An excellent way to heare this yoke, not onely without grife, but also with great profit. 6 God had armed the magistrate even with a revenging sword.

7 The conclusion, We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate have no power over the conscience of man, yet seeing hee is Gods minister) hee cannot be resisted by any good conscience.

8 So farre as lawfully we may, for if unlawfull things be commanded us, we must answer as Peter teacheth us, it is better to obey God then men. 8 He reckoneth up the chiefest things wherein consisteth the obedience of subjects. * Mat. 23.11. c Obedience, and that from the heart.

f Reverence, (which as reason is) we must give to the Magistrate. 6 He sheweth how very few judgements need to be executed, to wit, if we order our life, as no man may justly require any thing of us, besides that only that we owe one to another, by the perpetuall law of charity.

10 He commendeth charitie, as an abridgement of the whole Law. g He hath not onely done one commandment, but performed generally that which the Law commandeth.

h Exod. 20.14. deut. 5.18. h For the whole Law commandeth nothing els but that we love God and our neighbour. But seeing Paul speaketh here of the duties we owe one another, we must retrace this word, Law, to the second Table.

* Levit. 12.11. Mat. 23.36. Mark. 12.31. Gal. 5.14. Jam. 2.8. * 1. Tim. 2.11. 11 An application taken of the circumstances of the time: which also it self putteth us in minde of our dutie, seeing that this remaineth after that the darkenesse of ignorance and wicked affections by the knowledge of Gods truth be driven out of us, that we order our life according to that certaine, and sure rule of all righteousness and honesty, being fully grounded upon the vertue of the Spirit of Christ.

i In other places we are layd to be in y gat, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. k That kinde of life, which they lead, that flee the light. * Luke 11.34.

chambering

* Titus 2.1.
1. Pet. 2.13.
1 Now he sheweth severally, what subjects owe to their Magistrates, to wit, obedience: From which he sheweth, that no man is free: and in such sort that it is not onely due to the best Magistrate himself, but also even to the basest, which hath any office under him.
a Yea, though an Apostle, though an Evangelist, though a Prophet: Carry some. Therefore the tyranny of the Pope over all kingdoms must downe to the ground.
2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferior should be subject unto them.
3 Another argument of great force: Because God is author of this order: so that such as are rebels, ought to know, that they make warre with God himself: wherefore they cannot but purchase to themselves great miserie and calamity.
b Be distributed: for some are greater, some smaller.
4 The third argument.

chambering and wantonness, nor in strife and envying.

14 * But I put yee on the Lord JESUS CHRIST, and take no thought for the flesh, to fulfil the lust of it.

CHAP. XIV.

2 Hee willetth that we sh^d deale with the weak^e in faith, 13 that
through our fault they be not offended. 15 And on the other
sid^e he commandeth them not rashly to judge of the stronger :
19 That within the bounds of edification 20 and charitie,
21 Christian liberty may consist.

HIm : that is weake in the faith, ^a receive unto you, *but* not for ^b controversies of disputations.

2. One believeth that hee may eate of all things: and another, which is weake, eateth herbs.

3 Let not him that eateth, despise him that
eateth not : and let not him which eateth not,
condemne him that eateth : for 4 God hath recei-
ved him.

4 ¶ Who art thou that condemnest another mans servant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 6 This man esteemeth one day above another day, and another man counteth every day alike: 7 let a every man be fully perfwaded in his minde.

6 8 He that e observeth the day, observeth it to the Lord: and hee that observeth not the day, observeth it not to the Lord. He that e eateth, eateth to the Lord: 9 for he giveth God thanks:

and he that eateth^b not, eateth not to the Lord,
and giveth God thanks.

7 ¹⁰ For none of us liveth to ⁱ himself, neither doeth any die to himself.

8 For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe,
and revived, that hee might be Lord both of the
dead and the quicke.

10 11 But why dost thou condemne thy brother? or why dost thou despise thy brother? * for we shall all appeare before the judgement-seat of Christ.

11 For it is written, * I k live,saith the Lord,
and every knee shall bow to me, and all tongues
shall I confesse unto God.

12 So then every one of us shall give accounts of himself to God.

13 ¹² Let us not therefore judge one another any more; but use *your* judgements rather in ^m this, that no man put an occasion to fall, or a stumbling block before *his* brother.

14 13 I know, and am perswaded through the
 15 Lord Jesus, that there is nothing unclean of it
 16 selfe : but unto him that judgeth any thing to be
 17 uncleane, to him *it is* uncleane.

15 But if thy brother be grieved for the meat,
now walkest thou not charitably : * 14 destroy
not him with thy meete , for whom 15 Christ
died.

16 Cause not your commoditie to be evill
spoken of.

17 17 For the kingdome of God, is not meate
nor drinke, but righteoufnesse, and peace, and
joy in the holy Ghost.

18 For whosoever in **P** these things serveth Christ, is acceptable unto God, and is approved of men.

19 ¹⁸ Let us then followe those things which
concerne peace, and wherewith one may edifie
another.

because the weak do not know, that they which do not observe it not to the Lord, and eat to the Lord, as the strong. The weak which observe a day and eat not, observe the day to the Lord. * 2. Cor. 1. 10. * 11. 4. 23. Philip. 2. 1. a forme of an oathe, proper to God onely, for he and none but he being of himselfe. 1 Shall acknowledge me from God. 2 hath concluded what is not to be done, he sheweth what is to be done. 3 must take heed that we do not utterly cast downe with abusing of either which is not yet strong. m Hee rebuketh by the way, the hearts of others, which occupie their heads about nothing, but to find fault with life, whereas they should rather bewee their wits upon their sinnes, with their disedificable eithers call their brethren cleane downe

1 The preventing of an objection: It is true the
friendship of the Law is taken away by the benefits of Christ, to such
notwithstanding wee have to consider in the use of this libertie,
that wee may have regard of our weak brother, seeing that our
libertye u By the Spirit of the Lord Jesus, or by the Law
whereby brave dwote the wall at his comming. o By nature
3, 11. 24 It is the part of a cruell minde to make more accu-
se of our brothers salvation. Which thing they doe, that presume
the benefice of any brother, and so given him occasion to goe backe from

h He that toucheth not meates which he taketh to be uncleane by the Law.

10 We must
not sicke, faith
he, in the meate
it selfe, but in
the use of the
meate , so that
he is iustly to be
reprehended that
liueth so, that he
casteth not his
eyes vpon God.
For both our life
and our death is
dedicated to him,
and for this cause
Christ hath pro-
perly died, and
not simply, that
we might eate
this meate or
that.

i Hath respect
to himselfe onely,
which y^e Hebrewes
utter after this
sort, both well
to his owne
soule.

11 The conclusion; we must leave to God his right; and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weaker brethren, much less condemn them. But this consequent cannot be taken of equal force in the contrary, to wit, that the weaker should not judge the strong,

* Titus. 1. 15.

* 1. Cor. 3. 13.

19 He giveth double warning in these matters, one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keepe that treasure to the end he may use it wisely and profitably as hath bene said: the other which respecteth the weak, that they doe nothing rashly by other mens example with a wavering confidence, for that cannot be done without sinne whereof we are not perfwaded by the word of God, that he liketh, and approoveth it.

q He shewed before verse 14. what he meant by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent.

f Reasoneth with himself.

1 Now the Apostle reasoneth generally of tolerating or bearing with the weak by all means, so farre forth as may be for their profit.

a And despite others.
b For his profit and edification.
2 A confirmation taken of the example of Christ, who suffered all things to bring not only the weak, but also his most cruell enemies, overcomming them with patience, to his Father.

* Psal. 69. 13.

3 The preventing of an objection: Such things as are cited out of the example of the ancients are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.

c By Moses and the Prophets.

d The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people with all. 4 Wee must take an example of patience, of God: that both the weak and the strong serving God with a mutuall consent, may bring one another to God, as Christ also received us unto himself, although we were never so unworthy.

* 1. Corint. 1. 10. e He did not disdain us, but received us of his owne accord, to make us partakers of Gods glory.

f An applying of the example of Christ to the Jewes, whom he vouchsafed this honour for the promises which he made unto the fathers, although they were never so unworthy, that he executed the office of a minister amongst them with marvellous patience.

Therefore much lesse ought the Gentiles despite them for certaine faults, whom the Sonne of God so much esteemed.

g Of the circumcised Jewes, for as long as he lived, he never went out of their quarters.

h That God might be seene to be true. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Jewes as strangers.

* Psal. 18. 50. h I will openly professe, and set forth thy Name.

* Deut. 32. 43. * Psal. 117. 1. * Esai. 11. 10.

20 Destroy not the worke of God for meares sake: * all things indeede are pure: but it is evill for the man which eateth with offence.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak.

22 19 Hast thou a faith? have it with thy selfe before God: blessed is hee that condemneth not himself in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatfoever is not of faith, is sinne.

24 15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God.

16 That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the me offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 9 I have therefore whereof I may rejoyce in Christ Jesus in those things which pertaine to God.

18 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about unto Islyricum, I have caused to abound the Gospell of Christ.

20 Yea, so I enforced my selfe to preach the Gospell, not where Christ was named, least I should have built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shall see him, and they that heard not, shall understand him.

22 * 10 Therefore also I have bene oft let to come unto you:

23 But now seeing I have no more place in those quarters, and also have bene desirous many yeeres agone to come unto you,

24 When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have bene somewhat filled with your company.

25 But now goe I to Hierusalem, to p minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaja, to make a certaine distribution unto the poore Saints which are at Hierusalem.

27 11 For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spirituall things, their dutie is also to q minister unto them in carnall things.

28 When I have therefore performed this, and have sealed them this fruite, I will passe by you into Spaine.

29 12 And I know when I come, that I shall

a roote of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

13 7 Now the God of hope fill you with all joy, and peace in beleeveng, that yee may abound in hope, through the power of the holy Ghost.

14 8 And I my self also am perfwaded of you, my brethren, that I yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God.

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signifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of those wonders.

* Isa. 52. 15. * Chap. 1. 11. 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affairs, but so that he swarveth not a jot from the end of Apostolicall doctrine: for he declared nothing but that which appertaineth to his office, and is godly: and commending by a little digression as it were, the liberalitie of the Churches of Macedonia, hee provoketh them modestly to followe their godly deede.

* 1. The. 1. 17. p Doing his dutie for the Saints, to carie them that money which was gathered for their uses.

11 Almes are voluntarie, but yet such as we owe by the lawe of charitie.

* 1. Cor. 6. 11. q To serve their turnes.

r Performed it faithfully, and sealed it as it were with my ring.

f This money which was gathered for the use of the poore, which almes is very fitly called fruite.

12 Hee promisseth them through the blessing of God, not to come empty unto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

7 He sealeth up as it were all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.

i In whom we hope.

k Abundantly and plentifully.

8 The conclusion of the Epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your owne accord, and of your selves.

m By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

n He commendeth his Apostleship highly by the effects, but yet so that moreover he beides that he speaketh all things truly, he giveth all the glory to God as the only author, and doth not properly respect himselfe, but this rather, that men might lesse doubt of the truth of the doctrine which he propoundeth unto them.

o Christ was so with me in all things, and by all means, that if I would never so fast, yet I can not say, what he hath done by me to bring the Gentiles to obey the Gospell.

p In the first place this word, Power,

signifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of those wonders.

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12 Hee promisseth them through the blessing of God, not to come empty unto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Jesus Christs sake, and for the love of the spirit, that yee would strive with me by prayers to God for me,

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to doe at Hierusalem, may be accepted of the Saints,

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 Hee commendeth Phoebe. 3 Hee sendeth greeting to many, and warneth to beware of them which are the cause of division.

I Commend unto you Phoebe our sister, which is a servant of the Church of Cenchrea;

2 That yee receive her in the Lord, as it becommeth Saintes, and that yee assist her in whatsoever business she needeth of your ayde: for she hath given hospitalitie unto many, and to me also.

3 Greete Priscilla, and Aquila, my fellowe helpers in Christ Jesus,

4 (Which have for my life layde downe their owne necke. Unto whom not I onely give thanks, but also all the Churches of the Gentiles.)

5 Likewise greeteth the Church that is in their house. Salute my beloved Epenetus, which is the first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on us.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Urbanus our fellowe helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Peris, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus, and Julias, Nereas, and his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Now I beseech you brethren, marke them diligently which cause division and offences, contrary to the doctrine which yee have learned, and avoid them.

18 For they that are such, serve not the Lord Jesus Christ, but their owne bellies, and with faire speech and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would have you wise unto that which is good, and simple concerning evil.

20 The God of peace shall treade Satan under your feet shortly, the grace of our Lord Jesus Christ be with you.

21 Timotheus my helper, and Lucius and Jason, and Sosipater my kinsmen, salute you.

22 Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gains mine hoaste, and of the whole Church salureth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all, Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ. By the revelation of the mystery, which was kept secret since the worlde began.

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith)

27 To God, I say, onely wife, be prayse through Jesus Christ for ever. Amen.

3 Simplicitie must be joyed with wisdom. 4 Furnished with the knowledge of the truth, and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly: and this place doeth plainly destroy the Papiests faith of credite, whereas they maintaine it to be sufficient for one man to beleeve as another man beleeve, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, wee beleeve as our fathers beleeved, and we beleeve as the Church beleeve. 5 As men that knowe no way to deceive, much lesse to deceive in deed. 6 A certaine hope of victorie. 7 As men that knowe no way to deceive, much lesse to deceive in deed. 8 A certain hope of victorie. 9 As men that knowe no way to deceive, much lesse to deceive in deed. 10 As men that knowe no way to deceive, much lesse to deceive in deed. 11 As men that knowe no way to deceive, much lesse to deceive in deed. 12 As men that 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Written to the Romanes from Corinthus, and sent by Phoebe, servant of the Church, which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation. 10 which he effect in an exhortation, 12 He reprehendeth the Corinthians for pride and divisions, 17 and calleth them from pride to humilitie: 20 For overthrowing all worldly wisdom, 23, 25 he advanceth such the preaching of the crosse.

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that a wayes he letteth them to wit, that he is the servant of God, and not of men.

2 If he be an Apostle, then hee must be heard, although he sometimes reprehendeth them sharply, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commandments of Christ.

3 He joyneth softenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faulkes in it, so that it obey them which admonish it.

5 A true definition of the Catholique Church, which is one. 6 The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Sonne, that hee may be in us, and we in him. 7. 9. Tit. 2. 3. b Whom God of his gracious goodness and meere love hath separated for himselfe: or whom God hath called to holinesse: the first of these two expostions sheweth from whence our sanctification cometh, and the second sheweth to what end it tendeth.

8 He is said properly to call on God, who crieth unto the Lord when hee is in danger, and craveth helpe at his handes; and by the figure Synecdoche it is taken for all the service of God: and therefore to call upon Christes Name, is to acknowledge and take him for very God. 9 The foundation and the life of the Church, is Christ Jesus given of the Father. 10 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, lest hee might seeme after to descend to chiding, being moved with malice or envie: yet so, that hee referreth all to God as the author of them, and that in Christ. That the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 11 He toucheth that by name, which they most abused. 12 Seeing that whiles wee live here, wee knowe but in part and prophesie in part, this word (All) must be restrained to the present state of the faithfull: but by speech hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused. 13 He sheweth that the true use of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might evidently appeare how wickedly they abused them to glory and ambition. 14 By those excellent gifts of the holy Ghost. 15 Titus 2. 12. Philip. 3. 20. 16 He sayeth by the way that there is no cause why they should please themselves so much in those gifts which they have received, seeing that those were nothing in comparison of them which are to be looked for. 17 Hee speaketh of the last coming of Christ. 18. 1. Thess. 3. 13. and 5. 23. 19 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our salvation is onely the worke of God. 20 He calleth them blamelesse, not whome man never found fault with, but with whome no man can justly finde fault, that is to say, them which are in Christ Jesus, in whome there is no condemnation. See Luke 1. 6. 21. 1. Thess. 5. 24. 22 True and constant, who doeth not onely call us, but giveth us the gift of perseverance also. 23 Having made an end of the preface, hee cometh to the matter it selfe, beginning with a most grave obtestation, as though they should heare Christ himselfe speaking and not Paul.

Paul called to be an Apostle of Jesus Christ, through the will of God, and our brother Soternes.

Unto the Church of God, which is at Corinthus, to them that are sanctified in Christ Jesus, * Saintes by calling, * with all that call on the Name of our Lord Jesus Christ in every place, both their Lord, and ours.

Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

I thanke my God alwayes on your behalfe, for the grace of God, which is given you in Jesus Christ.

That in all things ye are made rich in him, in all kinde of speech, and in all knowledge:

As the testimonie of Jesus Christ hath beene confirmed in you:

So that ye are not destitute of any gifte: * waiting for the shewing of our Lord Jesus Christ.

Who shall also confirme you unto the ende, that ye may be blamelesse in the day of our Lord Jesus Christ.

God is a faithfull, by whom ye are called unto the fellowship of his Sonne Jesus Christ our Lord.

Now I beseech you, brethren, by the

Names of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one judgement.

For it hath beene declared unto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

Now this I say, that every one of you faith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christs.

Is Christ divided? was Paul crucified for you? either were ye baptized into the name of Paul?

I thanke God, that I baptized none of you, but Crispus, and Gaius,

Least any should say, that I had baptized into mine owne name.

I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

For CHRIST sent me not to baptize, but to preach the Gospell, not with wisdom of words, lest the crosse of Christ should be made of none effect.

He understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctor, some one another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ onely, shunning forth their teachers.

The matter that I would say to you, is this. The first reason why schismes ought to be eschewed: because Christ seemeth by that meane, to be divided and torne in pieces, who cannot be the head of two divers and disagreeing bodies, being himselfe one.

Another reason: Because they cannot without great injurie to God so hang of men as of Christ, which thing no doubt they doe, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one selfe same Gospell being uttered of one man, and did soathe it being uttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieve no man, but also to shew that he pleadeth not his owne cause.

The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yett hee hang upon some certaine teachers, and disperse other, he forsaketh Christ: for if hee held Christ his onely matter, hee would heare him, teaching by whomsoever.

Hee protesteth that he speaketh so much the more boldly of these things, because that through Gods providence he is void of all suspicion of chalinging disciples unto himselfe, and taking them from others. Whereby wee may understand that not the scholars onely, but the teachers also are here reprehended, which gathered themselves flocks apart.

Acts 13. 19 The taking away of an objection, that he gave not himselfe to baptize many amongst them: not for the contempt of Baptisme, but because he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof hee had store. And so hee declared sufficiently how farre he was from all ambition: whereas on the other side they whome hee reprehendeth as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of numbers, which they had baptized.

Now hee turneth himselfe to the doctors themselves, which pleased themselves in brave and ambitious eloquence, to the end that they might draw more disciples after them. Hee confesseth plainly that he was unlike unto them, opposing gravely as it became an Apostle, his example against their perverse judgements: So that this is another place of this Epistle, touching the observing of a godly simplicitie, both in wordes and sentences in teaching of the Gospell. Chap. 2. 13. 2. Pet. 1. 16. 1 With eloquence: which Paul casteth off from him, or onely, as not necessarie, but also, as flat contrarie to the office of his Apostleship: and yet had Paul his kinde of eloquence, but it was heavenly, not of man, and void of painted wordes.

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The reason why he used not the pompe of wordes, and painted speech: because it was Gods will to bring the world to his obedience by that way, whereby the most idiots amongst men might understand, that this worke was done of God himselfe without the arte of man. Therefore as salvation is set forth unto us in the Gospell by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would have the manner of the preaching of the crosse most different from those meanes, with which men doe use to draw and entice other, either to heare or believe: therefore is pleased him by a certaine kind of most wise folly, to triumph over the most foolish wisdom of the world, as hee had said before by Esay, that he would.

And hereby we may gather, that both those doctors which were puffed up with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

18 For

13 The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselves one from another. 14 Hee beginneth his reprehension and chiding by taking away of an objection for that objection for that

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18 For that preaching of the crosse is to them that perish, foolishnesse: but unto us, which are saved, it is the power of God.

19 For it is written, * I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world that hath not God made the wisdom of this world foolishnesse?

21 For seeing the world by wisdom knew not God in the wisdom of GOD, it pleased God by the foolishnesse of preaching to save them that believe:

22 * Seeing also that the Jewes require a signe, and the Grecians seeke after wisdom.

23 But we preach Christ crucified: unto the Jewes, even a stumbling block, and unto the Grecians, foolishnesse:

24 But unto them which are called, both of the Jewes and Grecians, we preach Christ, the power of God, and the wisdom of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are.

29 Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes? Thou that spendest all thy time in looking out the secret things of this world, and in expounding all hard questions: and thus triumphest against all the men of this world, for there was not one of them that could so much as dreame upon this secret and hidden myserie.

30 He sheweth that the pride of men was worthily punished of GOD, because they would not behold God, as meete was they should, in the most cleare glasse of the wisdom of the world, which is the workmanship of the world.

31 By the world he meaneth all men which are not borne as we, but remaine as they were; when they were first borne, in the workmanship of this world, which hath the marvelous wisdom of God imparted in it, so that every man may behold it.

32 The goodness of God is wonderful, for while hee goeth about to punish the pride of the world, he is very merciful and careful, for the salvation of it, and teacheth men to become fooles, that they may be wise to God.

33 So calleth the preaching of the Gospell as the enemies supposed it: but in the meane season he teacheth them very sharply, who had under charge God with folly, then acknowledge their owne and crave pardon for it.

34 A declaration of that which he said that the preaching of the Gospell, is foolish. It is foolish, saith he, to them whom God had not indured with new light, that is to say, to all men, being considered in themselves: for the Jewes require miracles, and the Grecians arguments, which they may comprehend by their owne wisdom, and therefore they do not onely not believe the Gospell, but also they mocke at it.

35 Notwithstanding in this foolish preaching, there is the great vertue and wisdom of God, but such as those onely which are called, doe perceive. God shewing most plainly, that even then when madde men thinke him most foolish, he is then wiser then they are: and that he surmounteth all their might and power, when he teacheth most vile and abject things, as it hath appeared in the fruit of the preaching of the Gospell.

36 A confirmation taken of those things which came to passe in Canaan, where the Church especially consisted of the basest and common people, in so much that the Philosophers of Greece were driven to shame, when they saw that they could doe nothing a its their wisdom and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and unlearned. And herewithall doeth hee beat downe their pride, for God did not preferre the noble and wise before those noble and wise, because they should be proud, but that they might be constrained even whether they would or not, to rejoyce in the Lord, by whose mercies, although they were the most abject of all, they had obtained in Christ, both this wisdom, and all things necessary for salvation.

37 What way the Lord had taken in calling you. After that kind of wisdom which men make account of, as though there were none else: who because they are carnall, know not spiritual wisdom.

38 Which man's judgments, are almost nothing.

39 To shew that they are vaine and unprofitable, and nothing worth, See ROMANES 3:31.

25 That no flesh should rejoyce in his presence.

30 But ye are of him in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.

31 That according as it is written, * He that rejoyceth, let him rejoyce in the Lord.

32 Whom hee cast downe before, now hee lieth up, yea, higher then all men: yet so, that he sheweth them all their worthinesse is without themselves, that is, standeth in Christ, and that of God. 27 He teacheth that especially and above all things, the Gospell ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtaine righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities. * Jer. 9:24. 1. Cor. 10:17. b Let him yeeld all to God and give him thanks: and so by this place is mans free will beaten downe, which the Papists do dreame of.

CHAP. II.

He setteth downe a plat forme of his preaching, 4 which was safe in respect of mans wisdom, 7, 13 but able in respect of the spirit and power, and efficacy. 24 And so concludeth that flesh and blood cannot rightly judge thereof.

And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing unto you the testimonie of God.

For I esteemed not to know any thing among you, save Jesus Christ, and him crucified.

And I was, among you in weakenesse, and in feare, and in much trembling.

Neither stood my word, and my preaching in the enticing speech of mans wisdom, but in plaine evidence of the Spirit and of power.

That your faith should not be in the wisdom of men, but in the power of God.

And we speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to nought.

But we speake the wisdom of God in a ministerie, even the hid wisdom, which God had determined before the world, unto our glory.

Which none of the princes of this world had known: for had they known it, they would not have crucified the Lord of glory.

which are the companions of true modestie; nor such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride. * Chap. 1. 17. 1. Pet. 1:16.

2 He turneth that now to the commendation of his ministry, which he had granted to his adversaries: for his vertue and power which they knew well enough, was so much the more excellent, because it had no worldly helpe joyned with it. d By playne evidence he meaneth such a prooffe, as is made by certaine and necessary reasons.

3 And he telleth the Corinthians, that he did it for their great profit, because they might thereby know manifestly, that the Gospell was from heaven. Therefore hee privily rebuketh them, because that in seeking vaine ostentation, they willingly deprived themselves of the greatest helpe of their faith.

4 Another argument taken of the nature of the thing, that is, of the Gospell, which is true wisdom, but known to them onely which are desirous of perfection: and is unfaverie to them which otherwise excell in the world, but yet vainly and frailly.

5 Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Phil. 3: 15. so that perfect is set against weake. f They that are wiser, richer, or mightier then other men are.

6 He sheweth the cause why this wisdom cannot be perceived of these excellent worldly wittes: to wit, because indeed it is so deepe, that they cannot attaine unto it. g Which men could not so much as dreame of.

7 Hee taketh away an objection: if it be so harde, when and how is it known? God sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring forth at this time out of his secrets for the salvation of men.

8 He taketh away another objection, why then, how cometh it to passe, that this wisdom was so rejected of men of highest authority, that they crucified Christ himselfe? Paul answereth because they knew not Christ such as hee was. h That mightie God, full of true majestie and glorie: Now this place hath in it a most evident prooffe of the divinitie of Christ, and of joyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead joyned with the manhood: which kind of speech, is called by the old fathers, a making common of things be- joyned to some one, with other to whom they doe not belong.

9. 8 But

2 Flesh is soft as wee see, taken for the whole man: and he useth this word flesh, very fitly, to set the weake and miserable condition of man and the majestie of God, one

against the other. 2 Whom hee cast downe before, now hee lieth up, yea, higher then all men: yet so, that he sheweth them all their worthinesse is without themselves, that is, standeth in Christ, and that of God. 27 He teacheth that especially and above all things, the Gospell ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtaine righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities. * Jer. 9:24. 1. Cor. 10:17. b Let him yeeld all to God and give him thanks: and so by this place is mans free will beaten downe, which the Papists do dreame of.

1 He returneth to the 17 verse of the former Chapter, that is to say, to his owne example: confessing that he used not amongst them either excellencie of words, or enticing speech of mans wisdom, but with great simplicitie of speech: both knew and preached Jesus Christ crucified, humble and abject, as touching the flesh.

* Chap. 1. 17. a The Gospell. b I purpos'd not to know any other knowledge, but the knowledge of Christ and him crucified. * Acts 13: 1. c He setteth weakenesse, against excellencie of wordes, and therefore joyneth with it feare, and trembling.

8 Another objection: But how could it be that those wittie men could not perceive this wisdom? Paul answereth: Because we preach those things which passe all mans understanding.

* Efa. 64. 4.
i Man can not so
much as thinke of
them, much lesse
conceive them with
his senses.

9 A question; if it
surmount the capaci-
ty of men , how
can it be under-
stood of any inan,
or how can you de-
clare and preach it
by a peculiar light-
ning by Gods spi-
rit, wherewith
whofoever is in-
spired, he can enter
even to the very
secrets of God.

k There is nothing
so secret and hid-
den in God, but the
Spirit of God peac-
eth into it.

10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth our things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things. I The

minde of man, which indued with ableneſſe to underſtand and judge. m The Spirit which we have received, doth not teach us things of this world, but lifteth us up to God, and this place teacheth us againſt the Papists, what faith is, from whence it cometh, and what force it is of. That which he ſpoke generally, he

restraineth now to those things which God hath opened unto us of our salvation in Christ: lest that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantastical men are governed by the Spirit of God, which wandering besides the worde, thrust upon us their vaine imagination for the secrets of God.

true knowledge, which the Spirit of God worketh in us. 12 Now he returneth
 to his purpose, and concludeth the argument which he began verse 6. and it is thus:
 the words must be applied to the matter, and the matter must be set forth with words
 which are meete and convenient for it: now this wisdometh is spirituall and not of man,
 and therefore it must be delivered by a spirittuall kinde of teaching, and not by enticing
 wordes of mans eloquence, that the simple, and yet wonderfull majestie of the holy
 Spirit therein appeare. * Chap. 17. 2. pet. 1.16. o Applying the

words unto the matter: to wit, that as he teach spiritual things, so must our kinde of teaching be spiritual. 13 Againe he prophesie an offence of stumbling blocke: how cometh it to passe that we allow these things? This is not to be marvelled at, sayeth the Apostle, seeing that men in their natural powers (as they termed them) are not indued with that facultie, whereby spiritual things are discerned (which facultie cometh another way) and therefore they accept spiritual light dome as folly; and it is as if he should say, It is no marvel that blinde men cannot judge of colours, seeing that they lacke the sight of their eyes, and therefore light is to them as darknesse.

p The man that hath no further light of understanding than that which he brought witht
him, even from his mothers wombe, as Jude defineth, Jude 19. q By the vertut
of the holy Ghoſt, 14 He amplifieth the matter by contraries, r Underſtandeth
and differreth. Theſe ſecond ſentences ſhew that the ſpirit of God is the

and discerners. 15 The wisdom of the flesh, saith Paul, determined nothing certainly, no nor in its own affairs, much less can it discern strange, that is spiritual things. But the Spirit of God, wherewith spiritual men are indued, can be deceived by no means, and therefore be reproved of no man. f Of nomas: for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man.

16 A reason of the former saying: for he is called spiritual: which hath learned that by the vertue of the Spirit. which Christ hath taught us. Now if that which we have learned of that Master, could be reprovod of any man, he must needs be wiser then God: whereupon it followeth, that they are onely foolish, but also wicked. which thinke that they can devise some thing that is either more perfect: or that they can teach the wisdom of God a better way then they know or taught: which undoubtedly, were indued with Gods Spirit. Lay his head to his, and teach him what he should doe. u We are indued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable: and also all truth whatsoever.

9. 3. But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that love him.

10. But God hath revealed *them* unto us by his Spirit; for the spirit *searcheth* all things, yea, the deepe things of God.

11 ¹⁰ For what man knoweth the things of a man, saye the 1st spir^{it} of a man, which is in him? even so the things of God knoweth no man, but the Spir^{it} of God.

12 Now wee have receiue[n] not the ^a spirit of
the world, but the Spirit, which is of God, ¹¹ that
we might ^a know the things that are given to us of
God.

13 ⁷² Which things also we speake, nor in the
* wordes which mans wisedome teacheth, but
which the holy Ghost teacheth, & comparing spi-
rituall things with spirituall things.

14. 13. But the p^r naturall man perceiveth not
the things of the Spirit of God: for they are foo-
lishnesse unto him, neither can hee know *them*, be-
cause they are q^u spiritually discerned.

15 14 But he that is spiritually, discerneth all things: yet 15 he himselfe is judged of no man.

16 * 16 For who hath known the minde of the Lord, that he might instruct him? But wee have the minde of Christ.

And, I could not speake unto you, brethren,
as unto spirituall men, but as unto a carnall,
even as unto babes in Christ.

2 I gave you milke to drinke, and not^b meate :
for ye were not yet^c able to beare it , neither yet
now are ye able.

3 For ye are yet carnall, for whereas there is among you envying, and strife, and divisions, are ye not carnall, and walke as 4 men?

4 For when one faith, I am Pauls, and another,
I am Apollos, are ye not carnall?

5 Who is Paul then, and who is Apollos, but
the ministers by whom yee beleaved, and as the
Lord gave to every man?

6-3 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is hee that planteth, any
thing, neither he that watreth, but God that giveth
the increase.

8. And he that planteth, and hee that watreth
are one; * and every man shall receive his wages
according to his labour.

9. For we together are Gods & labourers: ye
are Gods husbandry, and Gods building.

10 According to the grace of God given to mee: as a skilfull master builder, I have layd the foundation, and another buildeth thereon: 4 but let every man take heede howe hee buildeth upon it.

II. For other foundation can no man lay
then that which is laied, which is Iesus Christ.

12 6 And if any man builde on this founda-

a He calleth them carnall, which are as yet ignorant: and therefore to expresse it the better, he termeth them babes. b Substantiall meate. c To be fed by me with substantiall meat: therefore as the Corinthians grow up in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was only by in the manner of teaching. d By the square and compasse of mans wit and judgement. 2 After that hee hath sufficiently reprehended ambitious teachers, and their foolish esteemes, now hee sheweth how the true ministers are to be esteemed, that wee attribute not unto them, more or lesse then wee ought to doe. Therefore hee teacheth us, that they are they by whome we are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend only upon him, which speaketh by his servants. 3 He beautifieth the former sentence only upon

two similitudes : first comparing the companie of the faithfull, to a feld which God maketh fruitful, when it is sowed and watered through the labour of his servants; next, by comparing it to an house, which indeede the Lord buildeth, but by the hands of his workemen, some of whome, hee useth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by Gods only autoritie and might, so that wee must onely have an eye to him. Moreover, although that God useth some in the better part of the worke, we must not therefore contemne other in respect of them, and much lesse may we divide or set them apart (as these factions men did) seeing that all of them labour in Gods business, and in such sort, that they serve to finish one selfe same worke, although by a diverse manner of working. To much that they neede one anothers helpe. * Psal. 124.

12. Gal. 6. 5. ³ Serving under him: Nowe they which serve under another, doe nothing of their owne strength, but as it is given them by grace, which grace maketh the fit to that service. Lookc chap. 5. 10. and 2 Cor. 3. 6. and all the increase that cometh by thir labour, doeth so proceed from God, that no part of the praise of it may be given the underfervant. ⁴ Now hee speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastors of Congregations, seeing that they succeeded into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perfitrate not themselves that they may build after their owne fantasie, that is, in that they may propound and set forth any things in the Church, either in matter, or in the mode of teaching, different from the Apostles which were the chiefe builders. ⁵ Moreover he sheweth what this foundation is, to wit, Christ Jesus, from which they may not turne away one iote in the building up of his building. ⁶ Thirdly, he sheweth that the foundations

CHAP. III.

1 H: seeketh a reason why he teacheth small matters unto them :

4 He sheweth how they ought to esteeme of Ministers: 6 The

ministers office. 10 A true forme of edifying. 16 He

warneth the Corinthians, that they be not drawn away to foolish things: 18. through the proud wisdom of the flesh.

tion, golde, silver, precious stones, timber, hay, or stubble.

13 Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall trie every mans worke of what sort it is.

14 If any mans worke, that he hath built upon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose, but he shall be saved himself: nevertheless yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceive himself: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, * He catcheth the wise in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man rejoyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, even all are yours.

23 And ye Christs, and Christ Gods.

24 And so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought.

25 Hee taketh not away hope of salvation from the unskillfull and foolish builders, which holde fast the foundation, of which were those Rethoricians rather than pastours of Corinth: but he addeth an exception, that they must notwithstanding suffer this trial of their worke, and also abide the losse of their vaine labours.

26 * Chap. 6. 9. 2. cor. 6. 16. Continuing still in the metaphore of a building, he teacheth us that this ambition is not onely vaine, but also sacrilegious: For he sayth that the Church is as it were the Temple of God, which God hath as it were consecrated unto himselfe by his Spirit.

27 Then turning himselfe to these ambitious men: he sheweth that they profane the Temple of God, because those vaine artes wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the privilege of the Church, which holinesse shall not be suffered unpunished.

28 Defleth it, and maketh it uncleane, being holy: and surely they do defile it, by Paul his judgement, which by hisly eloquence defile the puritie of the Gospell.

29 He concludeth by the contrary, that they professe pure wisdom in the Church of God, which refuse and cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise.

30 * Job 5. 13. g Be they never so craftie, yet the Lord will take them when he shall discover their treacherie. * Psal. 44. 11. He returneth to the proposition of the 2 verse, first warning the hearers, that henceforward they esteeme not as lords, those whom God hath appointed to be ministers: and not lords of their situation, which thing they doe, that depend upon men, and not upon God, that speak by them.

31 Please himselfe. i Helps, appointeth for your benefit. He passeth from the persons to the things themselves, that his argument may be more forcible, yea, he ascendeth from Christ to the Father, to shew us that wee rest not in Christ himselfe, to that that he is man, but because he carieth us even to the Father, as Christ witnesseth of himselfe every where, that hee was sent of his father, that by this band we may be all knit with God himselfe.

C H A P. IIII.

1 Bringing in the definition of a true Apostle, 7 Beseweth that humilitie ought rather to be an honour then a shame unto him. 9 Hee bringeth in proofs, whereby it may evidently appear, 10 that he neither had care of glory, 11 nor of his belte. 17 Hee commendeth Timothy.

Let a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God:

2 And as for the rest, it is required of the

disposers, that every man be found faithfull.

3 As touching me, I passe very little to be judged of you, or of mans judgement: no, I judge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby justified: but he that judgeth mee, is the Lord.

5 Therefore * judge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall every man have a praise of God.

6 Now these things, brethren, I have figuratively applied unto mine owne selfe and Apollos, for your sakes, that ye might learne by us, that no man presume above that which is written, that one shall not be against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why rejoycest thou, as though thou hadst not received it?

8 Now ye are full: now ye are made rich: ye reigne as kings without us, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth us the last Apostles, as men appointed to death, for wee are made a gasing stocke unto the world, and to the Angels, and to men.

10 Wee are fooles for Christs sake, and ye are wise in Christ: we are weake, and ye are strong: ye are honourable, and we are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and have no certaine dwelling-place.

12 * And labour, working with our owne hands: we are reviled, and yet we blesse: we are persecuted, and suffer it.

13 * We are evill spoken of, and we pray: we are made as the filth of the world, the offscouring of all things, unto this time.

14 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye have wene thousand instru-

withstanding challenge any thing to my selfe? for I know that I am not unblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe.

16 I permit my selfe to the Lords judgement. A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme every man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this judgement pertaineth not to you.

17 * Matt. 7. 1. d One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather than dispraise, for that the beginning of his fore was this, that they gave more to some men than meet was.

18 Having rejected their judgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factions teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke upon him, as it were, their shame: so farre was hee from preferring himselfe to any.

19 By our example, which chose rather to take other mens faults upon us, then to carpe any by name. 20 Hee sheweth a good meane to bridle pride: first, if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art aman thy selfe: againe, if thou consider that although thou have some things more then other men have, yet thou hast it not but by Gods bountifullnesse. And what wise man is he that will bragge of anothers goodnesse, and that against God?

21 There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and halfe Pelagians will not confesse.

22 Hee descendeth to a most grave mocke, to cause these ambitious men to blush even against their willes. g Hee that will take a right view how like Paul and the Pope are, who lyingly boasteth that hee is his successor, let him compare the delicacies of the Popish court with Saint Pauls state, as wee see it here.

23 * Ades 20. 34. 1 thess. 2. 9. 2 thess. 3. 3. * Matt. 5. 44. Luke 23. 44. Actes 7. 60. h Such as by sleeping is pattered together.

24 Moderating the sharpnesse of his mocke, he putteth them in minde to remember of whome they were begotten in Christ, and that they should not doubt to follow him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mightie by the efficacie of Gods Spirit, as they had had triall thereof in themselves.

clours

3 Because in re-

prehending others he set himselfe for an example, he useth a preoccupation or preventing

of an objection, and using the gravity of an Apostle, he sheweth that he careth not for the contrary judge-

ments that they have of him, in that they esteemed him as vile per-

son, because he did not set forth him- selfe as they did.

4 And hee bringeth good reasons why hee was nothing moved with the judgements which they had of him.

5 First, because that which men judge in these cases of their owne braines, is no more to be accounted of them when the unlearned doe judge of wisdom.

6 Word for word, Day, after the manner of speech of the Cilicians.

7 Secondly, sayth he, how can you judge how much or how little I am to be accounted of, seeing that I myselfe which knowe my selfe better then you doe, and which dare professe that I have walked in my vocation with a good conscience, dare not yet nor-

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1 What way and rule I follow every where in teaching the Churches.
 11 Last of all he descendeth also to Apostolike threatenings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some among them.
 * Acts 19, 21.
 James 4 15.
 k By wordes, he meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit.

12 A passing over to another part of this Epistle, where, in he reprehended more sharply a very heinous offence, shewing the use of ecclesiastical correction.

1 Meekely affected towards you.

CHAP. V.

1 That they have winked at him who committed incest with his mother in law, 2, 6 he sheweth should cause them rather to be ashamed, then to rejoice: 10 Such kinds of wickednesse as to be punished with excommunication, 12 least other be infected with it.

IT is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 And ye are puffed up, and have not rather forrowed, that he which hath done this deed, might be put from among you.

3 For I verely as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the Name of our Lord Jesus Christ, that such one, I say, 4 by the power of our Lord Jesus Christ,

5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your rejoycing is not good: know ye not that a litle leaven leaveneth the whole lump?

7 Purge out therefore the olde leaven, that ye may be a new lump, as ye are unleavened: for Christ our Pasche is sacrificed for us.

8 Therefore let us keepe the feast, not with old leaven, neither in the leaven of malicioufnesse

himselfe sitteth as Judge. 5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God. c What it is to be delivered to Satan, the Lord himselfe declared, when he saith, Let him be unto thee as an Heathen and Publican, Matthe. 23. 17. that is to say, to be disfranchised, and put out of the right and libertie of the ciue of Christ, which is the Church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that hee may be saved, to wit, that by this meanes his flesh may be tamed, that he may learne to live to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other. d Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you. 8 By alluding to the ceremony of the Pascheover, hee exhorteth them to cast out that unclean person from amongst them. In times past, sayth hee, it was not lawfull for them which did celebrate the Pascheover, to eate leavened bread: inasmuch that hee was holden as unclean and unworke to eate the Pascheover, whosoever had but tasted of leaven. Nowe our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is Iaine, must cast out both of themselves, and also out of their houses and Congregations all impuritie. e By lump he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the olde corruption. f The Lambe of our Pascheover. g Let us leade our whole life, as it were a continuall feast, honestly and uprightly.

and wickednesse: but with the unleavened bread of sinceritie and truth.

9 I wrote unto you in an Epistle, that yee should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to judge them also which are without? doe ye not judge them that are within?

13 But God judgeth them that are without. Put away therefore from among your selves that wicked man.

ther he meaneth those feasts of love whereas the Supper of the Lord was received, or els their common usage and manner of life which is rightly to be taken, least any man should thinke that after matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another: children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to win one another to God. h If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ. i Soth as are false brethren, ought to be cast out of the Congregation, as for them which are without, they must be left to the judgement of God.

CHAP. VI.

1 Hee inveigheth against their contention in law matters, 6 wherewith they vexed one another under judges that were infidels, to the reproach of the Gospell, 9 and then sharply threatneth fornicators.

ARE any of you, having businesse against another, be judged under the unjust, and not under the Saints?

2 Doe yee not know that the Saints shall judge the world? If the world then shall be judged by you, are yee unworthie to judge the smallest matters?

3 Know ye not that we shall judge the Angels? how much more things that pertaine to this life?

4 If then yee have judgements of things pertaining to this life, set them up which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no, not one, that can judge betweene his brethren?

6 But a brother goeth to law with a brother, and that under the infidels.

7 Nowe therefore there is altogether

2 Hee addeth that hee doeth not forbid that one neighbour may goe to law with another, if need so require, but yet under holy judges. 3 Hee gathered by a comparison that the faithfull can not seeke to infidels to be judged, without great injurie done to the Saints, seeing that God himselfe will make the Saints judges of the world, and of the devils, with his Sonne Christ: much more ought they to judge these light and small causes: which may be by equitie, and good conscience, determined. 4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their private affaires betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore he condemneth not judgement feasts, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of judgements which are practised betweene the faithfull and the infidels, neither of publique judgement, but of controversies which may be ended by private arbiters. c Courts and places of judgement. d Even the most absolute among you. e Hee applieth the generall proposition to a particular, always calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefs sprang. f Now hee goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private judgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie neither.

infirmities

9 Now he speakeith more generally, and that which hee spake before of the incontinent persons, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a slander to the Church: which ought also by lawfull order be cast out of the community of the Church, and making mention of eating of meat, etc.

1 The third question is of civill judgements: whether it be lawfull for one faithfull to draw another faithfull before the judgement: fear of an infidell? He answereth that it is not lawfull, for offence sake, for it is not evil of itselfe. a As if he sayd, Are ye become so impudent, that you are not ashamed to make the Gospell a laughing stock to profane men? b Before the unjust.

e infirmities in you, that yee goe to law one with another: 7 * why rather suffer ye not wrong? why rather sustaine ye no harme?

8 * Nay, ye your selves doe wrong, and doe harme, and that to your brethren.

9. Know ye not that the unrighteous shall not inherite the kingdome of God? 8 Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but yee are justified, in the Name of the Lord Jesus, and by the Spirit of our God.

12 ¶ All things are lawfull unto me, but all things are not profitable, I may doe all things, but I will not be brought under the power of any thing.

13 Meates are ordained for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised up the Lord, and * shall raise us up by his power.

15 ¶ Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? * for i two, saith he, shall be one flesh.

17 But he that is joynted unto the Lord, is one spirit.

¶ Now he prepareth himselfe to passe over to the fourth treatise of this Epistle, which toucheth matters indifferent: debating this matter first, how men may well live single or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he utterly condemneth it. And marriage he commendeth to some, as a good and necessary remedy for them, to other he leaveth it free: to other some he disswadeth from it, not as unlawfull, but as discommodious, and to use without exception. As for singleness of life (under which also I comprehend single) he enjoyneth it to no man: yet he perswadeth men unto it, but not for it selfe, but for another respect, neither all men nor without exception. And being thus to speake against fornication, he beginneth with a generall reprehension of the vice, wherewith that rich and riotous citie most abounded, warning and admonishing them earnestly, that repentance is unseparably joynted with forgiveness of sin, and sanctification with justification. * Tit. 3.3. f Id Jesus, Chap. 10. 43.

9 Secondly, he sheweth that the Corinthians doe simply stand in matters indifferent. First, because they abused them: next, because they had indifferent things, without any discretion, seeing the use of them ought to be taught to the rule of charitie: and that he dooth not use them a right, which immorally abuse them, and so becometh a slave unto them. g Whatsoever, in this generall word must be restrained to things that are indifferent. h Hee is subject to things that are indifferent, whatsoever he be that thinketh he may not be subject to them, which is a flattering kinde of slavery under a colour of libertie, which lieth upon such men.

10 Secondly, because they counted many things for indifferent which were of themselves unlawfull, as fornication, which they numbered amongst more natural) and lawfull desires as well as meate and drinke: Therefore the Apostle sheweth, that they are utterly unlike: for meates, saith he, were made to the necessary use of mans life, which is not perpetuall. For both meates, and of this manner of nourishing are quickly abolished. But we must not so thinke of the unlawfulness of fornication, for which the body is not made, but on the contrary it is ordeined to pureness, as appeareth by this, that it is consecrated to Christ as Christ also is given us of his Father, to quicken our bodies with that vertue wherewith hee also rose againe. * Rom. 6. 5.

11 A declaration of the former argument by contraries, and the applying of it. 12 A proove of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore hee that is one with an harlot, (which is done by carnall copulation of their flesh) cannot be one with Christ, which unitie is pure and spirituall. * Gen. 2. 24. mar. 19. 5. mar. 10. 8. ephes. 5. 31. i Moses dooth not speake these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, of both of them is a carnall and fleshly copulation, we cannot say that the Apostle speaketh both here, and in Matthew 29. 5. because he speaketh solely but of man and wife, wherupon the opinion of them that vouch it to be lawfull to have many wives, is broken downe: for he that coupleth with many, is sundred as it were into many parts.

18 ¶ Flee fornication: every sinne that a man doeth, is without the body: but hee that committeth fornication sinneth against his owne body.

19 ¶ Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whom ye have of God? and * ye are not your owne.

20 ¶ For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

consecrate to God. * Chap. 3. 17. 2. Cor. 6. 16. 15 The fourth argument: Because we are not our owne men, to give our selves to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought us, and that with a greet price, to the ende that both in body and soule, wee should serve to his glory. * Chap. 7. 13. 1. pet. 1. 13.

CHAP. VII.

1 Treating here of marriage, which is a remede against fornication, 10 and may not be broken, 13, 20 he telleth every man to live contented with his los. 35 He sheweth what the ende of virginittie should be, 55 and who ought to marry.

N Owe: concerning the things, whereof yee wrote unto me, It were good for a man not to touch a woman.

2 Nevertheless, to avoyd fornication, let every man have his wife, and let every woman have her owne husband.

3 ¶ Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.

4 ¶ The wife hath not the power of her owne body, but the husband: & likewise also the husband hath not the power of his owne body, but his wife.

5 Defraud not one another, except it be with consent for a time, that yee may give your selves to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 ¶ But I speake this by permission, not by commandement.

7 For I would that all men were even as I my selfe am: but every man hath his proper gift of God, one after this maner, and another after that.

8 ¶ Therefore I say unto the unmarried, and unto the widowes, It is good for them if they abide even as I doe.

9: But if they can not abstaine, let them marrie: for it is better to marrie then to burne.

10 ¶ And unto the married I command, not I, but the Lord, Let not your wife depart from her husband.

11 But and if she depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away his wife.

12 ¶ But to the remnant I speake, and not the Lord, If any brother have a wife that beleeveth not, if shee be content to dwell with him, let him not forsake her.

13 And the woman which had an husband that beleeveth not, if he be content to dwell with her, let her not forsake him:

another. 5 Hee addeth an exception, unless the one abstaine from the other by mutuall consent: that they may the better give themselves to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, least by this long breaking off as it were from marriage, they be stirred up to incontinencie. d Do nothing else.

5 Fifty. he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continencie, and this gift is by a peculiar grace of God, e I will.

6 Sixty hee giveth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continencie: otherwise they ought to marrie againe, that their confidence may be at peace. f This whole place is flat against them which condemne second marriages. g So to burne with lust, that either the will yeeldeth to the temptation, or els we cannot call upon God with a quiet conscience. * Mart. 5. 32. and 19. mar. 10. 11, 12. luke 16. 18.

7 Seventy. he forbiddeth connexions and publishing of divorces (for he speaketh not here of the fault of whoredome, which was then death even by the law of the Romans also) whereby hee affirmeth that the band of marriage is not dissolved, and that from Christ his mouth. 8 Eighty. he affirmeth that those marriages which are already contracted betwene a faithfull, and an unfaithfull or infidell, are same, so that the faithfull may not forsake the unfaithfull.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthines.

14 The third argument: Because a fornicatour is sacrilegious, for that our bodies are

consecrated to God. 15 The fourth argument: Because we are not our owne men, to give our selves to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought us, and that with a greet price, to the ende that both in body and soule, wee should serve to his glory. 1. pet. 1. 13.

1 Hee teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessarie for the avoiding of fornication: but so that neither one man may have many wives, nor any wife many husbands.

a Touching those matters whereof you wrote unto me.

b Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.

* 1. Pet. 3. 7. a Secondly, he sheweth that the parties married, must withing equality affection entirely love one the other.

c This word (due) containeth all kinde of benevolence, though he speake more of one sort then of the other, in that that followeth.

3 Thirdly, he warneth them that they are each in others power, as touching the body, so that they may not defraud one another.

5 Hee addeth an exception, unless the one abstaine from the other by mutuall consent: that they may the better give themselves to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, least by this long breaking off as it were from marriage, they be stirred up to incontinencie.

d Do nothing else. Fifty. he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continencie, and this gift is by a peculiar grace of God.

e I will. Sixty hee giveth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continencie: otherwise they ought to marrie againe, that their confidence may be at peace.

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8 Eighty. he affirmeth that those marriages which are already contracted betwene a faithfull, and an unfaithfull or infidell, are same, so that the faithfull may not forsake the unfaithfull.

9 He answered an objection: But the faithful is defiled by the society of the unfaithfull. The Apostle denieth that, and prooveth that the faithful man with good conscience may use the vessel of his unfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, contained within the promise) for it is said to all the faithful, I will be thy God, and the God of thy feed.

h The godliness of the wife is of more force, to cause their coupling together to be accounted holy, then the infidelity of the husband is to prophane the marriage. i The infidel is not sanctified or made holy in his owne person, but in respect of his wife, hee is sanctified to her.

k To the faithful husband. l This place destroyeth the opinion of them that would not have children to be baptized, and their opinion also,

that make baptisme the very cause of salvation: For the children of the faithful are holy by virtue of the covenant, even before Baptisme, and baptisme is added as the seale of that holinesse.

10 He answered to a question: what if the unfaithfull forsake the faithful? then is the faithful free, sayth he, because he is forsaken of the unfaithfull.

m When any such thing falleth out, 11 Least any man upon pretence of this libertie should give occasion to the unfaithfull to depart, hee giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith.

12 Taking occasion by that which he sayd of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life; as Circumcision and uncircumcision, servitude and libertie: warning every man generally to live with a contented minde in the Lord, what state or condition soever hee be in, because that those outward things, as to be circumcised or uncircumcised, to be bound or free, are not of the substance (as they terme it) of the kingdome of heaven. n Hath bound him to a certaine kinde of life.

13 Notwithstanding hee giveth us to understand, that in these examples all are not of like fort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the Kingdome of God consisteth not in them, and therefore these are no hindrance to obey God.

o He is said to gather his uncircumcision, who by the helpe of a Chirurgian recovereth an upper skine: which is done by the drawing the skine with an instrument, to make it to cover the neth.

Cellus in his 7 booke and 17 chap. p As though this calling were to unworthy a calling for Christ.

q Hee that is in state of a servant, and is called to be a Christian.

* Chap. 6. 10. 1. Pet. 13. 19.

14 He sheweth the reason of the unlikenesse, because that he that desireth to be circumcised, maketh himselfe subject to mans tradition, and not to God. And this may be much more understood of superstitions, which some doe foolishly accompt for things indifferent.

15 A repetition of the generall doctrine. 16 Hee purely and from the heart, that your doings may be approved before God. 17 Hee enjoyneth virginity to no man, yet hee perswadeh and praefeth it for another respect, to wit, both for the necessitie of the present time, because the faithful could scarce abide in any place, and use the commodities of his present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have their mindes distracted: and this hath place in women especially.

f The circumstances considered, this I counsell you, t It is I that speake this which I am minded to speake: and the truth is, I am a man, but yet worthy credid, for I have obtained of the Lord to be such an one.

u To remaine a virgin. x For the necessitie which the Saints are daily subject unto, who are continually tossed up and downe, so that their estate may seeme most unfit for marriage, were it not that the weaknesse of the flesh enforced them to it.

14 9 For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, else were your children uncleane: but now are they holy.

15 10 But if the unbelieving depart, let him depart, a brother or a sister is not in subjection in such things: 11 but God hath calleth us in peace.

16 For what knowest thou, O wife, whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 12 But as God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches.

18 13 Is any man called being circumcised? let him not gather his uncircumcision: is any called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 * Let every man abide in the same vocation wherein he was called.

21 Art thou called being a servant? care not for it: but yet if thou mayest be free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lords freeman: likewise also he that is called being free, is Christs servant.

23 * 14 Ye are bought with a price: be not the servants of men.

24 15 Brethren, let every man, wherein he was called, therein abide with God.

25 16 Now concerning virgins, I have no commandment of the Lord: but I give mine advice, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present necessitie: I meane, that it is good for a man so to be.

27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: nevertheless, such shall have trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that use this world, as though they used it not: for the fashion of this world goeth away.

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betweene a virgine and a wife: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne commoditie, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

36 17 But if any man thinke that it is uncomely for his virgine, if shee passe the flowre of her age, and need so require, let him doe what he will, he sinneth not: let them be married.

37 Nevertheless, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth better.

39 18 The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at libertie to marrie with whom shee will, onely in the Lord.

40 But she is more blessed, if shee so abide, in my judgement: * and I thinke that I have also the Spirit of God.

man either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious.

17 Now he turneth himselfe to the Parents, in whose power and autoritie their children are, warning them that according to the former doctrine they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth leade them, nor any necessitie urgeth them. And againe he prieth virginity, but of it selfe, and not in all.

h He doeth well for her exposureth it ver. 38. i Resolved with himselfe. k That the weaknesse of his daughter inforceh him not, nor any other matter, but that he may safely keepe her a virgine still.

l Provideth more commodiously for his children, and that simply, but by reason of such conditions as are before mentioned. 18 That which he spake of a widower, he speaketh now of a widow, to wit, that shee may marrie againe so that shee doe it in the feare of God: and yet he dissembleth not, but saith: that if she remaine still a widow, she shall be void of many cares.

m By the law of marriage * Rom. 7. 1. n Religiously, and in the feare of God. * 1. Thess. 4. 3.

CHAP. VIII.

1 From this place unto the end of the tenth Chapter, hee willesh them not to be at the Gentiles prophane banquets, 2 He restraineth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

And

y By the (Plat) be understandeth what things soever belong to this present life, for marriage bringeth with it many discomforts: so that he breatheth more to a sole life: not because it is a service more agreeable to God then marriage is: but for those discomforts, which (if it were possible) he would with all men to be void of that they might give themselves to God onely.

z I would your weaknesse were provided for.

a For we are now in the latter end of the world.

b By weeping, the Hebrewes understand all adversitie, and by joy, all prosperitie.

c Those things which God giveth us here.

d The guise, the shape, and fashion whereby he sheweth us, that there is nothing in this world that continueth.

e They that are married have their wills drawn hither and thither, and therefore if any man have the gift of continencie it is more commodious for him to live alone: but they that are married may care for the things of the Lord also. Clem. Strom. 3.

f Minde.

g He meaneh that hee will inforce on

man either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious.

17 Now he turneth himselfe to the Parents, in whose power and autoritie their children are, warning them that according to the former doctrine they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth leade them, nor any necessitie urgeth them. And againe he prieth virginity, but of it selfe, and not in all.

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m By the law of marriage * Rom. 7. 1. n Religiously, and in the feare of God. * 1. Thess. 4. 3.

He entreath to
create of an o-
ther kind of things
indifferent, to wit,
of things offered
in idoles, or the
like of flesh so of-
fered and sacrific-
ed. And first of all
he remooveth all
those things which
the Corinthians
permitted in using
of idoles without
any respect. First
of all they affir-
med that this dif-
ference of meates
was the unskillfull
men, but as for
them, they knew
well enough the
benefit of Christ,
which causeth all
these things to be
cleanse to them
that are clean.
He is so faith-
full: be it that
we are all suffi-
ciently instructed
in the knowledge
of Christ, I say
nevertheless that
we must not
imagine rest in this
knowledge. The
reason is, that
while our know-
ledge be remem-
bered with chari-
ty, it doeth not
only not avail,
but also doeth
much hurt, because it is the mystress of pride: nay it doeth not so much as deserve
the name of godly knowledge, if it be separate from the love of God, and therefore from
the love of our neighbour.

This generall worde is to be abridged as ap-
peareth verſe 7, for there is a kinde of taunt in it, as we may perceive by the next
verſe. **b** Misistheth occasion of vanitie and pride: because it is voyde of
charitie. **c** Instructed our neighbour. **d** The application of that answer to
things offered to idoles: I graunt, sayeth hee, that an idole is indeede a vaine imagination,
and that there is but one God and Lord, therefore that meate cannot be made holy or pro-
prie by the idole: but it followeth not therefore that a man may without respect use
these meates as any other. **e** This word (Idole) in this place is taken
for an image which is made to represent some god-head, that worship might be given unto
it: wherupon came the worde (idolatrie) that is to say, Image service. **f** It
is a vaine dreame. **g** When the Father is distinguished from the Sonne, hee is
named the beginning of all things. **h** Wee have our being in him. **i** John 13. 13.

Chapter 12. 3. **b** But as the Father is called Lord, so is the Sonne, God: therefore
this word (One) doeth not respect the persons, but the natures. **c** This worde
(by) doeth not signifie the instrumentall cause, but the efficient: For the Father and the
Sonne worke together, which is not so to be taken, that wee make two causes, seeing
they have both but one nature, though they be distinct persons. **d** The

reason why that followeth not, is this: because there are many men which doe not
know that which you know. Now the judgements of outward things depend
not only upon your conscience, but upon the conscience of them that behold you, and there-
fore your actions must be applied not only to your knowledge, but also to the igno-
rance of your brethren.

e An Applying of the reason, There are many
which cannot eat of things offered to idoles, but with a wavering conscience, because
they thinke them to be unclean: therefore if by thy example they enterprize to doe that
which inwardly they thinke displeaseth God, their conscience is defiled with this eating,
and thus hath bene the occasion of this mischief.

f By conscience of the
idole, hee meaneth the secret judgement that they had within themselves, whereby they
thought all things unclean that were offered to idoles, and therefore they could not use
them with good conscience. For this force hath conscience, that if it be good, it maketh
things indifferent good, and if it be evill, it maketh them evill.

g A preventing
of objection: Why then shall we therefore be deprived of our libertie? Nay, faith the
Apostle, you shall lose no part of Christianitie although you abstaine for your brethren
like as also if you receive the meate, it maketh you no whit the more holy, for our com-
munication before God consisteth not in meates: but to use our libertie with offence
of our brethren, is an abuse of libertie, the true use whereof is cleane contrary, to wit, so
to use it, as in using of it wee have consideration of our weake brethren.

h An other
clearer explication of the same reason, propounding the example of the sitting downe at
the table in the idoles temple, which thing the Corinthians did evill account of among
things indifferent, because it is simply forbidden for the circumstance of the place, al-
though offence doe cease, as it shall be declared in his place.

A Nd as touching things sacrificed unto idoles,
wee know that wee all have knowledge:
knowledge puffeth up, but love edifieth.

2 Now, if any man thinke that hee knoweth
any thing, he knoweth nothing, yet as he ought to
know.

3 But if any man love God, the same is known
of him.

4 Concerning therefore the eating of things
sacrificed unto idoles, wee knowe that an idole is
nothing in the world, and that there is none other
God but one.

5 For though there be that are called gods,
whether in heaven, or in earth (as there be many
gods, and many lords.)

6 Yet unto us there is but one God, which is
that Father, of whom are all things, and we in
him, and one Lord Jesus Christ, by whom
are all things, and we by him.

7 But every one hath not that knowledge:
for many having conscience of the idole, un-
till this houre, eate as a thing sacrificed unto the
idole, and so their conscience being weake, is de-
filed.

8 But meate maketh us not acceptable to
God, for neither if we eate, have we the more: nei-
ther if we eate not, have we the lesse.

9 But take heede least by any meanes this
power of yours be an occasion of falling, to them
that are weake.

10 For if any man see thee which hast know-
ledge, sit at table in the idoles temple, shall not the
conscience of him which is weake, be boldened to
eat those things which are sacrificed to idoles?

11 And through thy knowledge shall the
weake brother perish, for whom Christ died.

12 Now when yee sinne so against the bre-
thren, & wound their weake conscience, yee sinne
against Christ.

13 Wherefore if meate offende my bro-
ther, I will eate no flesh while the world standeth,
that I may not offend my brother.

deft trust knowledge, thou wouldest not sitte downe to meate in an idoles temple) wilt
thou destroy thy brother, hardning his weake conscience by this example to doe evill,
for whose salvation Christ himselfe hath dyed?

8 An
other amplification: Such offending of our weake brethren redoundeth unto Christ, and
therefore let not these men thinke that they have to doe only with their brethren.

9 The conclusion, which Paul conceiveth in his owne
person, that he might not seeme to exact that of other, which hee will not be first subject
unto himselfe. I had rather (saith hee) abstaine for ever from all kinde of flesh, then
give occasion of sinne to any of my brethren, much lesse would I refuse in any certaine
place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gave him,
he willingly abstained, **13, 22** least in things indifferent hee
should offend any. **24** He sheweth that our life is like unto
a race.

A M I not an Apostle? am I not free? have
I not seene Jesus Christ our Lord? are ye not
my workes in the Lord?

2 If I be not an Apostle unto other, yet doubt-
lesse I am unto you: for ye are the scale of mine
Apostleship in the Lord.

3 My defence to them that examine mee, is
this.

4 Have we not power to eate and to drink?

5 Or have we not power to lead about a wife
being a sister, as well as the rest of the Apostles,
and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we pow-
er not to worke?

7 Who goeth a warfare any time at his
owne cost? who planteth a vineyarde, and eateth
not of the fruit thereof, or who feedeth a flocke,
and eateth not of the milke of the flocke?

8 Say I these things according to man?
faith not the Law the same also?

9 For it is written in the Lawe of Moses,
Thou shalt not muzzle the mouth of the ox
that treadeth out the corn: doeth God take care
for i oxen?

10 Either sayeth hee it not altogether for our
sakes? For our sakes no doubt it is written, that he
which eareth, should eare in hope, and hee that
thresheth in hope, should be partaker of his hope.

that he was appointed of Christ himselfe, and the authoritie of his sanction was suffi-
ciently confirmed to him amongst them by their conversion. And all these things he
set forth before their eyes, to make them ashamed for that they would moris the least
wife that might be debaile themselves for the weakes sake, whereas the Apostle himselfe
did all that hee could to winne them to God, when they were utterly reprobate and
without God.

a By the Lord. **b** As a scale whereby it
appeareth sufficiently that God is the author of my Apostleship.

3 Hee addeth
this by the way, as if he would say, So far is it off, that you may doubt of my Apostleship,
that I use, to refute them which call it into controversie, by opposing those things
which the Lord hath done by me amongst you.

c Which like Judges
examine mee and my doings. **4** Now touching the matter it selfe, he
saith, Seeing that I am free, and truly an Apostle, why may not I (if I will not care of all
things offered to idoles) but be maintained by my labours, yea and keepe my wife also,
as the residue of the Apostles lawfully doe, as by name, John and James, the Lords
cousins, and Peter himselfe?

d Upon the expense of the Church? **e** One
that is a Christian and a true believer? **f** Not to live by the worke of our
hands?

5 That hee may not seeme to burden the Apostles, hee sheweth
that it is just that they doe, by an argument of comparison, seeing that soldiers live by
their wages, and husbandmen by the fruites of their labours, and shepherds by that that
cometh of their flockes.

g Useth to goe a warfare? **6** Secondly,
hee bringeth forth the authoritie of Gods institution by an argument of comparifon.

h Have I no better ground then the common custome of men? **i** Deut. 25. 4.

1. Tim. 5. 18. **j** Was it Gods proper drift to provide for oxen, when he made
this Law? for otherwise there is not the smallest thing in the world, but God hath a
care of it.

7 An amplification
of the argument ta-
ken both of com-
parison and con-
traries: Thou
wretched man,
saith he, pleasing
thy selfe with thy
knowledge which
indeede is none
(for if thou had-
st)

1 Before he pro-
ceedeth any fur-
ther in his propo-
sed matter of
things offered to
idoles, he would
shew the cause of
all this murther,
and also take it a-
way: to wit, that
the Corinthians
thought them-
selves not bound
to depart from a
joke of their liber-
tie for any mans
pleasure. Therefore
he propoundeth
himselfe for an ex-
ample and that in
a matter almost
necessarie. And yet
he speaketh sever-
ally of both, but
first of his owne
person. If (saith
he) you allege for
your selves
that you are free,
and therefore will
use your libertie,
am I not also free
seeing I am an
Apostle?

2 Hee proveth his
Apostleship by two
effectes, to wit,

* Rom. 15, 27.
7 An assumption of the arguments with an amplification, for neither in so doing we require a reward meene for our deserts.

8 Another argument of grace: force: other are nourished amongst you, therefore it was lawfull for me, year after for me then any other: and I refused it, and had rather still suffer my discomfort, then the Gospel of Christ should be hindered.

k The word signifieth a right and interest: whereby he giveth us to understand that the ministers of the word must of right and due be found of the Church.

9 Last of all, he bringeth forth the express Law concerning the nourishing of the Levites: which privilege notwithstanding he will not use.

* Deut. 18, 1.
1 This is spoken by the figure Motony-mie, for, of those things that are offered in the temple.

m As: partakers with the altar in dividing the sacrifice.
n Because they preach the Gospel.

1: followed by this place, that: Paul gave no living, neither would have any other man get, by any commodity of masses, or any other such superstitious trumperies.

o By taking nothing of them to whom I preach it. * Acts 16, 3. Gala. 2, 3. p The word (Law) in this place, must be restrained to the ceremonial Law. q In matters that are indifferent, which may be done or not done with a good conscience, as it be said, I changed my self into all fashions, by all means, I might save some. r That both I and they to whom I preach the Gospel, may receive fruit by the Gospel.

11 Hee bringeth in another cause of this mischief, to wit, that they were given to gluttonie, for there were solemne banquets of sacrifices, and the riots of the Priests was always: to much celebrated and kept. Therefore it was bad for them which were accustomed to riotousness, especially when they pretended the libertie of the Gospel, to be restrained from these binkers: but contrariwise the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobriety and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Isthmies were) which pamper up their bodies, and therefore affirming that they can have no reward, unless they take another course and trade of life. f Useth a most exquisite diet.

11 * 7 If wee have sowed unto you spiritual things, is it a great thing if we reape your carnall things?

12 * 8 If others with you be partakers of this power, are not we rather nevertheless, we have not used this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 * 9 Doe ye not know, that they which minister about the * holy things, eate of the things of the Temple? and they which waite at the altar, are * partakers with the altar?

14 * 10 So also hath the Lord ordeined, that they which preach the Gospel, should live of the Gospel.

15 But I have used none of these things: neither wrote I these things, that it should be done unto me: for it were better for me to die, then that any man should make my rejoicing vaine.

16 For though I preach the Gospel, I have nothing to rejoyce of: for necessitie is laid upon me, and woe is unto me, if I preach not the Gospel.

17 For if I doe it willingly, I have a reward, but if I doe it against my will, notwithstanding the dispensation is committed unto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authority in the Gospel.

19 For though I be free from all men, yet have I made my self servant unto all men, that I may winne the moe.

20 * And unto the Jewes, I become as a Jew, that I might winne the Jewes: to them that are under the Law, as though I were under the Lawe, that I may winne them that are under the Lawe:

21 To them that are without Law, as though I were without Law, (when I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Lawe:

22 To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all means save some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne that ye may obtaine.

25 And every man that proveth masteries, abstaineth from all things, and they doe it to obtaine a corruptible crowne: but we for an incorruptible.

26 He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he challenged his wages: that was not payd him. Nay sayth he, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath injoynd me this office: but unless I doe it willingly and for the love of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be evil spoken of, then that they should not require my wages, then would it appeare that Iooke these pains not so much for the Gospels sake, as for my gaires and advantages. But I say, this were not to use, but abuse: my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ.

o By taking nothing of them to whom I preach it. * Acts 16, 3. Gala. 2, 3. p The word (Law) in this place, must be restrained to the ceremonial Law. q In matters that are indifferent, which may be done or not done with a good conscience, as it be said, I changed my self into all fashions, by all means, I might save some. r That both I and they to whom I preach the Gospel, may receive fruit by the Gospel. 11 Hee bringeth in another cause of this mischief, to wit, that they were given to gluttonie, for there were solemne banquets of sacrifices, and the riots of the Priests was always: to much celebrated and kept. Therefore it was bad for them which were accustomed to riotousness, especially when they pretended the libertie of the Gospel, to be restrained from these binkers: but contrariwise the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobriety and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Isthmies were) which pamper up their bodies, and therefore affirming that they can have no reward, unless they take another course and trade of life. f Useth a most exquisite diet.

26 I therefore so runne, not as uncertainly: so fight I, not as one that beatech the ayre.

27 But I beate downe my body, and bring it into subjection, least by any means after that I have preached to other, I my self should be reproved.

1 If God spared not the Jewes, neither will he spare those who are of like condition. 3, 4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of devils, who are partakers of the Lords Supper. 24 To have consideration of our neighbours in things indifferent.

CHA P. X.

1 If God spared not the Jewes, neither will he spare those who are of like condition. 3, 4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of devils, who are partakers of the Lords Supper. 24 To have consideration of our neighbours in things indifferent.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under that cloud, and all passed through that sea,

2 And were all baptized unto Moses, in that cloud, and in that sea,

3 And did all eate the same spirituall meat,

4 And did all drinke the same spirituall drink (for they dranke of the spirituall Rock that followed them: and the Rocke was Christ.)

5 But with many of them God was not pleased: for they were overthrowen in the wilderness.

6 Now these things are our ensamples, to the intent that we should not lust after evill things as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, The people sate downe to eate and drinke, and rose up to play.

8 Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

9 Neither let us tempt Christ, as some of them also tempted him, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things came unto them for ensamples, and were written to admonish us, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as appertaineth to man: and God is faithful,

and receive the Communion, and confesse Christ.

a Paul speaketh thus in respect of the covenant, and not in respect of the persons, saving in generall. * Exod. 13, 21. Num. 9, 18. * Exod. 14, 22. 2 In effect the Sacraments of the olde fathers were all one with ours, for they respected Christ onely who offered himself unto them in divers shadowes.

b All of them were baptized with the outward signe, but not indeede, wherewith God cannot be charged, but they themselves.

c Moses being their guide. * Exod. 16, 15. d The same that we doe.

e Manna, which was a spirituall meate to the be-lievers, which in faith lay holde upon Christ who is the true meate. * Exod. 17, 6. Numb. 20, 10. and 21, 16.

f Of the river and running Rocke, which followed the people.

g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the truth it self: for God doeth not offer a bare signe, but the thing signified, by the signe, together with it which is to be received with faith.

h An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evil, as of idolatry (which hath gluttonie a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in these olde people: to the end that we which succede them, and have a more full declaration of the will of God, might by that means take better heed.

i Some reade figures: which signified our sacraments: for circumcision was to the Jewes a seale of righteousness, and to us a lively pattern of Baptisme, and so in the other Sacraments.

* Numb. 11, 4. and 16, 64. Psalme 106, 14. * Exod. 32, 6. * Numb. 21, 9.

j To tempt Christ, is to provoke him to a combat as it were, which those men doe, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness. * Num. 21, 6. Psal. 106, 14. * Num. 14, 37. Judge 1, 24.

k This our age is called the end, for it is the shutting up of all ages. 4 In conclusion, be descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilties of Satan. Yet he useth an inuention, and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness.

l Which commeth of weakenesse.

1 The olde man which liveth against the spirit. u The word (Re-proved) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

1 He setteth out that which befell, lying before them an example of the horrible judgement of God against them which had in effect the self-same pledges of the same adoption and salvation that we have: and yet notwithstanding when they gave themselves to idoles feastes, perished in the wilderness, being horribly and manifestly punished. Now, moreover and besides that these things are fitly spoken against them which frequented idoles feastes, the same also seeme to be alleged to this end and purpose, because many men are thus misled, that those things are not of such great weight, that God will be angry with them, if they use them, if they frequent Christ: as if they be baptized, and receive the Communion, and confesse Christ.

which

which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 I speake as unto them which have understanding: judge ye what I say.

16 The cup of a blessing which wee bleesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate the sacrifices partakers of the Altar?

19 What say I then? that the idol is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger? are we stronger then he?

23 * 6:1 All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoever is solde in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleve not, call you to a feast, and if ye will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: for why should my libertie be con-

demned of another mans conscience?

30 For if I through Gods benefit be partaker, why am I evill spoken of, for that wherefore I give thanks?

31 * 9 Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine owne profite, but the profit of many, that they might be saved.

seeke not our selves, but Gods glory, and so the salvation of as many as wee may: where- in the Apostle sticketh not to propound himself to the Corinthians (even his owne flocke) as an example, but so that hee calleth them backe to Christ, unto whom he himself hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holy assemblies, men doe pray having their heads covered, and because their meetings tended to evill, who mingled profane banquets with the holy Supper of the Lord, which he required to be celebrated according to Christs institution.

2 Ye followers of mee, even as I am of Christ:

3 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I delivered them to you.

4 But I will that ye know, that Christ is the head of every man: and the man is the womans head: and God is Christs head.

5 Every man praying or prophesying having any thing on his head, dishonoureth his head.

6 But every woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is even one very thing, as though she were shaven.

7 Therefore if the woman be not covered, let her also be shorne: and if it be thame for a woman to be shorne or shaven, let her be covered.

8 For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

9 For the man is not of the woman, but the woman of the man.

10 For the man was not created for the womans sake: but the woman for the mans sake.

11 Therefore ought the woman to have power on her head, because of the Angels.

downe God, in Christ our mediator, for the end and marke not onely of doctrine, but also of ecclesiasticall comeliness. Then applying it to the question proposed touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appear in him for the preeminence of the sexe. * Ephes. 5, 13. In that, that Christ is our mediator.

Hereof he gathereth that, if men doe either pray or preach in publike assemblies having their heads covered (which was then a signe of subjection) they did as it were spoile themselves of their dignitie, against Gods ordinance. b It appeareth that this was a positive law serving onely for the circumstances of the time that Paul lived in, by this reason, because in these our dayes, for a man to speake bareheaded in an assembly, is a signe of subjection.

4 And in like sort he concludeth, that women which shew themselves in publike and ecclesiasticall assemblies without the signe and token of their subjection, that is to say, uncovered, shame themselves. 5 The first argument taken from the common sense of man, forasmuch as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that she hath given them thicke and long haire, which they doe so diligently trimme and decke, that they can in no wise abide to have it shaven.

6 The taking away of an objection: Have not men also haire given them? I grant, saith the Apostle, but there is another matter in it: For man was made to this end and purpose, that the glory of God should appear in his rule and authoritie: but the woman was made, that by profession of her obedience, shee might more honour her husband.

* Gen. 1, 26. and 5, 1. and 9, 6. Coloss. 3, 10. 7 He prooveth the inequality of the woman, by that that the man is the matter whereof woman was first made. * Gen. 2, 21.

8 Secondly, by that, that the woman was made for man, and not the man for the womans sake.

9 The conclusion: Women must be covered, to shew by this externall signe their subjection. c A covering which is a token of subjection. 10 What this meaneth, I doe not yet understand.

y If I may through Gods benefit eate this meat, or that meat, why should I through my fault, cause that benefite of God to turne to my blame? * Coloss. 3, 17.

9 The conclusion: We must order our lives in such sort, that we

* 1. Thess. 3, 9. 1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, containing three points: to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right use of spirituall gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a general praise of them, calling those particular lawes of comelines and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons.

11 A digression which the Apostle useth, least that which he saith of the superiority of men, and lower degrees of women in consideration of the policie of the Church, should be so taken as though there were no measure of this inequality. Therefore be teacheth that men have in such sort the pre-eminence, that God made them not alone, but women also; and woman was so made of man, that men also are borne by the means of women, and this ought to put them in minde to observe the degree of every sexe, in such sort, that mutual conjunction may be cherished, d By the Lord, 12 He urgeth the argument taken from the common sense of nature. e To be a covering for her, and such a covering as should procure another. 13 Against such are stubbornly contentious, we have to oppose this, that the Churches of God are not contentious.

14 Hee passeth now to the next treatise concerning the right administration of the Lords Supper. And the Apostle useth this sharper preface, that the Corinthians might understand, that whereas they observed generally the Apostles commandments, yet they foully neglected them in a matter of greatest importance.

15 To celebrate the Lords Supper a right, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not profaned, 16 Although that chismes and heresies proceed from the devill, are evill, and yet they come not by chance, nor without cause, and they turne to the profite of the elect. f Whom experience hath taught to be of sound Religion and godlinesse. g This is an usual kinde of speech, whereby the Apostle denieth that daily, which many did not well. h Eateth his meate and drinketh not till other come. 17 The Apostle thinketh it good to take away the love-feastes, for their abuse, although they had beene a long time, and with commendation used in Churches, and were appointed and instituted by the Apostles.

18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shewe forth the Lords death, by preaching his word: to bless the bread and the wine by calling upon the name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to be eaten, and the cuppe received to be drunke with thanksgiving. And touching the flocke, that every man examine himself, that is to say, to prove both his knowledge, and also faith and repentance: to shewe forth the Lords death, that is, in true faith to yeeld unto his word and institution: and last of all, to take the bread at the ministers hand, and to eat it, and to drinke the wine, and give God thanks: This was Pauls and the Apostles manner of ministering.

* Matt. 26. 16. Marke 14. 22. Luke 22. 19. i This word (Broken) noteth out unto us Christ his manner of death, for although his legges were not broken, as the thieves legges were, yet was his body very sore tormented, and torne, and bruised.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Judge in your selves, Is it comely that a woman pray unto God uncovered?

14 Doeth not nature it selfe teach you, that if a man have long haire, it is a shame unto him?

15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering.

16 But if any man lust to be contentious, we have no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I praye you not, that yee come together, not with profite, but with hurt.

18 For first of all, when yee come together in the Church, I heare that there are dissensions among you: and I beleieve it to be true in some part.

19 For there must be heresies even among you, that they which are approved among you, might be knowne.

20 When ye come together therefore into one place, this is not to eate the Lords Supper.

21 For every man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Have ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that have not what shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which I also have delivered unto you, to wit, That the Lord Jesus in the night when he was betrayed, tooke bread:

24 And when he had given thanks, he brake it, and sayd, Take, eate: this is my body, which is broken for you: this doe yee in remembrance of me.

25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the New Testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drinke this cuppe, yee shew the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, and drinke the cuppe of the Lord unworthily, shall be guiltie of the body and blood of the Lord.

28 ¶ Let every man therefore examine himself, and so let them eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

30 For this cause many are weeke, and sicke among you, and many sleepe.

31 For if wee would judge our selves, wee should not be judged.

32 But when we are judged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 And if any man be hungry, let him eate at home, that ye come not together unto condemnation. Other things will I set in order when I come.

knowledge of Christ, or not sufficient, although they profess Christian Religion: and others such like. 1 This place beareth downe the faith of credit, or unwrapped faith, which the Papiests mainteine. m Hee is said to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eate of this meate with great reverence.

21 The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judgig and correcting of a mans selfe. n Try and examine our selves, by faith and repentance, separating your selves from the wicked. 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers.

23 The Supper of the Lord was instituted not to feed the belly, but to feede the soule with the communion of Christ, and therefore it ought to be separate from common banquets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places and persons.

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, he sheweth that spirituall gifts are therefore diversly bestowed, 7 that the same being joyntly to be other employed. 12 wee may grow up together into one body of Christ in such equall proportion and measure, 20 as the members of mans body doe.

Now, concerning spirituall gifts, brethren, I would not have you ignorant.

2 Yee knowe that yee were Gentiles, and were caried away unto the dumbe idoles, as yee were led.

3 Wherefore, I declare unto you, that no man speaking by the Spirit of God, calleth Jesus but execrable: also no man can say that Jesus is the Lord, but by the holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of administrations, but the same Lord.

6 And there are diversities of operations, but

their brethren, abused them to a vaile ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferiours sort envied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then hee going about to remedie these abuses, willet them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all.

a Ignorant to what purpose these gifts are given you, b He prooveth the same by comparing their former state with that wherein they were at this time indeed with those excellent gifts. c As touching Gods service and the Covenant, meate strangers.

3 The conclusion: Know you therefore, that you cannot so much as move your lippes to honour Christ withall, but by the grace of the holy Ghost. * Mar. 9. 31. * John 13. 13. Chap. 8. 6. Phil. 2. 12.

c Doeth curse him, or by any means whatsoever diminish his glory. d In the second place, he layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, and their offices divers, but that one selfe same Spirit, Lord and God is the giver of all these gifts, and that to one end, to wit, for the profit of all.

d The Spirit is plainly distinguished from the gifts. e S. Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things.

19 Whosoever contemne the holy Sacraments, that is, use them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shall be grievously punished for it. k Otherwise then meete it such mysteries should be handled. * 2. Cor. 13. 5.

20 The examination of a mans selfe, is of necessity required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themselves: as children, furlous and madde men, also such as either have no

1 Now he enmeth into the third part of this treatise, touching the right use of spirituall gifts, wherein he giveth the Corinthians plainly to understand, that they abused them: for they that ex-celled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and having no consideration of

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God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to profit withall.

8 For to one is given by the Spirit the word of wisdom: and to another the word of knowledge by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the operations of great works: and to another, prophecies: and to another, the discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh one and the selfe same Spirit, distributing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: even so is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jewes, or Grecians, whether we be bond, or free, and have bene all made to drink into one Spirit.

14 For the body also is not one member, but many.

15 If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but one body.

K Foretelling of things to come.

I Whereby prophets are known from true, wherein Peter passed Philip in discovering Simon Magus, Acts 8.20. * Rom. 12.3. Ephes. 1.7. 6 He addeth moreover some thing else, to wit, that although these gifts are unequal, yet they are most wisely divided because the will of the Spirit of God is the rule of this distribution. 7 He setteth down his former sayings by a similitude taken from the body: This sayeth hee, is manifestly seene in the body, whose members are divers, but yet so knit together, that they make but one body.

8 The applying of the similitude. So might wee also thinke, sayeth hee, of the mysticall body of Christ, for all wee that beleeve, whether we be Jewes or Gentiles, are by our selfe same Baptisme joynted together with our head, that by that meane, there may be framed one body compact of many members: and wee have drunke one selfe same spirit, that is to say, a spirituall feeling, perception and motion common to us all, out of one cuppe.

m Christ joynted together with his Church. n To be come one body with Christ. o By quickening drinke of the Lords blood, wee are made partakers of his holy Spirit. p He amplifieth that which followed of the similitude, as if hee should say, The unity of the body is not onely not left by this diversitie of members, but also it could not be a body, if it did not consist of many, and those were divers members.

q Now hee buildeth his doctrine upon the foundations which hee had layed: and hee doth all bee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: now this is, sayeth hee, as if the foot should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parts ought rather to defend the unitie of the body, being coupled together to serve one another.

11 Again, speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should be equal one to another, there would followe a destruction of the whole body, yea, and of themselves: for it could not be a body, unless it were made of many members knit together, and divers one from the other. And that no man might finde fault with this division as unequal, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

21 And the eye cannot say unto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.

22 Yea, much rather those members of the body, which seeme to be more feeble, are necessary.

23 And upon those members of the body, which wee thinke most dishonest, put wee more honestie on: and our uncomely parts have more comeliness on.

24 For our comely parts neede it not: but God hath tempered the body together: and hath given the more honour to that part which lacked.

25 Least there should be any division in the body: but, that the members should have the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members rejoyce with it.

27 Now ye are the body of Christ, and members for your part.

28 * And God hath ordained force in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, helpers, governors, diversities of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

they have a communie both in commodities and discommodities. p Of the smallest and vilest offices, and therefore smally accounted of of the rest. q We more carefully cover them. r Should bestow their operations and offices to the profit and preservation of the whole body. 13 Now hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are divers functions and divers gifts, it is their doerie, not to offend one against another, either by envie or ambition, but rather that they being joynted together in love and charitie one with another, every one of them bestow to the profit of all, that which hee hath received, according as his ministry doeth require. f For all Churches wherefover they are dispersed thorow the whole world, are divers members of one body.

* Ephes. 4.11. t The offices of Deacons. u He setteth forth the order of Elders which were the maintainers of the Churches discipline. 14 Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in love, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth unto the commendation of it.

Though I speake with the tongues of men and Angels, and have no love, I am as sounding brasse, or a tinkling cymbal.

2 And though I had the gift of prophecies, and knew all secrets and all knowledge, yea, if I had all faith, so that I could remove mountaines, and had not love, I were nothing.

3 And though I feede the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

those gifts are given. For to what purpose are those gifts, but to Gods glory, and the profite of the Church, as is before proved? so that those gifts without Charitie, have no right use. a A very earnest kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not use them to the benefit of my neighbour, it were nothing els but a vaine and prattling kinde of babbling.

b That giveth a rude and no certaine found. c By faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of Charitie as the other may. * Mart. 17.20.

12 Now on the other side, hee speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferior as unprofitable, and as though they served to no use: for God, sayeth hee, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lacke the more abject and such as we are ashamed of, and that they should have more care to see unto them, and to cover them: that by this meane the necessitie which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joynted together,

p Of the smallest and vilest offices, and therefore smally accounted of of the rest. q We more carefully cover them. r Should bestow their operations and offices to the profit and preservation of the whole body. 13 Now hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are divers functions and divers gifts, it is their doerie, not to offend one against another, either by envie or ambition, but rather that they being joynted together in love and charitie one with another, every one of them bestow to the profit of all, that which hee hath received, according as his ministry doeth require. f For all Churches wherefover they are dispersed thorow the whole world, are divers members of one body.

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1 Hee reasoneth first of Charitie, the excellencie whereof hee first sheweth by this, that without it, all other gifts are as nothing before God, which thing hee prooveth partly by an induction, and partly also by an argument taken of the end, therefore

those gifts are given. For to what purpose are those gifts, but to Gods glory, and the profite of the Church, as is before proved? so that those gifts without Charitie, have no right use. a A very earnest kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not use them to the benefit of my neighbour, it were nothing els but a vaine and prattling kinde of babbling. b That giveth a rude and no certaine found. c By faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of Charitie as the other may. * Mart. 17.20.

a He describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may understand, both how profitable it is in the Church, and how necessary: and also how farre they are from it: and therefore how vainly and without cause they are proud.

d Word for word deferreth wrath.

e It is not commendeth the excellence of charity, in that that it shall never be abolished in the

Saints, whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have no place in the world to come.

g The way to get knowledge by prophecyng. 4 The reason: Because we are now in that state, that wee have neede to learne daily, and therefore we have neede of those helpe, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they then, when wee have obtained and gotten the full knowledge of God, which serve now but for them which are imperfect, and goe by degrees to perfection? h Wee learne imperfectly. 5 Hee ferreth forth that that he sayd, by an excellent similitude, comparing this life to our infancie or childhood, wherein we stagger and flammer rather then speake, and thinke and understand but childlike things, and therefore have neede of such things as may forme and frame our tongue, and minde: But when we become men, to what purpose should wee desire that flammering, those childlike toys, and such like things, whereby our childhood is framed by little and little? 6 The applying of the similitude of our childhood to this present life, wherein wee darkly behold heavenly things, according to the small measure of light which is given us, through the understanding of tongues, and hearing the teachers and ministers of the Church: of our mansage and strength, to that heavenly and eternal life, wherein when we behold God himselfe present, and are lighted with his full and perfect light, to what purpose should wee desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselves with most fervent love, and therefore charitie shall not be abolished, but perfected, although it shall not be sheweth forth and entertained by such manner of duties as peculiarly and onely belong to the infirmities of this life.

i All this must be understood by comparison. 7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we have three things, and they remaine sure if wee be Christs, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when wee have presently gotten them, to what purpose should wee have faith and hope? but yet there at length shall wee truly and perfectly love both God, and one another.

CHAP. XIV.

1 Hee commendeth the gift of prophecyng: 7 and by a similitude saien of musickall instruments. 13 he teacheth the true use of interpreting the Scriptures: 17 hee taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

Followe: after love, and cover spirituall gifts, and rather that ye may a prophetic.

1 He inferreth now of that, that he spake before:

Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefest and principall: and so esteeme those things as most excellent, which profit the greater part of men: (as prophetic, that is to say, the gift of teaching and applying the doctrine, which was contemned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seeme to be marvellous as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet if it selfe was not greatly to any use, unless there were an interpreter.

a What prophetic is, he sheweth in the third verse.

2 For hee that speaketh a strange tongue, speaketh not unto men, but unto God, for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophecieth, speaketh unto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himselfe: but hee that prophecieth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophecied: for greater is hee that prophecieth, then hee that speaketh divers tongues, except hee expound it, that the Church may receive edification.

6 And now, brethren, if I come unto you speaking divers tongues, what shall I profit you, except I speake to you, either by revelation, or by knowledge, or by prophecyng, or by doctrine?

7 Moreover things without life which give a sound, whether it be a pipe or an harpe, except they make a distinction in the sound, how shall it be known what is piped or harped?

8 And also if the trumpet give an uncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongues, except ye utter words that have signification, how shall it be understood what is spoken? for ye shall speake in the ayre.

10 There are so many kinds of voyces (as it cometh to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian unto me.

12 Even so, forasmuch as ye cover spirituall gifts, seeke that ye may excell unto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit prayeth: but mine understanding is without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit: but I will sing with the understanding also.

16 Else, when thou blest with the spirit, how shall hee that occupieth the roume of the unlearned, say Amen, at thy giving of thanks,

the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can understand.

d Which may further men in the studie of godlinesse. e The company. 3 He ferreth forth that which he said, by a similitude, which he borroweth and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better used.

f That doe filly utter the matter it selfe. 4 He proveeth that interpretation is necessarily to be joynted with the gift of tongues, by the manifold variety of languages, insomuch that if one speake to another without an interpreter, it is as if he speake not. g As the Papists in all their sermons, and they that ambitiously powre out some Hebrew or Greeke words in the Pulpit before the unlearned people, thereby to get them a name of vaine learning.

5 The conclusion: if they will excell in those spirituall gifts, as it is meet, they must seeke the profit of the Church and therefore they must not use the gift of tongues, unless there be an interpreter to expound the strange and unknown tongue, or whether it be himselfe that speaketh, or another interpreter.

h Pray for the gift of interpretation. 6 A reason: Because it is not sufficient for us to speake so in the Congregation, that wee ourselves doe worship God in spirit, that is, according to the gift that we have received, but we must also be understood of the company, least that be unprofitable to other which we have spoken.

i If I pray, when the Church is assembled together, in a strange tongue. k The gift and inspiration which the spirit giveth me, doth his part, but onely to my selfe. l No fruit cometh to the Church by my prayers. m So that I may be understood of other, and may instruct other. 7 Another reason: Seeing that the whole Congregation must agree to him that speaketh, and all witness this agreement, how shall they give their assent or agreement which know not what is spoken? n Onely without all consideration of the hearers.

o He that fitteth as a private man. p So then one uttered the prayers, and all the company answered, Amen.

seeing

2 He reprehendeth their perverse judgement touching the gift of tongues. For why was it given? to wit to the intent that the mysteries of God might be the better known to a great sort. Thereby it is evident that prophetic, whereunto the gift of tongues ought to serve, is better then this: and therefore the Corinthians did judge amisse, in that they made more account of the gift of tongues then of prophecyng: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse: of the gift of tongues, in that the Corinthians used tongues in the Congregation, without an interpreter, which thing although it might be done to some profit of him, that spake them, yet he corrupted the right use of that gift, because: there came thereby no profit to the hearers: and common assemblies were instructed and appointed, not for any private mans commodity, but for the profit of the whole company. b A strange language, which no man can understand without an interpreter. c By that inspiration which he had received of

seeing he knoweth not what thou sayest:

17 For thou verely givest thanks well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake five words with mine understanding, that I might also instruct others, then tenthousand words in a strange tongue.

20 Brethren, be not children in understanding, but as concerning malicioufnes, be children, but in understanding be of a ripe age.

21 In the Law it is written, By men of other tongues, and by other languages will I speake unto this people: yet so shall they not heare mee, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleve, but to them that beleve not: but prophesying serveth not for them that beleve not, but for them which beleve.

23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are unlearned, or they which beleved not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleveeth not, or one unlearned, he is rebuked of all men, and is judged of all.

25 And so are the secrets of his heart made manifest, & so he will fall down on his face and worship God, and say plainly that God is in you in deede.

26 What is to be done then, brethren? when ye come together, according as every one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himself, and to God.

29 Let the Prophets speake, two or three, and let the other judge.

30 And if any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne, and all may have comfort.

32 And the spirits of the Prophets are subject to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted unto them to speake: but they ought to be subject, as also the Law saith.

For by this meanes it cometh to passe, that the faithfull seeme to other to be madde, much lesse can the unfaithfull be instructed thereby.

The conclusion: The edifying of the Congregation is a rule and square of the right use of all spirituall gifts. The manner how to use the gift of tongues. It may be used for one or two, or at the most for three, to use the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none expound, let him that hath that gift, speake to himself alone. The manner of prophesying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to speake, let them give him leave to speake. Let every man be admitted to prophesie, severally and in his order, so farre forth as it is requisite for the edifying of the Church. Let them be content to be subject each to others judgement. The doctrine which the Prophets bring which are inspired with Gods Spirit.

Woman are commanded to be silent in publick assemblies, and they are commanded to aske of their husbands at home. 1. Tim. 2, 12. Gen. 3, 16.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Came the worde of God out from you? either came it unto you onely?

37 If any man thinke himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

For such as be rubburnely ignorant, and will not abide to be taught, but to go forward notwithstanding in the things which are right. Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

The Gospel that Paul preached. The death and resurrection of Christ. Paul sawe Christ. He had persecuted that Church, where after ward he was made a minister. Christ first rose againe, and we all shall rise by him. The last enemy, death. To be baptized for dead. At Ephesus Paul fought with beasts. How the dead are raised. The first Adam. The last Adam. The first and second man. We shall all be changed, we shall not all sleepe. Deaths sting. Victory.

Moreover, brethren, I declare unto you the Gospell which I preached unto you, which yee have also received, and wherein yee continue,

2 And whereby yee are saved, if yee keepe in memory, after what manner I preached it unto you, except ye have beleved in vine.

3 For first of all, I delivered unto you that which I received, how that Christ died for our sinnes, according to the Scriptures.

4 And that he was buried, and that he arose the third day according to the Scriptures.

5 And that he was seene of Cephas, then of the twelve.

6 After that he was seene of more then five hundred brethren at once: whereof many remaine unto this present, and some also are asleepe.

7 After that he was seene of James: then of all the Apostles.

8 And last of all he was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am that I am: and his grace which is in me, was not in vine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so have ye beleved.

12 Now if it be preached, that Christ is risen

and of more then five hundred brethren, and last of all by his owne. Gal. 1, 11. In the profession whereof you continue yet. Which is very absurd, and cannot be, but that they that beleve, must receive the fruit of faith. 1. Pet. 2, 24. Jonas 2, 1. John 20, 19. Of those twelve picked and chosen Apostles, which were commonly called twelve, though Judas was put out of the number. Not at severall times, but together at one instant. Akes 9, 5. Hee maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight among them. In the meane season he compareth himself in such sort as a certain divine art, with certain other, that he maketh himself inferior to them all. Ephes. 3, 8. 1. Ephes. 3, 7. The first argument to prove that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

K k k 4 from

16 A generall conclusion of the treatise of the right use of spirituall gifts in assemblies: with a sharpe reprehension, lest the Corinthians might alone seeme to themselves to be wise. Skillfull in knowing and judging spirituall things.

17 The Church ought not to care

18 Prophecie ought

19 The Church

20 The Church

21 The Church

22 The Church

23 The Church

24 The Church

25 The Church

26 The Church

27 The Church

28 The Church

29 The Church

30 The Church

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51 The Church

52 The Church

4. The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe. 5. The proofe of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine. And the credite that you gave unto it is vaine, and we are liars. 6. He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine, if the resurrection of Christ be taken away. 7. First, seeing death is the punishment of sinne, in vaine should we beleve that our finnes were forgiven us, if they remaine, but they doe remaine, if Christ rose not from death. 8. They are yet in their finnes, which are not sanctified, nor have obtained remission of their finnes. 9. Secondly, unless that this be certaine that Christ rose againe, all they which died in Christ, are perished. So then what profit cometh of faith? 10. The third argument which is also taken from an absurditie: for unless there be another life, wherein such as trust and beleve in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 11. Hee putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe. Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set forth unto us, to be considered of, not as a private man apart and by himself, but as the first fruites. And he taketh that which was known to all men, to wit, that the whole heape is sanctified in the first fruites. 12. Colos. 1. 18. reuelat. 1. 5. f. Hee alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruites. 13. Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came over all, so from one man Christ, life cometh unto all: that is to say, that all the faithfull, as they die, because by nature they were beset of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. 14. Shall rise by the virtue of Christ. 15. Hee doeth two things together, for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. 16. 1. The. 4. 13. 17. The fourth argument, whereunto hee confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the manner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subject (the promiser onely except) to the end that the Father may afterwards triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mightie, and other must be utterly abolished as death) and a plaine and full delivery of the godly from all enemies, that by this means God may fully set forth the body of the Church, cleaving fast unto their head Christ, his kingdome and glory as a King in his subjects. Moreover he putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and the perfection, in the full conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unless the dead doe rise againe, neither the Father can be King above all, neither Christ be Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. 18. The shutting up and finishing of all things. 19. All his enemies which shall be spoiled of all the power they have. 20. Heb. 2. 13. and 10. 13.

from the dead, how say some among you, that there is no resurrection of the dead?

13. 4. For if there be no resurrection of the dead, then is Christ not risen:

14. 5. And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15. And wee are found also false witnesses of God: for wee have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16. 6. For if the dead be not raised, then is Christ not raised.

17. And if Christ be not raised, your faith is vaine: 7. ye are yet in your finnes.

18. 8. And so they which are asleepe in Christ, are perished.

19. 9. If in this life onely we have hope in Christ, we are of all men the most miserable.

20. 10. But now is Christ risen from the dead, and was made the * f first fruites of them that slepe.

21. 11. For since by man came death, by man came also the resurrection of the dead.

22. 12. For as in Adam all die, even so in Christ shall all be made alive.

23. 13. But every man in his t owne order: the first fruites is Christ, afterwarde, they that are of Christ, at his coming shall rise againe.

24. 14. Then shall be the end, when he hath delivered up the kingdome to God, even the Father, when he hath put downe a l rule, and all authoritie and power.

25. For he must reigne * till he hath put all

his enemies * under his feete.

26. The l last enemy that shall be destroyed, is death.

27. * For he hath put downe all things under his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things under him.)

28. And when all things shall be subdued unto him, then shall the Sonne also himself be subject unto him, that did subdue all things under him, that a God may be all in all.

29. 15. Els what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30. 16. Why are wee also in jeopardy every houre?

31. By our p rejoycing which I have in Christ Jesus our Lord, I die daily.

32. 17. If I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead be not raised up? t let us eate and drinke: for to morrow we shall die.

33. 19. Be not deceived: evill speakings corrupt good manners.

34. Awake to live righteously, and sinne not: for some have not the knowledge of God. I speake this to your shame.

35. 20. But some man will say, How are the dead raised up? and with what body come they forth?

36. 21. O foole, that which thou sowest, is not quickened, except it die.

37. And that which thou sowest, thou sowest not that bodie that shall bee, but bare corne as it falleth, of wheat, or of some other.

38. 22. But God giveth it a body at his pleasure,

as his Father hath, but as he is Priest, hee is subject to his Father together with us: Aug. booke 1. chap. 8. of the Trinitie. n. By this high kinde of speech, is set forth an incomprehensible glorie which floweth from God, and shall fill all of us, as we are joynted together with our head, but yet so, that our head shall alwayes reserve his preeminence.

15. The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may have a remedy against death, because that Baptisme is a token of regeneration. o. They that are baptized, to this end and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale. 16. The sixth argument: Unless there be a resurrection of the dead, why should the Apostles so dayly cast themselves into danger of so many deaths? p. As though he said, I die daily, as all the miseries I suffer can well witness, which I may truly boast of, that I have suffered amongst you.

17. The taking away of an objection: but thou Paul didst ambitionly, as commonly men are wont to doe when thou diddest fight with beasts at Ephesus: That is very like, saith Paul, for what could that advantage mee, were it not for the glory of eternall life which I hope for? q. Not upon any godly motion, nor casting mine eyes upon God, but carried away with vaine glory, of a certaine headlinesse. * 11a. 22. 13. 18. The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why doe we give our selves to any thing els, save to eating and drinking?

r. These are speeches that Epicures use. 19. The conclusion with a charge exhortation, that they take heede of the naughty companie of ce raine: from whence hee sheweth that this mischief is spring: warning them to bee wise with sobriety unto righteousness. 20. Now that he hath proved the resurrection, hee discovereth their foolishnesse, in that they (cofsingly demanded, how it could be that the dead should rise againe, and if they did rise againe they a ked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows which seemed to themselves to be marvellous wise and wittie, to be instructed of poore rude husbandmen. 21. Thou mightest have learned either of these, saith Paul, by daily experience: f. f. feedes are sowne, and rotte, and yet now standing so farre it is off, that they perish: that contrarie to they grow up farre more befull: and whereas they are sowne naked and dre, they spring up greene from death by the virtue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that in the same a faire more excellent qualite: 22. Wee fee a diversitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it o ve kinde, as it is evident in a graine which is sown bare, but springeth up farre after another sort: and also in divers kindes of one selfe same fort, as amongst beasts: and also amongst things of divers sortes, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

even to every seed his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds:

40 There are also heavenly bodies, and earthly bodies: but the glorie of the heavenly is one, and the glorie of the earthly is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

42 ²³ So also is the resurrection of the dead. The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weaknesse, and is raised in power.

44 ²⁴ It is sown a naturall bodie, and is raised a spirituall bodie, there is a naturall body, and there is a spirituall bodie.

45 ²⁵ As it is also written, The first man ^a Adam was made a living soule: and the last Adam was made a quickening spirit.

46 ²⁶ Howbeit that was not first which is spirituall: but that which is naturall, and after ward that which is spirituall.

47 The first man is of the earth: earthly: the second man is the Lord from heaven.

48 ²⁷ As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as wee have borne the image of the earthly, so shall we beare the image of the heavenly.

50 ²⁸ This say I, brethren, that flesh and blood cannot inherite the kingdome of God, neither doth corruption inherite incorruption.

51 ²⁹ Behold, I shew you a secret thing, Wee shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitye.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitye, then shall be brought to passe the saying, that is written, * Death is swallowed up into victorie.

55 O death, where is thy sting? O grave, where is thy victorie?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 * But thanks be unto God, which hath given us victorie through our Lord Jesus Christ.

58 ³⁰ Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

CHAP. XVI.

¹ He exhorteth them to helpe the poore Brethren of Hierusalem: ¹⁰ Then he commendeth Timotheus, ¹³ and so with a friendly exhortation, ¹⁹ and commendations, endeth the Epistle.

C Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also.

2 Every first day of the weeke, let every one of you put aside by himself, and lay up as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberallie unto Hierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Now I will come unto you, after I have gone through Macedonia (for I will passe through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way, whithersoever I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus untill Pentecost.

9 For a great doore and effectual is opened unto me, and there are many adversaries.

10 ¶ Now if Timotheus come, see that hee be without feare with you: for he worketh the worke of the Lord, even as I doe.

11 Let no man therefore despise him: but convey him forth in peace, that hee may come unto me: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall have convenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in love.

15 Now brethren, I beseech you (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have given themselves to minister unto the Saints.)

16 That ye be obedient even unto such, and to all that helpe with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied the want of you.

18 For they have comforted my spirit and yours: I acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

* Ose 13, 14.
heb. 2, 14.
† 1. John 5, 5.
30 An exhortation taken of the profit that ensueth, that seeing they understand that the glorie of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.
f Through the Lords helpe and goodnes working in us.

1 Collections in oldtime were made by the Apostles appointment the first day of the weeke, on which day the manner was then to assemble themselves.
a Which in times past was called Sunday, but now is called the Lords day.
b That every man bestow, according to the abilitie that God hath blessed him with.
c Which you shall give them to carie.
2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.
d Verie fit and convenient to doe great things by.
e Without any just occasion of feare.
f Safe and sound, and that with all kind of courtisie.

g Stephanas is the name of a man and not of a woman.
h Given themselves wholly to the ministration.
i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves, and their goods to helpe you withall.
k Misce beate.
l Take them for such men as they are indeed.

33 Hee maketh three manner of qualities of the bodies being raised: Incorruption, to wit because they shall be found altogether of a nature that can not be corrupt: glory, because they shall be adorned with beautie and honour: Power, because they shall continue refreshing without meat, drinke, and all other helpes, without which this fraille life cannot keepe it selfe from corruption. (As buried, and againe it is raised in the ground.)
34 Void of honour, void of glorie, and without.
35 Freed from the former weaknesse, whereas it is subjected to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such otherlike helpes.
36 He sheweth perfectly in one word, this change of the qualitie of the bodie by the resurrection: when he saith, that of a naturall bodie, it shall become a spirituall bodie which two qualities being cleane different, the one from the other, hee straightway expoundeth, and setteth forth diligently.
37 That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whom all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent verue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into us.
38 Adam is called the first man, because hee is the roote as it were from whence wee spring: and Christ is the latter man: because hee is the beginning of all them that are spirituall, and in him wee are all comprehended.
39 Geo. 2, 7.
40 Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soule, by reason of the soule which is the best part to him.
41 Secondly he willeth the order of this double state or qualitie to be observed: that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came upon it, to wit, when as the Lord being from heaven, endued our flesh which was prepared and made fit for him, with the fulnes of the Godhead.
42 Wallowing in dust, and wholly given to an earthly nature.
43 The Lord is said to come downe from heaven by that kinde of speech, whereby that which is proper to one is touched of another.
44 He applyeth both the earthly naturall life of Adam (if I may so say) to our bodie, so long as they are naturally conversant on earth, to wit, in this life, and in the grave: and also the spiritualitie of Christ to the same our bodies, after that they are risen againe, and bee faith, that that goeth before: and this shall follow.
45 Not a vaine and false image, but such an one as had the truth with it.
46 The conclusion: Wee cannot be partakers of the glorie of God, unless we put off all that grosse and filthy nature of our bodies subject to corruption: that the same bodie may be adorned with incorruptible glorie.
47 Flesh and blood are taken here for a living bodie, which cannot attaine to incorruption, unless it put off corruption.
48 He goeth further, declaring that it shall come to passe that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is verie requisite: and that the certaine enjoying of the benefite and victorie of Christ, is deferred unto that latter time.
49 A thing that hath bene hid, and never knowne hitherto, and therefore worthy that you give good eare unto it.
50 Hee sheweth us that the time shall be verie short.
* Matt. 24, 31. 1. thess. 4, 16.

* Rom. 16. 16.
1. Cor. 13. 12.
1. Pet. 3. 14.
In By these words,
is broken the se-
verest kinde of
curse and excom-
munication, that
was amongst the
Jewes: and the
Words are as much
to say, as our Lord commeth: So that his meaning may be this, Let him be accused even
to the coming of the Lord, that is to say, to his death day, even for ever.

and Priscilla with the Church that is in their house,
salute you greatly in the Lord.

20 All the brethren greete you. Greete yee one
another with an * holy kisse.

21 The salutation of me Paul with mine owne
hand.

22 If any man love not the Lord Jesus Christ,
let him be had in execration m maran-atha.

23 The grace of our Lord Jesus Christ be with
you.

24 My love be with you all in Christ Jesus.
Amen.

The first Epistle to the Corinthians,
written from Philippi, and sent by
Stephanas, and Fortunatus, and
Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He becometh with the phrase of afflictions, 8 declaring
what he hath suffered in Asia, 10 and how happily God
assisted him. 17 He saith it was not upon any lightnesse,
that he came not, according to his promise.

1 See the declara-
tion of such salu-
tation in the for-
mer Epistles.

PAUL * an Apostle of JESUS
Christ, by the will of God, and our
brother Timotheus, to the Church of
God, which is at Corinthus, with all
the Saints, which are in all Achaia:
2 Grace be with you, and peace
from God our Father, and from the
Lord Jesus Christ.

3 * 2 Blessed be God, even the Father of our
Lord Jesus Christ, the Father of b mercies, and the
God of all comfort.

4 Which comforteth us in all our tribulation,
3 that we may be able to comfort them which are
in any affliction by the comfort wherewith we our
selves are comforted of God.

5 For as the c sufferings of Christ abound in us,
so our consolation aboundeth through Christ.

6 4 And whether we be afflicted, it is for your
consolation and salvation, which is d wrought in
the enduring of the same sufferings, which we also
suffer: or whether we be comforted, it is for your
consolation and salvation.

7 And our hope is stedfast concerning you, in
as much as wee knowe, that as ye are partakers of
the sufferings, so shall yee be also of the consolati-
on.

8 5 For brethren, we would not have your igno-
rant of our affliction, which came unto us in
Asia, how we were pressed out of measure passing
strength, so that we altogether e doubted even of
life.

9 Yea, wee received the sentence of death in
f our selves, because wee should not trust in our
selves, but in God, which raised the dead.

* Ephes. 1. 3.
1 per. 1. 3.
a He becometh
after his manner
with thanksgiv-
ing, which not-
withstanding
(otherwise then he
was wont) he ap-
plyeth to himself:
beginning his E-
pistle with the ter-
ring forth of the
dignitie of his Apo-
stleship, constrained
(as it should seeme)
by their importunitee,
which tooke an
occasion to de-
spise him by reason
of his miseries.
But he answereth
that he is not so
afflicted, but that
his comforts doe
exceed his afflic-
tions, shewing the
ground of them,
even the mercie of
God the Father in
Jesus Christ.

a To him be praise
and glorie given.

b Most mercifull.

3 The Lord doeth comfort us to

this end and purpose, that wee may so much the more surely comfort others, c The

miseries which wee suffer for Christ, or which Christ suffereth in us. 4 Hee

denieth that either his afflictions wherewith hee was often afflicted, or the consolation
which hee received of God, may justly be despised, seeing that the Corinthians both might
and ought to take great occasion to be confirmed by either of them.

d Although salvation be given us freely, yet because there is a way appointed
us whereby wee must come to it, which is the race of an innocent and upright life, which
wee must runne, therefore wee are sayde to worke our salvation. Philippians 2. 12. And
because it is God onely that of his free good will worketh all things in us, therefore is hee
saide to worke the salvation in us by those selfe same things by which wee must passe to
everlasting life, after that wee have once overcome all incombrances.

e Hee witnesseth that hee is not onely not ashamed of his afflictions, but that he desireth also
to have all men know the greatnesse of them, and also his deliverie from them, although it
be not yet perfite. f I knew not at all what to doe, neither did I see by mans
helpe which way to save my life.

f I was resolved within my selfe to die.

10 Who delivered us from so g great a death,
and doeth deliver us: in whom we trust, that yet
hereafter he will deliver us.

11 * 6 So that yee labour together in pray-
er for us, 7 that for the gift bestowed upon us for
many, thanks may be given by many persons for
us.

12 8 For ourrejoycing is this, the testimonie of
our conscience, that in simplicitie & godly b pure-
nesse, and not in fleshy wisdom, but by the grace
of God we have had our conversation in the world,
and most of all to youwards.

13 For we write k none other things unto you,
then that ye read or els that ye acknowledge, and
I trust ye shall acknowledge unto the l end.

14 Even as yee have acknowledged us partly,
that we are your m rejoycing, even as ye are ours,
in the n day of our Lord Jesus.

15 And in this confidence was I minded first to
come unto you, that ye might have had a o double
grace,

16 And to passe by you into Macedonia, and
to come againe out of Macedonia, unto you, and to
be led forth toward Judea of you.

17 9 When I therefore was thus minded, did I
use lightnesse? or minde I those things which I
mind, according to the p flesh, that with mee should
be, q Yea, yea, and Nay, nay?

18 10 Yea, God is r faithfull, that our word to-
ward you, was not Yea, and Nay.

19 11 For the Sonne of God Jesus Christ, who
was preached among you by us, that is by me, and
Silvanus, and Timotheus, f was not Yea, and Nay:
but in r him it was Yea.

20 12 For all the promises of God in him are
Yea, and are in u him Amen, unto the glory of God
through x us.

plainnesse of minde, as God himself can witness.

i Trusting to that very
wisdom, which God of his free goodnesse hath given me from heaven. k He
sayeth he writeth barely and simply: for he that writeth in coloured sort, is rightly
said to write otherwise then wee reade: and this hee saith the Corinthians shall knowe
and like of very well.

l Perfectly. m Pauls rejoycing in the Lord
was, that hee had wonne the Corinthians: and they themselves rejoyced that such an A-
postle was their instructor, and taught them so purely and sincerely. n When hee
shall sit as judge. o Another benefite.

9 He putteth away their slander and false
report by denying it, and first of all in that that divers went about to perswade the Corin-
thians, that in the preaching of the Gospel, Paul agreed not to himself: for this was the
matter and the cause.

p As men doe, which will rather promise any
thing, and charge their purpose at every turning of an hand. q That I should say
and unsay a thing.

10 He calleth God to witnesse, and for judge of his confidence in
preaching and teaching one life same Gospel. r True, and of whose faithfulness it
where horrible wickednesse to doubt.

11 He joynerh also with himself, his fellowes
as witnesses, with whom hee fully consented in teaching one selfe same thing, to wit, one
selfe same Christ. f Was not divers, and wavering. t That is, in God. 12 Last of
all hee declareth the summe of his doctrine, to wit, that all the promises of salvation are
sure and ratified in Christ.

u Christ is set forth to exhibite and fulfill them
all most assuredly, and without all doubt.

x Through our ministerie.

21 And

g From these great
dangers.

* Rom. 15. 30.

6 That he may
not seeme to boast
himself, he attri-
buteh all to God,
and therewith also
confesseth that he
attributeh much to
the prayers of
the faithful.

7 The end of the
afflictions of the
Saints, is the glory
of God, and there-
fore they ought to
be precious unto
us.

8 Secondly he
putteth away an
other slander, to
wit, that he was a
light man, and such
a one as was not
lightly to be cre-
dited, seeing that
he promised to
come unto them,
and came not.

And first he spea-
keth of the simplici-
tie of his mind,
and sinceritie,
which they knew
both by his voice
when he was pre-
sent, and they ought
to acknowledge it
also in his letters,
being absent: and
moreover hee pro-
testeth that he will
never be other-
wise.

h With clearnesse
and holy and true

i Trusting to that very

k He

l Perfectly.

m Pauls rejoycing in the Lord

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where horrible wickednesse to doubt.

11 He joynerh also with himself, his fellowes

as witnesses, with whom hee fully consented in teaching one selfe same thing, to wit, one

selfe same Christ. f Was not divers, and wavering. t That is, in God. 12 Last of

all hee declareth the summe of his doctrine, to wit, that all the promises of salvation are

sure and ratified in Christ.

u Christ is set forth to exhibite and fulfill them

all most assuredly, and without all doubt.

x Through our ministerie.

21 And

13 Hee attributeth the praise of his continuance, onely to the grace of God, through the holy Ghost, and therewithall concludeth that they cannot doubt of his faith, and his follower, without doing injurie to the Spirit of God, seeing that they themselves doe know all this to be true.

21 And it is God which stablished us with you in Christ, and hath anointed us.

22 Who hath also sealed us, and hath given the earnest of the Spirit in our hearts.

23 Now, I call God for a record unto my soule, that to spare you, I came not as yet unto Corinthus.

24 Not that wee have dominion over your faith, but wee are helpers of your joy: for by faith ye stand.

14 Now comming to the matter, he sweareth that he did not onely, nor lightly alter his purpose of comming to them, but rather that he came not unto them for this cause, that he might not be constrained to deale more sharply, with them being present, then he would. 2 Against my self and to the danger of mine owne life. 15 Hee remooveth all suspicion of arrogance, declaring that hee speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them. 16 Hee setteth the joy and peace of confidence, which God is author of, against tyrannous feare, and therewithall sheweth the end of the Gospell.

CHAP. II.

1 He excuseth his not comming unto them, 2 and privily reprehendeth them: 4 He sheweth that such is his affection towards them, 5 that he never rejoiceth but when they are merite. 6 Perceiving the adulterer (whom he commanded to be delivered up to Satan) to repent, hee requesteth that they forgive him. 31 He mentioneth his going into Macedonia.

But I determined thus in my self, that I would not come againe to you in a heavinesse.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

3 And I wrote this same thing unto you, least when I came, I should take heavinesse of them of whom I ought to rejoyce: this confidence have I in you all, that my joy is the joy of you all.

4 For in great affliction, and anguish of heart I wrote unto you with many teares: not that yee should be made sorie, but that ye might perceive the love which I have, specially unto you.

5 And if any had caused sorow, the same hath not made me sorie, but partly (least I should more charge him) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgive him, and comfort him, least the same should be swallowed up with overmuch heavinesse.

8 Wherefore, I pray you, that you would confirm your love towards him.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom yee forgive any thing, I forgive also: for verely if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the sight of Christ.

11 Least Satan should circumvent us: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospell, and a doore was opened unto me of the Lord,

13 I had no rest in my spirit, because I found

not Titus my brother, but tooke my leave of them, and went away into Macedonia.

14 Now thanks be unto God, which alwayes maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God the sweet favour of Christ, in them that are saved, and in them which perish.

16 To the one we are the favour of death, unto death, and to the other the favour of life, unto life: and who is sufficient for these things?

17 For we are not as many, which make marchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

may rather very many rejected and detested him, seeing that he preacheth Christ, not onely as a Saviour of them that beleve, but also as a Judge of them that contemne him.

4 Again, he putteth away all suspicion of arrogance, attributing all things that he did, to the verue of God, whom he serveth sincerely, and without all dishonest affection: whereof he maketh them witnesses even to the 6. verse of the next Chapter. * Chap. 4. 2. 1 We do not handle it craftily and covetously, or less sincerely then we ought: and he useth a metaphor which is taken from bucksters, which use to play the false harlots with whatsoever cometh into their hands.

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister not of the letter, but of the Spirit. 8 He sheweth the difference of the Law, and the Gospell, 13 that the brightnesse of the Law doth rather dimme the sight then lighten it: 18 But the Gospell doth make manifest Gods countenance unto us.

Do we beginne to praise our selves againe; or need we as some other, Epistles of recommendations unto you, or letters of recommendations from you?

2 Ye are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are manifest, to be the Epistle of Christ, ministered by us, and written, not with ynce, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God:

5 Not that wee are sufficient of our selves, to think any thing, as of our selves: but our sufficiency is of God,

6 Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the ministratiion of death written with letters, and ingraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his

hood of Levi, with the ministratiion of the Gospell, and the Apostolical ministratiion, which he handleth afterward more fully.

d This boldnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministratiion. e In that we are fit and meet to make other men partakers of so great a grace.

2 Hee amplifieth his ministratiion and his fellowes: that is to say, the ministratiion of the Gospell, comparing it with the ministratiion of the Law, which hee considereth in the person of Moses, by whom the Law was given: against whom he setteth Christ the author of the Gospell. Now this comparison is taken from the very substance of the ministratiion. The Law is as it were a writing of it self dead, and without efficacy: but the Gospell, or new covenant, is as it were the very verue of God it self, in renewing, justifying, and saving of men. The Law propoundeth death, according all men of unrighteousnesse: The Gospell offereth and giveth righteousness and life. The governance of the Law served for a time to the promise. The Gospell remaineth to the end of the world. Therefore what is the glorie of that in comparison of the majestie of this? f Not of the Law, but of the Gospell.

g Imprinted and ingraven: so that by this place we may plainly perceive, that the Apostle speaketh not of the ceremonies of the Law, but even of the ten commandments. b This word Glory, betokeneth a brightnesse, and a majestie, which was bodily in Moses, but spiritually in Christ.

countenance

k He alludeth to the ointing of the Priests, and the incense o. the sacrifices. 3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they saw evidently that it was not received with like successe in every place.

a The Apostle frameth his speech wisely, that by little and little he may come from the commendation of the person, to the matter it self. b Which I tooke paines to write as it were. c By the way he setteth the verue of God, against the ynce wherewith Epistles are commonly written, to shew that it was wrought by God. 1 He alludeth by the way, to the comparison of the outward ministratiion of the Priest-

a Causing grief amongst you, which hee should have done if he had come to them before they had repented them. b For I trusted that you would take that out of the way forthwith, which you knew I was discontented with, considering how you are persecuted that my joy is your joy. 1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the rising and unloosing of the incontinent person, because hee seemed to have given sufficient testimonie of his repentance: shewing the true use of excommunication, to wit, that it pleased not of him, but of love, and so end, least if we keepe no measure, we serve Satan the devil.

c A. if he sayd, All that sorow is to cleane wipe away, as though he had never felt it. d As for me (saith Paul) I have no more to doe with him. e Least I should overcharge him, who is burdened enough of himself, which I would be glad were taken from him. f That whereas before you punished him sharply, you would now forgive him. g To wit at my entreaties, you would declare by the consent of the whole Church, that you take him againe for a brother. h Truly and from the heart. i Of his mischievous counsell and devilish will. a He returneth to the confirmation of his Apostleship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.

i Whereby God of-
fereth, yea, and gi-
ueth the Spirit, not
as a dead thing, but
a quickning Spi-
rit, working I fe-
k To wit, of Christ,
which being impu-
ted to us as our
owe, we are not
onely not condem-
ned, but also we
are crowned as
righteous.

l The Law, yea, and
the ten commande-
ments themselves,
together with Mo-
ses, is abolished, if
we consider the
ministry of Moses
apart by it self.

9 He sheweth
wherein standeth
this glory of the
preaching of the
Gospel, to wit, in
that that it setteth
foorth plainly
and evidently, that
which the Law
shewed darkly,
for it sent them
that heard it to be
healed of Christ
which was to
come, after it had
wounded them.

* Exod. 34, 34.

4 He expoundeth
by the way the
allegorie of Mo-
ses his covering, which was a token of the darknesse and weakenesse that is in men,
which were rather dyled by the bright shining of the Lawe, then lightened, which
covering was taken away by the coming of Christ, who lighteth the hearts, and
turneth them to the Lord, that we may be brought from the staterie of this blind-
nesse, and set in the liberty of the light, by the vertue of Christ's Spirit. m Into
the very bottom of Moses his ministry. n Christ is that spirit which
taketh away that covering, by working in our hearts, wherunto also the Law it
self called us, though inuaine, because it speaketh to dead men, untill the spirit
quicketh us. * John 4, 14. o Going forward in the allegorie of the co-
uering, he compareth the Gospel to a glasse, which although it be most bright and
sparkling, yet doeth it not onely not dazle their eyes, which looke in it, as the law
doth, but also transformeth them with his beames, so that they also be partakers of the
glory and shining of it, to lighten others: as Christ sayd unto his, You are the light of
the world, whereas he himself was the onely light. We are all commanded in an-
other place, to shine as the candles before the world, because we are partakers of Gods
Spirit. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth
both by that that goeth before, and that that cometh after, and setting them his owne
example and his fellowes.

CHAP. IIII.

i He sheweth that he hath so laboured in preaching the Gospel.
4 That such are often blinded of Satans, who doe not perceive
the brightness thereof, 7 that the same is casted in earthen
vessels, so who are subject to many miseries: 16 and
therefore he exhorteth them by his owne example to be coura-
geous. 17 and contemne this present life.

T Herefore, seeing that wee have this mini-
sterie, as we have received mercie, we faint
not:

2 But have cast from us the b cloakes of shame,
and walke not in craftinesse, neither handle wee
the word of God c deceitfully: but in declaration
of the truth we approve our selves to every mans
conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them
that are lost.

1 Now he plain-
ly witnesseth that
both he and his
fellowes (through
the mercy of God)
do their vocation
and dutie upright-
ly and sincerely,
neglecting all
dangers.

2 Though we are
broken in pieces
with miseries and
calamities, yet we
yeelde not.

b Subtiltie, and all kinde of deceite, which men hunt after, as it
were donnes and lurking holes, to cover their shamelesse dealings withall.

c This is it that in the former Chapter he called making marchandise of the word of
God.

2 An objection: Many heare the Gospel, and yet see no more light-
ned thereby then by the preaching of the Law. He answereth, The fault is in the men
themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet not-
withstanding doeth he and his fellowes set foorth the most cleare light of the Gospel to be
seene and beholde, seeing that Christ whom onely they preach, is he in whom onely
God will be knowne, and as it were seene.

countenance (which glory is gone away.)

8 How shall not the ministration of the Spirit
be more glorious?

9 For if the ministry of condemnation was
glorious, much more doeth the ministration of
righteousnesse excede in glory.

10 For even that which was glorified, was not
glorified in this point, that is, as touching the ex-
ceeding glory.

11 For if that which should be abolished, was
glorious, much more shall that which remaineth
be glorious.

12 Seeing then that we have such trust, we use
great boldnesse of speech.

13 And we are now as Moses, which put a
vaile upon his face, that the children of Israel
should not looke unto the end of that which
should be abolished.

14 Therefore their mindes are hardened: for
untill this day remaineth the same covering untaken
away in the reading of the olde Testament,
which vaile in Christ is put away.

15 But even unto this day, when Moses is read,
the vaile is layd over their hearts.

16 Nevertheless when their heart shall be turned
to the Lord, the vaile shall be taken away.

17 Now the Lord is the Spirit, and where
the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirrour the glorie
of the Lord with open face, and are changed into
the same image, from glory to glory, as by the
Spirit of the Lord.

4 In whom the God of this world hath blind-
ded the minds, that is, of the infidels, that the light
of the glorious Gospel of Christ, which is the
image of God, should not shine unto them.

5 For we preach not our selves, but Christ
Jesus the Lord, and our selves your servants for
Jesus sake.

6 For God that commaunded the light to
shine out of darkenesse, is he which hath shined in
our hearts, to give the light of the knowledge of
the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen ves-
sels, that the excellencie of that power might be
of God, and not of us.

8 We are afflicted on every side, yet are we
not in distresse: we are in doubt, but yet we de-
spaire not.

9 We are persecuted, but not forsaken: cast
downe, but we perish not.

10 Every where we beare about in our bodie
the dying of the Lord Jesus, that the life of Jesus
might also be made manifest in our bodies.

11 For we which live, are alwayes delivered
unto death for Jesus sake, that the life also of Je-
sus might be made manifest in our mortal flesh.

12 So then death worketh in us, and life in
you.

13 And because we have the same spirit of
faith, according as it is written, * I beleeeved, and
therefore have I spoken, we also beleeeve, and
therefore speake.

14 Knowing that hee which hath raised up the
Lord Jesus, shall raise us up also by Jesus, and shall
set us with you.

15 For all things are for your sakes, that that
most plenteous grace by the thanksgiving of ma-
ny, may redound to the praise of God.

16 Therefore wee faint not, though our
outward man perish, yet the inward man is re-
newed daily.

17 For our light affliction which is but for a
moment, causeth unto us a farre most excellent and
an eternall weight of glory:

18 While we looke not on the things which are
seen, but on the things which are not seen: for the
things which are seene, are temporall: but the
things which are not seene, are eternall.

to the end, sayeth hee, that all men may perceive that they stand not by any man's vertue,
but by the singular vertue of God, in that they die a thousand times, but never perish.

6 An amplification of the former sentence, wherein he compareth his afflictions to a
daily death, and the vertue of the Spirit of God in Christ, to life, which opposeth that
death.

7 So Paul calleth that miserable estate and condition, that the faithfull,
but especially the ministers, are in. k Which live, that life, to wit, by the spirit
of Christ, amongst so many and so great miseries.

l Subject to that miserable
condition.

7 A very cunning conclusion: as if he would say, Therefore to be
flour, wee die, that you may live by our death, for that they ventured into all those dan-
gers for the building of the Churches sake, and they caused not to confesse all the faith-
full with the examples of their patience.

8 He declareth the former sentence, shewing that hee and his fellowes die in a sort, to
purchase life to others, but yet notwithstanding they are partakers of the same life with
them: because they themselves doe first beleeeve that, which they propound to others to
beleeeve, to wit, that they also shall be saved together with them in Christ.

m The
same faith by the inspiration of the same Spirit. * Psal. 116, 10.

9 Hee
sheweth how this constancie is preserved in them, to wit, because they respect Gods
glory, and the salvation of the Churches committed unto them.

n When it shall please God to deliver me, and restore me to you, that exceeding ben-
efite which shall be poured upon me, shall in like sort redound to the glory of God, by
the thanksgiving of many.

10 Hee addeth as it were a triumphant song, how
that he is outwardly afflicted, but inwardly he profiteth daily: and passeth not at all for all
the miseries that may be sustained in this life, in comparison of that most constant and
eternall glorie.

o Gathered new strength, that the outward man be not over-
come with the miseries which come freshly one upon the necke of another, being main-
taineth and upholden with the strength of the inward man.

p Afflictions are not
called light, as though they were light of themselves, but because they passe away
quickly, when as indeed our whole life is of no great long continuance. q Which
remaineth for ever firme and stable, and can never be shaken.

CHAP.

d The light of
plaine and light-
some preaching,
which telleth
forth the glory
of Christ.

e In whom the
Father setteth
forth himself to
be seene and
beholden.

3 He removeth
according to his
accustomed man-
ner, all suspicion
of ambition, avo-
iding that he se-
meth faithfully,
but as a servant
and witnessing
that all this light
which he and his
fellowes give to
others, proceedeth
from the Lord.

f To preach this
self-same Jesus
to you.

* Gen. 1, 3.

g Which made
only with his word.
h That being light-
ened of God, we
should in like sort
give that light to
others.

4 He taketh away
a stumbling block,
by which was
darkened, amongst
some, the bright
shining of the mi-
nistrie of the
Gospel, to wit,
because the Apo-
stles were the
most miserable of
all men, Paulan-
swereth that he
and his fel-
lowes are as it
were earthen ves-
sels, but yet there
is in them a most
precious treasure.

5 He bringeth
marvellous rea-
sons, why the
Lord doeth so af-
flict his chiefe
servants,

6 Hee
sheweth how this
constancie is pre-
served in them, to
wit, because they
respect Gods
glory, and the
salvation of the
Churches com-
mitted unto them.

n When it shall
please God to de-
liver me, and re-
store me to you,
that exceeding ben-
efite which shall
be poured upon
me, shall in like
sort redound to
the glory of God,
by the thanksgiv-
ing of many.

10 Hee addeth
as it were a tri-
umphant song, how
that he is outward-
ly afflicted, but in-
wardly he profiteth
daily: and passeth
not at all for all
the miseries that
may be sustained
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parison of that most
constant and eter-
nall glorie.

o Gathered new
strength, that the
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ther, being main-
taineth and up-
holden with the
strength of the in-
ward man.

p Afflictions are
not called light, as
though they were
light of themselves,
but because they
passe away quick-
ly, when as indeed
our whole life is of
no great long con-
tinuance.

q Which
remaineth for ever
firme and stable,
and can never be
shaken.

C H A P. V.

1 He continueth in the same argument, 6 touching the certain hope of salvasion 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

FOr we know that if our earthly house of this tabernacle be destroyed, wee have a building given of God, that is, an house not made with hands, but eternall in the heavens.

2 For therefore we fight desiring to be clothed with our house, which is from heaven.

3 Because that if we be clothed, we shall not be found naked.

4 For indeed wee that are in this tabernacle, fight and are burdened because wee would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.

5 And he that hath created us for this thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are alway bold, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by faith, and not by sight.)

8 Nevertheless, we are bold, and love rather to remove out of the body, and to dwell with the Lord.

9 Wherefore also we covet, that both dwelling at home, and removing from home, we may be acceptable to him.

10 For we must all appeare before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.

11 Knowing therefore that terror of the Lord, we perswade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

12 For wee praise not our selves againe unto you, but give you an occasion to rejoyce of us, that yee may have to answer against them, which rejoyce in the face, and not in the heart.

13 We desire to be clad with the heavenly house, that is, with that everlasting and immortal glory, as with a garment: for when we depart hence, we shall not remaine naked, having once cast off the covering of this body, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we fight not for the vanity of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we have, even the Spirit of adoption.

14 He meaneth that first creation, to give us to understand, that our bodies were made to this end, that they should be clothed with heavenly immortality.

15 Hee inferreth upon that sentence which went next before, that, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this tribulation (for we are now so with God, that we bolder him but by faith, and are therefore now absent from him) but so that we aspire and have a longing alwayes to him: therefore also we behave our selves so, that we may be acceptable to him, both while we live here, and when we goe from hence to him.

16 He calleth them (bold) which are alwayes resolved with a quiet and settled minde to suffer what dangers soever, nothing doubting: their end shall be happy.

17 Faith of those things which we hope for, and not having God presently in our view.

18 And yet we are in such sort bold, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, we had rather depart hence to the Lord.

19 And seeing it is so, we strive to live so, that both in this our pilgrimage here wee may please him, and that at length wee may be received home to him.

20 That no man might thinke it to pertaine to all, which he spake of that heavenly glory, hee addeth, that every one shall first render an account of his pilgrimage, after that hee is departed from hence.

21 Wee must all appeare personally, and enquiry shall be made of us, that all may see, how wee have lived.

22 Now hee passeth over, and taketh occasion of the former sentence, to returne to the former chapter verse 16, confirming his owne sinceritie and his followers.

23 That terrible judgement.

24 Hee removeth all suspicion of pride, by a new reason, because it is behoovable, not for his part, but for theirs, that his Apostleship be counted sweeter against the vaine ostentation of a few others.

25 In outward disguisings, and that coloured shew of mans wisdom and eloquence, and not in true godlinesse, which is sealed in the heart.

13 For whether we be out of our wit, we are it to God; or whether we be in our right minde, we are it unto you.

14 For that love of Christ constraineth us,

15 Because wee thus judge, that if one be dead for all, then were all dead, and he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose againe.

16 Wherefore, henceforth know we no man after the flesh, yea though wee had known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, let him be a new creature. Old things are passed away, behold, all things are become new.

18 And all things are of God, which hath reconciled us unto himselfe by Jesus Christ, and hath given unto us the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, and hath committed to us the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech you through us, wee pray you in Christs stead, that ye be reconciled to God.

21 For he hath made him to be a sinne for us, which knew no sinne, that wee should be made the righteousness of God in him,

heavenly. 1 Possesseth us wholly. m Hee speaketh here of sanctification, whereby it cometh to passe that Christ liveth in us.

2 n Looke Romans chap. 6. and 7. Hee sheweth what it is, not to live to our selves, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so conversant amongst men as not so care for those worldly and carnall things, as they doe which respect a mans stocke, his country, forme, glorie, riches, and such like, wherein men commonly dote, and wearie themselves.

3 o An amplification: This is, sayeth he, so true, that we doe not now thinke carnally of Christ himselfe, who hath nowe left the world, and therefore must be considered of us spiritually.

4 p An exhortation for every man which is renewed with the spirit of Christ, to meditate heavenly things, and not earthly.

5 q As a thing made anew of God, for though a man be not newly created when God giveth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach us, that wee must attribute all things to the glory of God: not that wee are stones and blocks, but because God createth in us, both the will to will well, and the power to doe well.

6 r Efa. 43. 19. revelation 21. 3. Hee commendeth the excellencie of the ministerie of the Gospell, both by the autoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth attonement, with God, by free forgiveness of our finnes, and justification offered unto us in Christ, and that so lovingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers, to have consideration of themselves, and not to despise so great a benefit.

7 s And when hee so sayeth, hee plainly reprehendeth them which falsly challenged to themselves the name of pious.

8 t Used our labour and travail.

9 u A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.

10 v Who was cleane void of sinne.

11 w Righteous before God, and that with righteousness which is not essentiall to us, but being essentiall in Christ, God imputeth it to us through faith.

C H A P. VI.

1 He exhorted them to lead their lives as if they were Christians, 5 neither to be dismayed in tribulations, 9 nor puffed up with glory, 14 to avoid all uncleannesse, 16 considering that they are the temples of the living God.

2 Hee sheweth what it is, not to live to our selves, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so conversant amongst men as not so care for those worldly and carnall things, as they doe which respect a mans stocke, his country, forme, glorie, riches, and such like, wherein men commonly dote, and wearie themselves.

3 o An amplification: This is, sayeth he, so true, that we doe not now thinke carnally of Christ himselfe, who hath nowe left the world, and therefore must be considered of us spiritually.

4 p An exhortation for every man which is renewed with the spirit of Christ, to meditate heavenly things, and not earthly.

5 q As a thing made anew of God, for though a man be not newly created when God giveth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach us, that wee must attribute all things to the glory of God: not that wee are stones and blocks, but because God createth in us, both the will to will well, and the power to doe well.

6 r Efa. 43. 19. revelation 21. 3. Hee commendeth the excellencie of the ministerie of the Gospell, both by the autoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it announceth attonement, with God, by free forgiveness of our finnes, and justification offered unto us in Christ, and that so lovingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers, to have consideration of themselves, and not to despise so great a benefit.

7 s And when hee so sayeth, hee plainly reprehendeth them which falsly challenged to themselves the name of pious.

8 t Used our labour and travail.

9 u A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.

10 v Who was cleane void of sinne.

11 w Righteous before God, and that with righteousness which is not essentiall to us, but being essentiall in Christ, God imputeth it to us through faith.

12 x Men doe not onely need the ministry of the Gospell, before they have received grace, that they may be partakers of it, but also after they have received grace, that they may continue in it.

13 y In that that grace is offered, it is of the grace of God, who hath appointed times, and seasons to all things, that we may take occasion when it is offered.

14 z Efa. 49. 8. a Which I of my free mercy and love towards thee, liked of and appointed: at which time God powred out that his marvellous love upon us.

7 The meaning is: Even when I am mad (as some men thinke of me) whilst I seeme as a foole to boast my selfe, I doe it for your profit, no lesse then when I preach the Gospell simply unto you.

8 He goeth forward in putting away all suspicion of desire of estimation and boasting: for the love of Christ, sayeth he, compelleth us hereunto, that seeing he died for us all, which were dead when as we lived to our selves (that is, while we were yet given to the fleshly affections) wee in like sort should consecrate our whole life which we have received of him, to him (to wit) being indued with the holy Ghost to this end and purpose, that wee should meditate upon nothing but that which is heavenly.

9 m Hee speaketh here of sanctification, whereby it cometh to passe that Christ liveth in us.

10 n Looke Romans chap. 6. and 7. Hee sheweth what it is, not to live to our selves, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so conversant amongst men as not so care for those worldly and carnall things, as they doe which respect a mans stocke, his country, forme, glorie, riches, and such like, wherein men commonly dote, and wearie themselves.

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22 z Efa. 49. 8. a Which I of my free mercy and love towards thee, liked of and appointed: at which time God powred out that his marvellous love upon us.

23 b Succoured

3 He sheweth the
Corinthians a pe-
terose of a true mi-
nistrer, in his owne
example, and Ti-
motheus and Sil-
vanus, to the end,
that (as he purpo-
sed from the be-
ginning) he might
procure authoritie
to himselfe and
his like.

b Declare and shew
indeed.

* 1. Cor. 4.7.

4 Hee first of all
reckoneth up those
things which are
neither alwayes in
the ministers, nor
with- out exception,
unlesse it be ac-
cording to the
affection of the
minde, patience
onely except,
which also is one
of the vertues
which ought to be
alwayes in a good
ministrer.

c In toffing to
and fro, finding
no place of rest
and quietnesse.

5 Secondly, hee
reckoneth up such
vertues as are ne-
cessary, and ought
alwayes to be in
them, and whereby
as by good ar-
mour, all lets and
hinderances may
be overcome.

d Preaching of the
Gospell.

e Power to worke
miracles, and to
bring under the
wicked.

f Uprightnesse.

6 Going about to
rebuke them, hee
sayth first, that he
dealeth with them
sincerely and with
an open and plaine
heart, and there-
withal complaineth

that they do not like in loving againe their Father.

g The opening of the
mouth and heart, brokeneth a most earnest affection in him that speaketh, as it fareth
commonly with them that are in some great joy. h You are in mine heart, as in
an house, and that no narrow or strait house, for I have opened my whole heart to you,
but you are inwardly strait laced to meward.

i After the manner of the Hebrewes,
he calleth these tender affections which rest in the heart, bowels. 7 Now he
rebuken them boldly, for that they became fellowes with infidels in outward idolatry,
as though it were a thing indifferent. And this is the fourth part of this Epistle, the
conclusion whereof is, that such as the Lord hath vouchsafed the name of his children,
must keepe themselves pure, not onely in mind, but also in body, that they may wholly
be holy unto the Lord.

* Eccles. 13. 15.

k What can there be betweene
them? * 1. Cor. 3. 16. and 6. 19.

l He setteth the living God against idoles.

m God dwelleth with us, because Christ is become God with
us. * Levit. 26. 11. * 1. Ia. 51. 11. * Jer. 31. 1.

Left by overmuch urging them he should dismay their tender
mind, 2 hee proveth that all that he sayd, 4 proceeded of
the great good will he bare unto them: 3 and therefore they
should not be offended, that he made them sorry, 10 and brought
them to repentance, once not to be repented of.

a Both of bodie
and soule, that by
this means the
sanctification may
be perfect, confir-
ming in both the
parts thereof.

succoured thee: behold now the accepted time,
behold now the day of salvation.

3 Wee give no occasion of offence in any
thing, that our ministerie should nor be repre-
hended.

4 But in all things we approve our selves as
the ministers of God, 4 in much patience, in af-
flictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in la-
bours,

6 By watchings, by fastings, by puritie, by
knowledge, by long suffering, by kindnesse, by the
holy Ghost, by love unfained,

7 By the word of truth, by the power of
God, by the armour of righteousness on the
right hand, and on the left,

8 By honour, and dishonour, by evill report, and
good report, as deceivers, and yet true:

9 As unknown, and yet known: as dying,
and beholde, we live: as chastened, and yet not
killed:

10 As sorrowing, and yet alway rejoicing: as
poore, and yet making many rich: as having no-
thing, and yet possessing all things.

11 O Corinthians, our mouth is open unto
you, our heart is made large.

12 Ye are not kept strait in us, but ye are kept
strait in your owne bowels.

13 Now for the same recompense, I speake as to
my children, Be you also enlarged.

14 Be not unequally yoked with the infidels:
for what fellowship hath righteousness with un-
righteousnesse? and what communion hath light
with darknesse?

15 And what concord hath Christ with Belial?
or what part hath the beleever with the infidel?

16 And what agreement hath the Temple of
God with idols? for ye are the Temple of the
living God: as God hath sayd, * I will dwell
among them, and walke there: and I will be their
God, and they shall be my people.

17 Wherefore come out from among them,
and separate your selves, sayth the Lord, and touch
none uncleane thing, and I will receive you.

18 And I will be a Father unto you, and ye
shall be my sonnes and daughters, sayeth the Lord
Almighty.

2 Receive us: we have done wrong to no
man: we have corrupted no man: we have defrauded
no man.

3 I speake it not to your condemnation: for
I have sayd before, that ye are in our hearts, to die
and live together.

4 I use great boldnesse of speech toward you:
I rejoyce greatly in you: I am filled with comfort,
and am exceeding joyous in all our tribulation.

5 For when wee were come into Macedonia,
our flesh had no rest, but we were troubled on eve-
ry side, fightings without, and terrors within.

6 But God, that comforteth the subject, com-
forted us at the coming of Titus:

7 And not by his coming onely, but also by
the consolation wherewith hee was comforted of
you, when he told us your great desire, your
mourning, your fervent minde to meward, so that
I rejoyced much more.

8 For though I made you sorry with a letter,
I repent not, though I did repent: for I perceive
that the same Epistle made you sorry, though it were
but for a season.

9 I now rejoyce, not that ye were sorry, but that
ye sorrowed to repentance: for ye sorrowed godly,
so that in nothing ye were hurt by us.

10 For godly sorrow causeth repentance unto
salvation, not to be repented of: but the worldly
sorrow causeth death.

11 For behold, this thing that ye have beene
godly sorry, what great care hath it wrought in
you: yea, what clearing of your selves: yea, what
indignation: yea, what feare: yea, what great de-
sire: yea, what a zeale: yea, what revenge: in all
things yee have shewed yourselves, that yee are
pure in this matter.

12 Wherefore, though I wrote unto you, I did
not it for his cause that had done the wrong, nei-
ther for his cause that hath the injurie, but that
our care toward you in the sight of God might
appear unto you.

13 Therefore we were comforted, because ye
were comforted: but rather we rejoyced much
more for the joy of Titus, because his spirit was
refreshed by you all.

14 For if that I have boasted any thing to him
of you, I have not been ashamed: but as I have
spoken unto you all things in truth, even so our
boasting unto Titus was true.

15 And his inward affection is more abundant
toward you, when he remembereth the obedience
of you all, and how with feare and trembling yee
received him.

16 I rejoyce therefore that I may put my confi-
dence in you in all things.

we feele we have offended God our most mercifull Father: contrary to this, there is
another sorrow, that onely feareth punishment, or when a man is vexed for the losse of
some worldly goods: the fruit of the first, is repentance, the fruit of the second, is
desperation, unless the Lord helpe speedily. h It was not coloured nor
counterset, but such as I dare stand to before God.

He exhorteth them by the example of the Macedonians, 9 and
also even of Christ himselfe, 14 to be liberal toward the
poore: 16 for which purpose, he sheweth that Titus,
18 and another brother came unto them.

W^a grace of God bestowed upon the Char-
tations to stirre up the Corinthians to liberality, wherewith the poverty of the Church of
Hierusalem might be holpen in time convenient. And first of all he setteth out before
them the example of the Churches of Macedonia, which otherwise were brought by
great miserie to extreme povertie, to the end that they should follow them. a The
benefit that God bestowed upon the Churches.

1 He remembreth a
gaine from what ad-
versities to his
owne person, opo-
siting the tribu-
laciones both of his
faithfulnesse and
also of his conti-
nuall good will
towards them.

b Let me have
some place amongst
you, that I may
teach you.

c To condemne
you of faultinesse
or treachery.

d Whole hearts,
and are very full
of them.

e With those things
which Titus tolde
me of you at his
coming to wit,

f How fruitfully you
reade over my let-
ters, moreover and
besides that, I am
exceedingly reffe-
shed with his pre-
sence.

g An objection:
But thou hast han-
dled us roughly: the
Apostle answereth
that hee used
not this roughnes
without griefe.

h And he addeth
moreover, that he
is also glad now
that he drave them
to that sorrow, al-
though it was a-
gainst his will, since
it was so profit-
able unto them:

i For there is a sor-
row not onely
praise worthy, but
also necessary, to
wits whereby re-
pentance groweth
by certaine degrees
for the which
repentance hee
praiseth them
highly. And this
is the first part
of this Epistle.

j Informing that
that sorrow did you
much good toward
the amendment of
your faultes and
sinnes.

k Godly sorrow is
when we are not
terrified with the
feare of punish-
ment, but because

l The first part of
this epistle con-
taineth divers exhor-
tations

ches of Macedonia.

2 Because in ^b great trial of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality.

3 For to their power (I beare record) yea, and beyond their power they were ^c willing.

4 And prayed us with great instance that wee would receive the ^d grace, and fellowship of the ministring which is to ward the Saints.

5 ^a And *this they did* not as we looked for: but gave their owne selves, first to the Lord, and *after* unto us by the will of God,

6 That we should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, *even so* see that ye abound in this grace also.

8 ^a This say I not by commandement, but because of the ^c diligence of others: therefore prove I the naturalnesse of your love.

9 ^a For ye know the grace of our Lord Jesus Christ, that hee being rich, for your sakes became poore, that yee through his povertie might be made rich.

10 ^a And I shew *my minde* herein: for this is expedient for you, which have begun not to doe onely, but also to ^a will, a yee agoe.

11 Now therefore performe to doe it also, that as *there was* a readinesse to will, even so yee may performe it of that which ye have.

12 ^a For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 ^a Neither *is it* that other men should be eased and you grieved: But upon ^b like condition, at this time your abundance *supplieth* their lacke:

14 That also their abundance may be for your lacke, that there may be equalitye.

15 As it is written, ^a Hee that *gathered* much, had nothing over, and he that *gathered* little, had not the lesse.

16 ^a And thanks *be* unto God which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went unto you.

18 And wee have sent also with him the brother, whose praise *is* in the Gospel thorowout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our journey, concerning this ^a grace that is ministred by us unto the glory of the same Lord, and *declaration* of your prompt minde.)

20 Avoyding this, that no man should blame us in this ^a abundance that is ministred by us,

21 ^a Providing for honest things, not onely before the Lord, but also before men.

22 And wee have sent with them our brother, whom wee have oft times proved to be diligent

in many things, but now much more diligent, for the great confidence, which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper to youward: or of our ^a brethren, they are messengers of the Churches, and the ^a glory of Christ.

24 Wherefore shew toward them, and before the ^a Churches the proofe of your love, and of the rejoycing that we have of you.

dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

CHAP. IX.

1 Why *albeit* he thinks well of their ready will, earnestly exhorteth them, 3. 2. 4. he yieldeth a reason: 6. He compareth almes to seed: sowing, 10. which God doeth repay with great gaine.

For as touching the ministring to the Saints, it is superfluous for me to write unto you.

2 For I know your readines of minde, whereof I boast my self of you unto them of Macedonia, and say, that Achaia was prepared a yee agoe, and your zeale hath provoked many.

3 Now have I sent the brethren, least our rejoycing over you should be in vaine in this behalfe, that ye (as I have sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you unprepared, we (that wee may not say, you) should be ashamed in this my ^a constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as ^a niggardinesse.

6 ^a This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As every man ^a wiltheth in his heart, so let him give, not ^a grudgingly, or of ^a necessity: ^a for God loveth a cheerefull giver.

8 And God is able to make ^a all grace to abound toward you, that ye *always* having all sufficiencie in all things, may abound in every good worke,

9 (As it is written, He hath sparke abroad and hath given to the poore: his benevolence remaineth for ever.)

10 Also he that findeth seed to the sower, will minister likewise bread for food, and multiplie your seed, and increase the ^a fruits of your benevolence.

11 That on all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God.

12 For the ministring of this service not onely supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God.

13 (Which by the ^a experiment of this ministring prayse God for your ^a voluntarie sub-

mission)

d. With a sparing and obsequious heart. e. Against his will, as loath to be evil reported of. f. All God his bountifull liberality.

g. To helpe others by all meanes possible, in doing them good in their necessities. h. Psalm 112. 9. i. Is everlasting: Now David speaketh of a man that feareth God, and loveth his neighbour, who shall never want (sayth he) to give to others.

j. There is none so good an inheritance to the godly, as bountifullnesse is. k. Another excellent and double fruit of liberality towards the Saints, is this: that it giveth occasion to praise God, and that our faith is also thereby made manifest.

l. By this proofe of your liberality in this helping and succuring of them. m. In shewing with one consent, that you acknowledge that onely Gospel which you have willingly submitted yourselves unto, declaring thereby, that you agree with the Church of Hierusalem.

m Titus his two companions.

n By whom the glory of Christ is set forth.

o All Churches shall be witnesses of this your godly

messengers whom they

dealing, in whose presence you are, for so much as you see the messengers whom they

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m Least by his great commendation and praise, the Corinthians should be puffed up, he shutteth up this exhortation, with this exclamation.

1 He returneth to the defence of his Apostleship, but so that he useth his authoritie therein: for hee warneth them earnestly, and gravely, using also terrible threatnings to them selves such as are apt to be intruded. And he refelleth certaine proud men which made no better account of him then of a bragging Thralo, in that he useth to be sharpe against them when he was absent, because they saw no great majestie in him after the manner of men, and besides, had proved his lenitie, notwithstanding that in his absence, he had writteth to them sharply.

Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentleness, he protesteth unto them that he will shew in deede how

farre they are deceived, which make that account of the office of an Apostle that they doe of worldly offices, that is, according to the outward appearance.

That nature which is inclined to mercie, rather then to rigour of justice. As though I had no other aide and helpe then that which outwardly I seeme to have: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie.

Secondly, he witnesseth, that although he be like unto other men, yet he cometh furnished with that strength which no holdes of man can match, whether they resist by craft and deceit, or by force and might, because he warreth with divine weapons.

Are not such as men get their authoritie withall one of another, and doe great things, d Stand upon that infinite power of God.

3 An amplification of this spirituall vertue, which in such sort conquere the enemies be they never so craftie and mightie, that it bringeth some of them by repentance unto Christ, and justly revengeth others, that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled.

4 Hee beateeth into their heads that same matter, with great weight of wordes and sentences.

e Do ye judge of things according to the outward shew. f Not being told of

g Hee noteth out some one that was the feedes man of this speech.

5 Being constrained to reffell the foolish bragges of certaine ambitious men, he witnesseth, that they are able to bring nothing, but that they falsly perswade themselves of themselves: and as for himself, although he bragge of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto he came even unto them in preaching the Gospel of Christ, and trusteth that hee shall goe further, when they have so profited that hee shall not need to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that hee never succeeded other men in their labours.

h This is spoken after a taunting sort.

mission to the Gospel of Christ, and for your liberrall distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 m Thanks therefore be unto God for his unspeakable gift.

CHAP. X.

a He sheweth with what confidence, 4 what what weapons, 6 and with what revenge he is armed against the rebellions of the wicked, 7 and that, when he is present, his deedes have no lesse power, 11 then his words have force when he is absent.

NOW I Paul my self beseech you by the meeknesse, and gentlenesse of Christ, which when I am present among you am base, but am bolde toward you being absent:

2 And this I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme us as though we walked according to the flesh.

3 Nevertheless, though wee walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mighty through God, to cast downe holdes.)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, 3 and bringing into captivity every thought to the obedience of Christ,

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Look ye on things after the appearance: If any man trust in himself that he is Christes, let him consider this againe of himself, that as he is Christes, even so are we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, sayeth hee, are fore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such will we be also in deede, when we are present.

12 5 For we dare not make our selves of the number, or to compare ourselves to them, which

praise themselves: but they understand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not rejoyce of things which are not within our measure, * but according to the measure of the line, whereof God hath distributed unto us a measure to attaine even unto you.

14 For wee stretch not our selves beyond our measure, as though we had not attained unto you: for even to you also have we come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to rejoyce in another mans line, that is, in the things that are prepared already.

17 6 But let him that rejoyceth, rejoyce in the Lord.

18 For he that praised himself, is not allowed, but he whom the Lord praiseth.

CHAP. XI.

a He reproveth that for the great loves sake he beareth to the Corinthians, he is compelled 5 to utter his owne praises, 9 and that he bestowed his labour on them without any reward. 13 That the false apostles should not surpasse him in any thing, 22 whom he farre excelled in those things which are praised worthily indeed.

WOULD to God, ye could suffer a little my foolishnesse, and indeed, ye suffer me.

2 For I am jealous over you, with a godly jealousy: for I have prepared you for one husband, to present you as a pure virgin to Christ:

3 But I feare least as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicitie that is in Christ:

4 For if he that cometh, preacheth another Jesus whom we have not preached: or if ye receive another spirit whom yee have not received: either another Gospel which ye have not received, ye might well have suffered him.

5 Verely I suppose that I was not inferior to the very chief Apostles.

6 3 And though I be rude in speaking, yet I am not so in knowledge, but among you we have been made manifest to the uttermost, in all things.

7 Have I committed an offence, because I abused my self, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I robbed other Churches; and tooke wages of them to do you service.

9 And when I was present with you, and had need, * I was not slouthfull to the hinderance of any man: for that which was lacking unto me, the brethren which came from Macedonia,

supplied,

them that are in Christ. a He sheweth that they deceive themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

c A more perfect doctrine of Jesus Christ. 3 He reproveth the flanders of those Traseos, I grant, sayth he, that I am not eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me: whereof you have had good proofs, and that every manner of way. f Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kind of speech, which to many now a dayes hunt after and follow.

4 Another slander, to wit, that he was a rascal, and lived by the labour of his owne hands. But herein, sayth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to travel for my living with mine owne hands in part, and partly also when poverty constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel unto you? * Chap. 12, 13.

i Upon a vainge persuasion that they have of themselves, they take upon them they care not what.

k They contemne all other, and measure all their doings onely by themselves.

l Of those things which God hath not measured to me.

* Ephes. 4, 7. m As though God had divided the whole world among the Apostles, to be husbanded.

n In countreyes which other men have prepared and husbanded for the preaching of the Gospel.

* 1 Cor. 9, 14. o Some have mitigated that which he saith of himself, and therewith also prepared the Corinthians to hear other things, witnesing that he seeketh nothing, but to approve himself to God, whose glory he onely seeketh.

p He graunteth that after a sort he playeth the foole in this vaunting of things, but he addeeth that he doeth it against his will, for their profit, because hee seeth them decieved by certaine vaine and crafty men, through the craft and subtilty of Satan.

q He speaketh as a wooer, but yet as one that seeketh them not for himself, but for God.

r To marrie you together.

† Gen. 24.

c This place is to be marked against them which looke that please and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence.

d Which is meet for them that are in Christ.

e A more perfect doctrine of Jesus Christ.

f Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kind of speech, which to many now a dayes hunt after and follow.

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* Chap. 12, 13.

supplied, and in all things I kept, and will keepe my selfe, that I should not be grievous unto you.

10 The strength of Christ is in me, that this rejoycing shall not be shut up against mee in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marvel: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their workes.

16 I say againe, Let no man thinke that I am foolish, or else take me even as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many rejoyce after the flesh, I will rejoyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 For ye suffer, even if a man bring you into bondage, if a man devoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had been weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant, in stripes above measure, in prison more plentifully: in death oft.

24 Of the Jewes five times receiveth I fourtie stripes a fave one.

25 I was thrice beaten with rodde: I was once stoned: I suffered thrice shipwracke: night and day have I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the cite, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watchings, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am combered dayly, and have the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 If I must needs rejoyce, I will rejoyce of mine infirmities.

31 The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour of the people under King Aretas, layde watch in the cite of the Damascens, and would have caught mee,

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He doth even unwillingly make rehearsal 3 of the heavenly visions. 4 that were revealed unto him, 6 for which though he might in deeds glory, yet he will not, 10 being pritty of his owne infirmities: 11 but they drive him to this kinde of folly. 20 In that they give care to certayne vaine glorious persons, who draw them from Christ.

IT is not expedient for me no doubt to rejoyce: for I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteene yeeres agoe, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the third heaven.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

5 Of such a man will I rejoyce: of my selfe will I not rejoyce, except it be of mine infirmities.

6 For though I would rejoyce, I should not be a foole, for I will say the truth: but I refraine, lest any man should thinke of me above that hee seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of revelations, there was given unto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord thrice that it might depart from me.

9 And he sayd unto me, My grace is sufficient

best kept, by which name they that translated the olde Testament out of the Hebrewes into Greeke, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that that blessed seat of the glory of God is called by that name. 4 Which no man is able to utter, because the Saints themselves are not by any means able to expresse, because it is God himselfe. Thus doeth Clement Alexandrian expound this place, Strom. 5. 2 To remove all suspicion of ambition, hee witnesseth that hee braggeth not of those things as of his owne, but as of himselfe: and yet notwithstanding saith nothing. I least by this occasion other men should attribute more unto him than in deeds he is: and therefore he had rather glory in his infirmities. 3 An excellent doctrine why God will have even his best servants to be vexed of Satan and by all kinde of temptations, to wit, least they should be too much puffed up, and also that they may be made perfect by that continual exercise. f He meaneth concupiscence, that itteth salt in us, as were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtfull for the feete, if a man walke through wood that are cut downe. g Which setteth those lusts on fire. h Oft.

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depended, as it was plainly scene by experience. 10 He turneth that against the adversaries, which they objected against him: as if he should say, They alledge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I devise and forge nothing. * Acts 9. 24.

1 He goeth forward in his purpose, and because those bragging matters boasted of revelations, he reckoneth up those things which lift him up above the common capacities of men: but he useth a preface, and excludeth himselfe advisedly. a I speake this in Christ, that is, be it spoken without vaine glory, for I seeke nothing but Christ Jesus onely. b Into the highest heaven: for we neede not to dispute subtilly upon the word (Third) but yet this place is to be marked against them which would make heaven to be every where.

c Some Grecians name that which we call a parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the olde Testament out of the Hebrewes into Greeke, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that that blessed seat of the glory of God is called by that name. d Which no man is able to utter, because the Saints themselves are not by any means able to expresse, because it is God himselfe. Thus doeth Clement Alexandrian expound this place, Strom. 5. 2 To remove all suspicion of ambition, hee witnesseth that hee braggeth not of those things as of his owne, but as of himselfe: and yet notwithstanding saith nothing. I least by this occasion other men should attribute more unto him than in deeds he is: and therefore he had rather glory in his infirmities. 3 An excellent doctrine why God will have even his best servants to be vexed of Satan and by all kinde of temptations, to wit, least they should be too much puffed up, and also that they may be made perfect by that continual exercise. f He meaneth concupiscence, that itteth salt in us, as were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtfull for the feete, if a man walke through wood that are cut downe. g Which setteth those lusts on fire. h Oft.

4 He concludeth, that hee will only set his miseries against the value braggies of the false Apolles, and therewith also excuseth himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subverted, his doctrine might needs fall.

1 Toar I might feeble the vertue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christ's vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

5 Again he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and againe he declareth by certaine arguments how farre hee is from all covetousnesse, and also how he is affectioned towards them.

1. The arguments whereby it may well appeare, that I am indeede an Apostle of Jesus Christ.

* Chap. 11. 9.
m I was not shewfull in getting my living with mine

owne handes, that I might not be burdensome to you.

6 He putteth away another most grievous slander, to wit, that he did subtilly and by others, make his gaine and profite of them.

7 Hee concludeth, that hee writeth not these things unto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoveable for them to doubt nothing of his fidelitie who instructed them.

n As it becommeth him to speake truly and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.

8 Having confirmed his authoritie unto them, he rebuketh them sharply, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

for thee: for my power is made perfect through weakenesse. 4 Very gladly therefore will I rejoyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take ^k pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: for I ought to have bene commended of you: for in nothing was I inferiour unto the very chiefe Apostles, though I be nothing.

12 The ^l signe of an Apostle were wrought among you with all patience, with signes, and wonders and great works.

13 For what is it, wherein yee were inferiours unto others Churches, * except that I have not bene ^m slouthfull to your hinderance: I forgive mee this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I love you, the lesse I am loved.

16 ⁶ But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pilyou by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pilyou of any thing? walked we not in the selfe same spirit? ^{walked we not in the same steps?}

19 ⁷ Again, thinke yee that wee excuse our selves unto you? we speake before God in ^a Christ. But we doe all things, dearly beloved, for your edifying.

20 ⁸ For I feare least when I come, I shall not find you such as I would: and that I shall be found unto you such as ye would not: and least ^{there be} strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnesse which they have committed.

6 He putteth away

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CHAP. XIII.

1 ^{Commending the third time,} 2 ^{He denounceth the sharper penitence to wards them,} 3 ^{who have a perfect trial of the power of Christ in his Apostleship:} 10 ^{As long as hee prayeth for their repentance,} 11 ^{And wisheth them prosperitie.}

LO this is the third time that I come unto you. * In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them, which heretofore have sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which towards you is not weak, but is ^a mightie in you.

4 For though hee was crucified concerning ^b his infirmities, yet liveth hee through the power of God. And we no doubt are weak in him, but we shall live with him, through the power of God toward you.

5 * Proove your selves whether ye are in the faith: examine your selves: knowe yee not your owne selves, how that Jesus Christ is in you, except ye be reprobates?

6 ^a But I trust that yee shall knowe that wee are not reprobates.

7 Now I pray unto God that yee doe none evil, nor that we should seeme approved, but that yee would doe that which is honest: though wee be ^c reprobates.

8 For wee can not ^{doe} any thing against the truth, but for the truth.

9 For wee are glad when we are weak, and that ye are strong: this also we wish for, ^e even your perfection.

10 Therefore write I these things being absent, lest when I am present, I should use sharpenesse, according to the power which the Lord hath given mee, to edification, and not to destruction.

11 ⁴ Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind: live in peace, and the God of love and peace shall be with you.

12 ⁵ Greet one another with an ^a holy kisse. All the Saints salute you.

13 The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

confesse themselves not to be of Christes body.

3 He mitigateth that sharpenesse, trusting that they will shew themselves towards their faithfull Apostle, apt and willingly to be taught, adding this moreover, that he passeth not for his owne sake and estimation, so that hee may serve to their salvation, which is the onely marke that hee sheweth at.

c In mens judgement.

d That all things may be in good order amongst you, and the members of the Church restored into their place, which have bene shaken and out of place.

4 A briefe exhortation, but yet such as one as comprehendeth all the parts of a Christian mans life.

5 He salueth them familiarly, and in conclusion wisheth well unto them.

* Deut. 19. 15.
mat. 18. 16.
John 8. 17. hebr. 10. 21.

1 A most sharpe reprobation, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay not this charge in against him, which is not common to him with Christ.

a And will be most mightie to be revenged of you, when needs shall be.

b As touching that base forme of a servant which hee tooke upon him when hee abased himselfe.

1. Cor. 11. 29.

a He confirmeth that which hee spake of the vertue of God appearing in his infirmities, and together by the mutuall relation betweene the peoples faith, and the ministers preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded, or they must contemne themselves of infidelitie, and must

confesse themselves not to be of Christes body.

3 He mitigateth that sharpenesse, trusting that they will shew themselves towards their faithfull Apostle, apt and willingly to be taught, adding this moreover, that he passeth not for his owne sake and estimation, so that hee may serve to their salvation, which is the onely marke that hee sheweth at.

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* 1. Cor. 16. 20.

¶ The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 *Straitly after the salutation,* 6 *He reprehendeth the Galatians for revolting,* 9 *from his Gospel,* 15 *which he received from God,* 17 *before he had communicated with any of the Apostles.*

PAUL: an Apostle (not a of men, neither by man, * but by c Jesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me unto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Jesus Christ,

4 * Which gave himselfe for our sinnes, that he might deliver us from this present evill & world, according to the will of God even our Father,

5 To whom be glory for ever and ever, Amen.

6 * I marvaile that ye are so soone removed away unto another Gospell, from him that had called you in the grace of Christ,

7 * Which is not another Gospell, save that there be some which trouble you, and intend to pervert the Gospell of Christ.

8 But though that we, or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be accursed.

9 As we sayd before, so say I now againe, If any man preach unto you otherwise, then that ye have received, let him be accursed.

10 * For now preach I h mans doctrine or Gods? or goe I about to please men? for if I should yet please men, I were not the servant of Christ.

11 * Now I certifie you, brethren, that the Gospell which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 * For ye have heard of my conversation in

2 The summe of the true Gospell is this, that Christ by his only offering, saveth us being chosen out from the world, by the free decree of God the Father. * Luke 1.74. d Out of that mult corrupt state which is without Christ. The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing in- tends to those chiefe disciples of Christ, and wholly agreeing with them whose names the false apostles did abuse. And he beginneth with bidding, reprooving them of light- ness for that they gave care so easily unto them which perverted them and drew them away from a new Gospell. e He useth the passive voyce, to call the fault upon the false a- postles, and he useth the time that now is, to give them to understand, that it was not al- ready done, but is doing. 4 He warneth them in time to remember that there are not many Gospels, and therefore whatsoever these false apostles pretend which had the Law, knowe the Fathers in their mouths, yet they are in deed so many corruptions of the true Gospell, inasmuch that he himselfe, yea, and the very Angels themselves, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iore that may be in the Gospell, that he delivered to them before.

f For there is nothing more contrary to faith or free justification, then justification by the Law, or by our deserving. g Look Rom. 9.3. A confirmation taken both from the nature of the doctrine it selfe, and also from that manner which he useth in teaching. For neither, saith he, did I teach those things which pleased men, as these men doe which put part of salvation in externall things, and workes of the Law, neither went I about to procure any mans favour. And therefore the matter it selfe sheweth that that doctrine which I delivered unto you is heavenly. h He toucheth the false a- postles who hath nothing but men in their mouths, and he thought he would derogate no- thing from the Apostles, preached God and not men. * 1 Cor. 15.1. A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himselfe, without any mans helpe, wherein he excelleth them whom Christ taught here on earth after the manner of men. i This place is to be understood of an extraordinary revelation; for otherwise the Sonne alone revealed his Gospel by his Spi- rit, although by the ministry of men which Paul sheweth out here. 2 Hee proveeth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians themselves know well enough: for faith hee, it is well knowne in what schoole I was brought up, even from a childe, to wit, amongst the Jews, and in the Pharisees of the Gospell. And this no way cavill and say that I was a childe of the Pharisees in name only and not in deed, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

time past, in the Jewish religion, how that * I perfected the Church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my companions of mine owne nation, and was much more zealous of the * traditions of my fathers.

15 But when it please God (which had I sepa- rated me from my mothers wombe, and called me by his grace.)

16 To reveale his Sonne in mee, that I should preach him * among the Gentiles immediatly, * I communicated not with a flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I write unto you, behold, I witness before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknown by face unto the Churches of Judea which were in Christ.

22 But they had heard onely some say, He which persecuted us in time past, now preached the faith which before he destroyed.

23 And they glorified God forme.

fructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he delivered another Gospell then the true Apostles did, and as though hee were not of their number, which are to be cre- dited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospell at Damascus and in Arabia, and was not from that time in Hierusalem but onely fiftene dayes, where hee saw onely Peter and James, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jewes, which knew him onely by name, so farre off was it, that he was there instructed of men. a With any man in the world. o This is a kinde of oath. p The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declares by the example of Titus being uncircumcised, 11 and also by his approving the same against Peter's dissimulation: 17 And so he passeth to the handling of our free justification by Christ, &c.

Then fourteen yeeres after, I went up againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went up by revelation, and declared unto them that Gospell which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne a in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised.

4 To wit, for the b false brethren which were craftily sent in, and crept in privily to spie out our liberty which we have in Christ Jesus, that they

tormented themselves therein, which traiterously layd wait against him but in vaine: neither did they adde the least iore that might be to the doctrine which hee had preached, but contrarywise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as Apostles appointe of the Lord to the Gentiles. a Un- fruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certain reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might have hindered the course of the Gospell, the ef- fect he laboured to remedy this iore. b Which by deceit, and counterfeit holinesse crept in amongst the faithfull.

* Acts 9.1. k Hee callith them the traditions of his Fathers, because he was not onely a Pharise himselfe, but also had a Pharise to his father. l He speaketh of Gods everlasting predestination, whereby he ap- pointed him to be an Apostle, whereof he maketh three degrees, the ever- lasting confaile of God, his appointing from his mothers wombe, and his call- ing: here is no men- tion at all, we see of workes fore- fene.

m To me, and this is a kinde of speech which the He- brewes use, where- by this is given us to understand, that this gift cometh from God. * Ephel. 3.2. 3 Because it might be objected, that indeed he was called of Christ in the way, but af- terwards was in- m To me, and this is a kinde of speech which the He- brewes use, where- by this is given us to understand, that this gift cometh from God. * Ephel. 3.2. 3 Because it might be objected, that indeed he was called of Christ in the way, but af- terwards was in-

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o This is a kinde of oath. p The doctrine of faith.

c By submitting our selves to them, and be- raying our own liber- tie.

d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.

e Under the Galatians name, he understood all nations.

* Deut. 10. 17. 2. Chron. 19. 7. Job 34. 19. ad. 10. 34. Rom. 2. 11. Ephes. 6. 9. Col. 3. 25. 1. Pet. 1. 17.

f Among the Gentiles, as Peter had to preach it among the Jewes.

g Whom alone and onely, these men count for pillars of the Church, and whose name they abuse to deceive you.

h They gave us their hand in token that we agreed wholly to the doctrine of the Gospel.

i Before all men, 2 Another most vehement profe of his Apostleship, and also of that doctrine, which he had delivered concerning free justification by faith onely, because that for this thing onely he reprehended Peter at Antioch who offended herein that for a few Jewes sakes which came from Hierusalem, he played the Jew, and offended the Gentiles which had beleevd.

k By example rather then by judgement.

l Word for word, with a right foot, which he setteth against halting, and dissembling which is backward.

m He calleth the truth of the Gospel both the doctrine it self, and also the use of the doctrine, which we call the practise.

n He saith they were constrained, which played the Jewes by Peters example.

o These second part of this Epistle, the state whereof it is: we are justified by faith in Christ Jesus without the workes of the Law: which thing he propounded in such sort, that first of all hee meeteth with an objection, (for I also saith hee am a Jew, that no man may say against mee, that I am an enemy to the Law) and afterward, hee confirmeth it by the expresse witness of David.

p Although we be Jewes, yet we preach justification by faith, because wee know undoubtedly, that no man can be justified by the Law.

q So the Jewes called the Gentiles, because they were strangers from Gods covenant.

r Na, man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt.

s Rom. 3. 19. 4. He saith hee goeth any further, hee meeteth with their objection, which abhorred this doctrine of free justification, by faith, because say they, men are by this meanes withdrawn from the study of good workes. And in this sort is the objection, If sinners should be justified through Christ by faith without the Law, Christ should approve sinners, and should as it were exhort them thereunto by his ministration. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the believers: For so saith hee, doe mee see unto Christ, through the terror and feare of the Law, that being quitted from the curse of the Law and justified, they may be saved by him, that together therewithall, he beginneth in them by little and little, that strength and power of his which destroyeth sinne: to the end that this old man being abolished by the vertue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himselfe to sinne after he hath received the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that he destroyeth the workes of God in himselfe.

t He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

might bring us into bondage.

5 To whom we gave not place by subjection for an houre, that the earnestness of the Gospel might continue with you.

6 But by them which seemed to be great, I was not taught (whatsoever they were in time past, I am nothing the better: * God accepteth no mans person) for they that are the chiefe, did adde nothing to me above that I had.

7 But contrary wise, when they sawe that the Gospel over the uncircumcision was committed unto mee, as the Gospel over the circumcision was unto Peter:

8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the right hands of fellowship, that we should preach unto the Gentiles, and they unto the circumcision.

10 Warning onely that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for he was to be condemned.

12 For before that certaine came from James, hee are with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Jewes played the hypocrites likewise with him, in so much that Barnabas was led away, with him by that their hypocrisie.

14 But when I saw, that they went not the right way to the truth of the Gospel, I saide unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

15 We which have Jewes by nature, and not sinners of the Gentiles.

16 Know that a man is not justified by the workes of the Law, but by the faith of Jesus Christ, even we, I say, have beleevd in Jesus Christ, that we might be justified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no flesh shall be justified.

17 * If then while we seeke to be made right-

eous by Christ, we our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I have destroyed, I make my selfe a partaker.

19 For I through the Law am dead to the Law, that I might live unto God.

20 I am crucified with Christ, but I live, yet not I any more, but Christ liveth in me: and in that that I now live in the flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a cause.

in us, that it cannot take such occasion to sinne by the restraint which the Law maketh, as it did before Rom. 7. 10, 11. u The same that I was before.

x In this mortal body. y The second argument taken of an absurditie: if men may be justified by the Law, then was it not necessary for Christ to die, no cause, why he should doe so.

CHAPTER III.

1 He rebuketh them, for suffering themselves to be drawn from the grace of free justification, in Christ, most they yet out into them. 2 He saith in Abraham example, 3 He declaring the effect, 4 He saith if the giving of the Law.

1 Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?

4 Have ye suffered so many things in vaine, if so be it be even in vaine.

5 He therefore that ministrereth to you the Spirit, and worketh miracles among you, doeth he through the workes of the Law, or by the hearing of faith preached?

6 Ye rather as Abraham beleevd God, and it was imputed to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

before you, so notable and so plainly, that ye had his lively image as it were represented before your eyes, as if he had beene crucified before you.

b These spirituall graces and gifts, which were a seale as it were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith, 2 The fourth argument mixed with the former, and it is double. If the Law be to be joynted with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves.

And moreover, it should follow, that the Law is better then Christ, because it should perse and bring to end that, which Christ began onely. d By the (flesh) he meaneth the ceremonies of the Law, against which he leaveth the Spirit, that is, the spirituall working of the Gospel. 3 An exhortation by manner of upbraiding, that they doe not in vaine suffer so many conuulsions.

4 He repeateth the third argument, which was taken of the effect, because he had interposed certaine other arguments by the way. 5 The first argument which is of great force, and hath three grounds. The first that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise appropiated by faith, as Moses doeth most plainly witness. e Look Rom. 4. * Gen. 15. 6. Rom. 4. 3. James 2. 23. 6 The second, that the Jewes Abraham must be esteemed and accounted of by faith.

7 The third, that all people that beleve, are without exception, comprehended in the promise of the blessing. * Gen. 12. 3. ad. 3. 25. 8 A prooffe of the first and second grounds, out of the words of Moses.

9 Blessing in this place, signifies the free promise by faith. 10 The conclusion of the fifth argument: therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleve) blessed, that is so far, freely justified. 11 With faithful Abraham, and not by faithful Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

t The Law that terrifieth the conscience, bringeth us unto Christ, and he onely causeth us to die to the Law in deede, because that by making us righteous, he taketh away from us the terror of conscience, and by satisfying us, satisfieth through the mortifying of lust.

u In this mortal body. x In this mortal body. y The second argument taken of an absurditie: if men may be justified by the Law, then was it not necessary for Christ to die, no cause, why he should doe so.

z In this mortal body. 2 The fourth argument mixed with the former, and it is double. If the Law be to be joynted with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves.

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10 The conclusion of the fifth argument: therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleve) blessed, that is so far, freely justified.

11 With faithful Abraham, and not by faithful Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

12 The fourth argument mixed with the former, and it is double. If the Law be to be joynted with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves.

And moreover, it should follow, that the Law is better then Christ, because it should perse and bring to end that, which Christ began onely.

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11 With faithful Abraham, and not by faithful Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

10 The first argument, the conclusion whereof is also in the former verse taken of contraries, that they are accused which are of the works of the Law; that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, they which have righteousness by faith.

11 A proof of the former sentence or proposition: and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law.

Deut. 27, 26.

12 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is justified by the Law, or els.

All are accused which seek righteousness by the works of the Law.

And there is answered also this manner of proof of the second proposition, to wit, Righteousness, and life are attributed to faith. Therefore no man fulfilleth the Law. * Hab. 2, 4. Rom. 1, 17. Heb. 11, 13.

Here is a reason shewed of the former consequence: Because the Law prometh life to all that keepe it, and therefore it be kept, it justifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith justifieth by imputation, and the Law by the performing of the works. * Levit. 18, 5.

14 A preventing of an objection: How then can they be blessed whom the Law pronounceth to be accursed? Because Christ sustained the curse which the Law laid upon us, that we might be quit from it.

15 A proof of the answer by the testimony of Moses. * Deut. 21, 23. h Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousness.

16 A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jewes themselves, of whose number the Apostle counteth himself to be, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but only by faith. And the Apostle doth severall apply the conclusion, both to the one and the other, preparing himself a way, to the next argument, whereby he declareth, that that one only seed of Abraham which is made of all peoples can no otherwise be joynd and growe up together, but by faith in Christ.

17 He putteth forth two generall rules before the next argument, which is the seventh in order: The one is, that it is not lawful to breake covenants and contracts which are justly made and according to Law amongst men, neither may any thing be added unto them: The other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jewes and Gentiles in one body (as appeareth by that which hath beene said before.) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should have beene said, if he had many and divers seedes as the Gentiles apart and their Jewes apart,) but that he would be the God of Abraham, and of his seede, as of one.

i I will use an example which is common amongst you, that you may be ashamed you give not so much to Gods covenants, as you doe to mens. * Hebr. 9, 17. k Authentically, as we call it.

18 He setteth forth the summe of the seventh argument, to wit, that both the Jewes and Gentiles grow together into one body of the seede of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, verse 28. l Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.

19 The eighth argument taken of comparison, thus: If a mans covenant (being authentically) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof the Law of Christ.

m Which tendeth to Christ. 20 An enlarging of that argument, that Moreover and besides that the promise is of it self firme and strong, it was also confirmed with the prescription of long time, to wit, of 430 yeeres, so that it could in no wise be broken. 21 An objection: We grant that the promise was not abrogated by the covenant of the Law, and therefore we joyne the Law with the promise. Nay, sayth the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free: whereby it followeth that the Law was not given to justify, for by that means the promise should be broken.

n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the covenant that was made with faithfull Abraham, we that be faithfull, might by that means be blessed of God as well as he.

10 For as many as are of the works of the Law, are under the curse: 11 For it is written, * Cursed is every man that continueth not in all things, which are written in the book of the Law, to doe them.

11 And that no man is justified by the Law in the sight of God, it is evident: * for the just shall live by faith.

12 And the Law is not of faith: but * the man that shall doe those things, shall live in them.

13 Christ hath redeemed us from the curse of the Law, made a curse for us, (14 for it is written, * Cursed is every one that hangeth on a tree.)

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that wee might receive the promise of the Spirit through faith.

15 Brethren, I speake as men doe: * though it be but a mans covenant, when it is * confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, And to thy seedes, as speaking of many: but, And to thy seede, as of one 17 which is I Christ.

17 And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was foure hundredth and thirty yeeres after, cannot disannull, that it should make the promise of none effect.

18 For if the inheritance be of the Law,

no more by the promise, but God gave it freely unto Abraham by promise.

19 Wherefore then serveth the Law? It was added because of the transgressions, till the seed came, unto the which the promise was made: 20 and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: 21 but God is one.

21 Is the Law then against the promises of God? God forbid: For if there had beene a Law given which could have given life, surely righteousness should have beene by the Law.

22 But the Scripture hath * concluded: all under sinne, that the promise by the faith of Jesus Christ should be given unto them that beleeve.

23 But before faith came, we were kept under the Law, as under a garison, and shut up unto that faith, which should afterward be revealed.

24 Wherefore the Law was our schoolemaster to bring us to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer under a schoolemaster.

26 For ye are all the sonnes of God by faith, in Christ Jesus.

27 For all ye that are baptized into Christ, have put on Christ.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christes, then are ye Abrahams seede, and heires by promise.

22 An objection which riseth of the former answer: If the inheritance be not by the Law (at the least in part) then why was the Law given, after that the promise was made? Therefore saith the Apostle, to reprove men of sinne, and to teach them to looke unto Christ, in whom at length that promise of saving all people together, should be fulfilled, and not that the Law was given to justify men.

23 That men might understand, by discovering of their sins, that they are saved by the only grace of God, which he revealed to Abraham, and that in Christ.

24 Untill the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jewes and Gentiles: for by

this word Seede, we may not understand, Christ alone by himself, but coupled and joynd together with his bodie. 25 A confirmation of the former answer taken from the manner and forme of giving the Law: for it was given by Angels, striking a great terror into all, and by Moses a Mediatour comming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law is self and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himself, and abolish the promise, or adde the Law unto the promise.

26 Commanded and given or proclaimed. 27 By the service and ministerie. 28 A taking away of an objection, least any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, sayth the Apostle, cometh not to passe in God, who is alwayes one, and the self same, and like himself. 29 The conclusion uttered by a manner of asking a question, and it is the same that was uttered before, verse 17. but proceeding of another rule: so that the argument is new, and is this: God is alwayes like unto himself: Therefore the Law was not given to abolish the promises. But it should abolish them if it gave life, for by that meanes it should justify, and therefore it should abolish that justification which was promised to Abraham and to his seede by faith. Nay it was rather given to bring to light the guiltinesse of all men, to the end that all beleevers fleeing to Christ promised, might be freely justified in him.

30 By this word, Scripture, he meaneth the Law. * Rom. 3, 9. 31 All men, and whatsoever cometh from man.

32 In every one of these words there lieth an argument against the merites of workes, for all these words, promise, faith, Christ, might be given, to beleevers, are against merites, and not one of them can stand with deserving workes. 26 Now there followeth another handling of the second part of this Epistle: the first whereof is this: although the Law (that is, the whole government of Gods house according to the Law) doe not justify, it is therefore to be abolished, seeing that Abraham himself was circumcised, and his posteritie held still the use of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, untill the promise appeared indeede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit.

33 The cause why wee were kept under the Law, is set downe here. 27 Because age changeth not the condition of servants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee have no more neede of a keeper and Schoolemaster.

28 Using a generall particule, least the Jewes at the least should not thinke themselves bound with the band of the Law, hee pronounceth that Baptisme is common to all beleevers, because it is a pledge of our deliverie in Christ, as well to the Jewes as to the Grecians, that by this meanes all may be truly one in Christ, that is to say, that promised seede to Abraham and inheritours of everlasting life.

29 He setteth Baptisme secretly against circumcision, which the false Apostles so much bragged of. 30 The Church most put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame. 31 You are all as one: and so is this great knot and conjunction signified.

CHAP. IV.

¹ He declareth that by another double similitude, which he sayd before concerning the keeper and scholemaster: For he saith, that the Law, (that is, the whole government of Gods house according to the Law) was as it were a tutor or overseer appointed for a time, untill such time as that protection and overseeing, which was but for a time, being ended, we should at length come to be at our owne libertie, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the Law, was as it were an A B C, and as certaine principles, in comparison of the doctrine of the Gospell.

^a This is added, because he that is alwayes under a tutor and governor, may hardly be counted a free man.

^b The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospell.

^c He uttereth and declareth many things at once, to wit, that this tutourship was ended at his time, that curious men may leave to aske, why that scholemastership lasted so long. And moreover, that we are not sonnes by nature, but by adoption, and that in the Sonne of God, who therefore tooke upon him our flesh, that we might be made his brethren.

^d The time is sayd to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

^e He calleth Marie a woman, in respect of the sexe, and not as the word is used in a contrary sense to a virgine, for she remained a virgin still. ^f Rom. 8. 15.

^g The adoption of the sonnes of God, is from everlasting, but is revealed and sheweth in the time appointed for it. ^h He sheweth that we are in such sort free and set at libertie, that in the meane season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true libertie, as it becometh sonnes and heires.

ⁱ By that that followeth he gathereth that that went before: for if we have his Spirit, we are his sonnes, and if we are his sonnes, then are we free. ^j The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealsh up our adoption in Christ, and maketh us a full assurance of it.

^k The word, servant, is not taken here for one that liveth in sinne, which is proper to the infidels, but for one that is yet under the ceremonies of the Law, which is proper to the Jewes. ^l Paraker of his blessings. ^m He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Jewes might have presented some excuse as men that were borne and brought up in that service of the Law.

ⁿ But seeing the Galatians were taken and called out of idolatrie to Christian libertie: but yet pretence might they have to go backe to those impotent and beggerly rudiments. ^o They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ: and againe, for that by that meanes they gave good testimony that they were beggers in Christ, when as notwithstanding, for men, to fall backe from Christ to ceremonies, is nothing els but to cast away riches, and to follow beggary.

^p By going backward. ^q He mitigateth and qualifieth those things wherein he might have seemed to have spoken somewhat sharply, very artificially and divinely, declaring his good will towards them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their owne lightnes with teares, and desire pardon. ^r Many afflictions. ^s Those daily troubles wherewith the Lord tried me amongst you.

¹ Being delivered from the bondage of the Law, Christes coming, who is the end thereof, ² it is very absurd to flit backe to beggerly ceremonies: ³ He calleth them againe therefore to the puritie of the doctrine of the Gospell, ⁴ confirming his discourse with a fine allegorie.

¹ Then ² I say, that the heire as long as he is a child, differeth nothing from a servant, though he be Lord of all,

² But is under tutors and governours, ³ untill the time appointed of the Father.

³ Even so we, when we were children, were in bondage under the rudiments of the world.

⁴ But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Lawe,

⁵ That hee might redeeme them which were under the Law, that we might receive the adoption of the sonnes.

⁶ And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

⁷ Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

⁸ But even then, when yee knewe not God, yee did service unto them, which by nature are not gods.

⁹ But now seeing ye know God, yea, rather are known of God, howe turne yee againe unto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

¹⁰ Yee observe dayes, and moneths, and times, and yeeres.

¹¹ I am in feare of you, least I have bestowed on you labour in vaine.

¹² Be ye as I (for I am even as you) brethren, I beseech you: ye have not hurt me at all.

¹³ And ye know, how through infirmities of the flesh, I preached the Gospell unto you at the first.

¹⁴ And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God, yea, as Christ Jesus.

¹⁵ What was then your felicitie? for I beare you record, that if it had been possible, yee would have plucked out your owne eyes, and have given them unto me.

¹⁶ Am I therefore become your enemy, because I tell you the truth?

¹⁷ They are jealous over you, as if I were: yea, they would exclude you, that yee should altogether love them.

¹⁸ But it is a good thing to love earnestly alwayes in a good thing, and not onely when I am present with you.

¹⁹ My little children, of whom I travaile in birth againe, untill Christ be formed in you.

²⁰ And I would I were with you now, that I might chance my voice: for I am in doubt of you.

²¹ Tell me, ye that will be under the Law, doe ye not heare the Law?

²² For it is written, that Abraham had two sonnes, * one by a servant, and * one by a free woman.

²³ But he which was of the servant, was borne after the flesh: and he which was of the free woman, was borne by promise.

²⁴ By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth unto bondage.

²⁵ (For Agar or Sina is a mountaine in Arabia, and it answered to Hierusalem which now is) and she is in bondage with her children.

²⁶ But Hierusalem, which is above, is free: which is the mother of us all.

²⁷ For it is written, * Rejoyce thou barren that bearest no children: breake forth, and cry, thou that travailest not: for the desolate hath many more children, then she which hath an husband.

²⁸ * Therefore, brethren, wee are after the manner of Isaac, children of the promise.

²⁹ But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.

Abraham a father common to them both, but not w^l like success: for as Abraham begate Isaac, by the common course of nature, of Agar his bondmaid and a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely so borne, but also persecuted the heire: So there are two covenants, and as it were two mothers borne to Abraham of those two covenants, as it were of two mothers. The one was made in Sina, without the land of promise according to which covenant Abrahams children according to the flesh were begotten: to wit, the Jewes which seeke righteousness by that covenant, that is, by the Law: but they are not heires, nay they shall at length be cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, believers by the vertue of the holy Ghost, which children (as Abraham) do rest themselves in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those servants shall be shut out. That desire so greatly. ¹ Genes. 16. 15. ² Genes. 21. 1. ³ As all men are, and by the common course of nature. ⁴ By vertue of the promise, which Abraham layd hold on for himselfe and his true seed, for otherwise Abraham and Sara were past begetting and bearing children. ⁵ These doe represent and shadowe forth. ⁶ They are called two covenants, one of the old Testament, and another of the New: which were not two indeede, but in respect of the times, and the diversitie of the government. ⁷ He maketh mention of Sina, because that covenant was made in that mountaine, of which mountaine Agar was a shadowe. ⁸ Looke how the case standeth betwixt Agar and her children, even so standeth betwixt Hierusalem and hers. ⁹ That is, Sina. ¹⁰ Which is excellent, and of great account. ¹¹ He sheweth that in this allegorie, hee that followed the steps of Eliaz, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitful Agar, even then foreshewing the casting off of the Jewes, and calling of the Gentiles. ¹² Esa. 54. 1. ¹³ Shee that is destroyed and wasted. ¹⁴ Rom. 8. 9. ¹⁵ After the manner of Isaac, who is the first begotten of the heavenly Hierusalem, as Isaac is of the Jewish Synagogue. ¹⁶ That seed, unto which the promise belongeth. ¹⁷ By the common course of nature. ¹⁸ By the vertue of Gods promise and after a spiritual manner.

30 But what faith the Scripture? * Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the servant, but of the free woman.

CHAP. V.

Having declared that we came of the free woman, he sheweth the price of that freedom, 13 and how we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

Stand fast therefore in the libertie wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.

2 * Beholde, I Paul say unto you, that if yee be *circumcised, Christ shall profit you nothing.

3 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are *b abolished from Christ: whosoever are *c justified by the Law, ye are fallen from grace.

5 * For wee through the *d Spirit waite for the hope of righteousness through faith.

6 * For in Jesus Christ neither circumcision availeth any thing, neither *c uncircumcision, *b but *a faith which worketh by love.

7 * Ye did runne well: who did let you, that ye did not obey the truth?

8 * It is not the perswasion of *f him that calleth you.

9 * A little leaven doeth leaven the whole lump.

10 * I have trust in you through the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare *his condemnation, whosoever he be.

11 * And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 * Would to God they were even cut off which doe *g disquiet you.

13 For brethren, ye have bene called unto li-

bertie: * onely use not your libertie as an occasion unto the flesh, but by love serve one another.

14 * For *a all the Law is fulfilled in one word, which is this, *b Thou shalt love thy neighbour as thy selfe.

15 * If ye bite and devour one another, take heed lest ye be consumed one of another.

16 * Then I say, *c Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the *d flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to another, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 * Moreover the works of the flesh are manifest, which are adulterie, fornication, uncleannes, wantonnesse,

20 Idolatrie, withcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also have tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the *k fruite of the Spirit is love, joy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenes, temperancie: *l against such there is no law.

24 For they that are Christs, have crucified the flesh with the affections and the lusts.

25 If we *m live in the Spirit, let us also walke in the Spirit.

26 * Let us not be desirous of vaine glorie, provoking one another, envying one another.

ledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath delivered them from the slavery of sinne, and so of the Law, so farre forth as it is the verue of sinne, that they should not give themselves to lusts. * Rom. 13. 14.

1. Pet. 2. 11. i For the flesh dwelleth even in the regenerate man, but the Spirit reigneth although not without great strife, as is largely set forth, Rom. 7. 16 He setteth out that particularly, which he spake generally, reckoning up some chiefe effects of the flesh, and opposing them to the fruites of the Spirit, that no man may pretend ignorance.

k Therefore they are not the fruites of free will, but so farre forth as our will is made free by grace. 17 Least that any man should object, that Paul plaied the Sophister, as one who urging the Spirit, urgeth nothing but that which the Law commandeth, he sheweth that he requirerh not that literal and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doeth brge us againe, and must and ought to be the ruler and governer of our life.

l If we be indeede endued with the quickening Spirit, which causeth us to die to sinne, and live to God, let us shew it in our deedes, that is, by holinesse of life. 18 He addeth peculiar exhortations according as he knewe the Galatians subject to divers vices: and first of all he warneth them to take heed of ambition, which vice hath two fellowes, backbiting and envie, out of which two it cannot be but many contentions must needs arise.

CHAP. VI.

1 Now he entreateth particularly of charitie towards such as offend. 6 toward the Ministers of the word. 10 and those that are of the householde of faith. 13 Not like unto such who have a counterfeit scale of the Law, 15 glorying in the mangle of the flesh. 14 and not in the crosse of Christ.

Brethren, if a man be *a suddenly taken in any offence, ye which are *b spirituall, restore such one with the *c spirit of meekenesse, *d considering thy selfe, lest thou also be tempted.

ought to be moderated and tempered by the spirit of meekenesse. a Through the malice of the flesh and the devill. b Which are upholden by the verue of Gods Spirit. c Labour to fill up that that is wanting in him. d This is a kind of speech which the Hebrewes use, giving to a denia and thereby, that all good gifts come from God.

e He toucheth the sore: for they commonly are most severe judges, which forget their owne infirmities. f Lill 4 2 3 Beare

12 The third part of this Epistle, shewing that the right use of Christian libertie consisteth in this, that being delivered and set at libertie from the slavery of sinne and the flesh, and being obedient to the Spirit, we should serve unto one another's salvation through love.

13 He propoundeth the love of our neighbours as a marke whereunto all Christians ought to referre all their actions, and therewith he cliest the testimonie of the Law. b This particle (All) must be restrained to the second table.

* Levit. 19. 18. Matt. 22. 39. Mar. 12. 31. Rom. 13. 9. James 2. 8.

14 An exhortation to the duties of charitie by the profite that ensueth thereof, because that no men provide worse for themselves, then they that hate one another.

15 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath delivered them from the slavery of sinne, and so of the Law, so farre forth as it is the verue of sinne, that they should not give themselves to lusts. * Rom. 13. 14.

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1 He condemneth importunate rigour, because that brotherly reprehensions

ought to be moderated and tempered by the spirit of meekenesse. a Through the malice of the flesh and the devill. b Which are upholden by the verue of Gods Spirit. c Labour to fill up that that is wanting in him. d This is a kind of speech which the Hebrewes use, giving to a denia and thereby, that all good gifts come from God.

e He toucheth the sore: for they commonly are most severe judges, which forget their owne infirmities. f Lill 4 2 3 Beare

As we sowe, we shall reape.

To the Ephesians.

Predestination and redemption.

3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seeke to have commendation of his owne life by approving of himselfe, and not by reprehending others.

c Christ, in plaine and flat words, calleth the commendement of charitie, his commendement.

* 1. Cor. 3, 8. 4 A reason wherefore men ought to have the greatest eye upon themselves, because that every man shall be judged before God according to his owne life, and not by comparing himselfe with other men. 5 It is meet that masters should be found by their schollers, so farre forth as they are able. f Of whatsoever he hath according to his abilitie. * 1. Cor. 9, 7. 6 He commendeth liberalitie towards the poore, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not helpe their neighbour, as though they could deceive God: and afterward compareth almes to a spirituall sowing, which shall have a most plentiful harvest, so that it shall be very profitable: and compareth covetous rigardinesse to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by. g To the commodities of this present life. * 2. Thess. 3, 13. 7 Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seede time and the harvest were at one instant. 8 They that are of the household of faith, that is, such as are joynd with us in the profession of the selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

2 3 Beare yee one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man proove his owne worke: and then shall he have rejoycing in himselfe onely and not in another.

5 * 4 For every man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

7 Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 * 7 Let us not therefore be wearie of well doing: for in due season we shall reape, if wee faint not.

10 While we have therefore time, let us doe good unto all men, but especially unto them, which are of the household of faith.

11 ¶ Ye see how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to have you circumcised, that they might rejoyce in your flesh.

14 But God forbid that I should rejoyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

17 ¶ From henceforth let no man put me to businesse: for I beare in my bodie the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians writen from Rome.

9 The fourth and last part of the Epistle, wherein be returned to his principall end and purpose: to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reprooving them of ambition, as men that do not that which they do, for any affection and zeale they have to the Law, but onely for this purpose, that they may purchase themselves favour amongst their owne flock by the circumcision of the Galatians. b He setteth a faire shew against the truth.

i In keeping of ceremonies. k For the preaching of him that was crucified. l That they have enraged you in Judaisme, and yet he harpeth on the forme of circumcision. 10 He sticketh not to compare himselfe with them, shewing that on the contrary part hee rejoyceth in those afflictions which be suffereth for Christs sake, and as he is despised of the world, so doth he in like sort esteeme the world as naught: which is the true circumcision of a true Israelite. m When Paul useth this word in good sense or part, it signifieth to rest a man selfe wholly in a thing, and to content himselfe therewith. n Upon the true Israel, whose praise is of God, and not of men, Rom. 2, 19. 11 Continuing still in the same metaphor, he opposeth his miseries and the markes of those stripes which he bare for Christs sake, against the skarre of the outward circumcision, as a true marke of his Apostleship. o Markes which are burnt into a mans flesh, as they used in old time, to marke their servants that had run away from them. p For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment. 12 Taking his farewell of them, he wisheth them grace, and the Spirit against the deceits of the false apostles, which laboured to beat those outward things into their braines. q With your mindes and hearts.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 hee entreatheth of the free election of God. 5 and adoption, 7, 13 from whence mans salvation floweth, as from the true and naturall fountaine: and he causeth so high a misterie cannot be understood. 16 he prayeth that the full knowledge of Christ, may by God be revealed unto the Ephesians.

PAUL an Apostle of Jesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithfull in Christ Jesus:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * 2 Blessed be God, 3 and the Father of our Lord Jesus Christ, 4 which hath blessed us, with all spirituall blessing in heavenly things in Christ,

1 The inscription, and salutation, wherof we have spoken in the former Epistles.

* 1. Cor. 1, 2. a This is the definition of the Saints, shewing what they are.

* 1. Cor. 1, 3. 1. Pet. 1, 3.

a The first part of the Epistle, wherein he handleth all the partes of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.

4 The next small cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessarie to our salvation, which kinde of blessing is heavenly and proper to the elect. b With all kinde of gracious and bountifull goodnesse which is heavenly indeede, and from God onely. c Which God our Father gave us from his high throne from above: or because the Saints have the gifts bestowed on them, which properly belong to the citizens of heaven.

5 The matter of our salvation is Christ, in whom onely we are indued with spirituall blessing and unto salvation.

4 ¶ As hee hath chosen us in him, before the foundation of the world, 7 that we should be holy, and without blame before him in love:

5 ¶ Who hath predestinate us, to be adopted through Jesus Christ in himselfe, according to the good pleasure of his will.

6 ¶ To the praise of the glorie of his grace, 10 wherewith hee hath made us freely accepted in his beloved.

7 ¶ By whom wee have redemption through his blood, even the forgiveness of finnes, according

6 He declareth the efficient cause, or by what means God the Father saveth us in his Sonne: Because saith he, he chose us from everlasting in his Sonne. d To be adopted in him. 7 He expoundeth the next small cause, which he maketh double,

to wit, sanctification and justification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separated from the grace of election: and againe what purenesse forever is in us, is the gift of God, who hath freely of his mercie chosen us. e Then God did not choose us, because we were, or otherwise should have beene holy, but to the end we should be holy.

f Being clothed with Christs righteousness. g Truly, and sincerely. 8 Another plainer exposition of the efficient cause, and also of eternall election: wherby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us out when we were not yet borne, whom he would make to be his children by Jesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God for-saw, the cause of predestination, by the effect.

h God respecteth nothing, either that present is or that is to come, but himsef onely. 9 The uttermost and chiefest small cause is the glory of God our Father, who saveth us freely in his Sonne. i That as his bountifull goodnesse deserveth all praise, so also it should be set forth and published.

10 Another small cause more neere, is our justification, while that he freely accounteth us for just in his Sonne.

11 An expounding of the material cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercy of God is imputed unto us, for forgiveness of finnes.

ding

ding to his rich grace:

8 ¹² Whereby he hath been abundant toward us in all wisdom and understanding.

9 And hath opened unto us the ¹³ myſterie of his will according to his good pleasure, which he hath purposed in him.

10 ¹⁴ That in the diſpenſation of the fulneſſe of the times, hee might gather together in one all things, both which are in heaven, and which are in earth, even in Chriſt:

11 ¹⁵ In whom alſo wee are choſen when wee were predeſtinate according to the purpoſe of him, which worketh all things after the counſell of his owne will,

12 That we, which firſt truſted in Chriſt, ſhould be unto the praiſe of his glorie:

13 ¹⁶ In whom alſo ye have truſted, after that yee heard the wordes of trueth, even the Goſpell of your ſalvation, wherein alſo after that yee beleeved, yee were ſealed with the holy Spirit of promiſe,

14 Which is the earneſt of our inheritance, for the redemption of that libertie purchaſed unto the praiſe of his glorie.

15 ¹⁷ Therefore alſo after that I heard of the faith, which ye have in the Lord Jeſus, and love toward all the Saints,

16 I ceaſe not to give thanks for you, making mention of you in my prayers,

17 ¹⁸ That the God of our Lord Jeſus Chriſt, that Father of glorie, might give unto you the Spirit of wiſedome, and revelation through the acknowledging of him.

18 ¹⁹ That the eyes of your underſtanding may be lightned, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 ²⁰ And what is the exceeding greatneſſe of his power toward us, which beleeve, according to the working of his mightie power,

And Chriſt is he in whome all the elect from the beginning of the worlde, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven when hee came into the earth: to wit, (ſuch as by faith in him to come, were gathered together) and other being founde upon the earth, were gathered together of him, and the reſt are dayly gathered together.

The faithfull are ſayd to be gathered together in Chriſt, becauſe they are joyned together with him through faith, and become as it were one man.

He applyeth ſeverally the benefite of vocation to the beleeving Jewes, going backe to the very fountaine, that even they alſo may not attribute their ſalvation, neither to themſelves, nor to their ſtocke, nor to any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called.

All things are attributed to the grace of God without exception, and yet for all that, wee are not ſtocke, for hee giveth us grace both to will and to be able to doe thoſe things that are good, as Philip. 2. 13.

Hee ſpeaketh of the Jewes, becauſe that now, knowing they came laſt, yet being called by the ſame Goſpell, they embraced it by faith, and were ſealed up with the ſame Spirit, which is the pledge of ſelection, untill the inheritance it ſelfe be ſeene, that in them alſo the glorie of God might ſhine forth, and be maniſteſted.

That worde which is trueth indeede, becauſe it cometh from God. This is a borrowed kinde of ſpeech taken of a ſeale, which being put to any thing, maketh a difference betweene thoſe things that are authenticall, and others that are not.

With that Spirit, which bringeth not the Law, but the promiſe of free adoption. Full and perfect. Hee returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to us from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us; The ſecond is that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in us by certaine degrees, ſo that we muſt deſire increaſe of his grace from whome wee have the beginning, and of whome we hope for the end.

The cauſes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Chriſt opened unto us in the Goſpell, to be obtaining of everlaſting life, and the ſetting forth of Gods glorie.

Full of manſuetude. For it is not enough for us to have known God once, but we muſt know him every day more and more.

What bleſſings they are which he calleth us to hope for whome he calleth to Chriſt. The excellencie of faith is declared by the effects, becauſe the mightie power of God is ſet forth and ſhewed therein.

* Chap. 3. 7.

20 ²⁰ Which hee wrought in Chriſt, when hee raiſed him from the dead, and ſet him at his right hand in the heavenly places.

21 Farre above all principallitie, and power, and might, and domination, and every Name, that is named, not in this world onely, but alſo in that that is to come,

22 ²¹ And hath made all things ſubject under his feete, and hath given him over all things to be the head to the Church,

23 Which is his body, even the fulneſſe of him that filleth all in all things.

of the fleſh. To be ſet on Gods right hand, is to be partaker of the ſoveraignty which he hath over all creatures.

Every thing whatſoever it be, or above all things, be they of never ſuch power or excellencie. That we ſhould not thinke that that excellent glory of Chriſt is a thing wherewith we have ought to doe, he writeth, that he was appointed of God the Father head of all the Church, and therefore the body muſt be joyned to this head, which otherwiſe ſhould be a maymed thing without the members; which notwithstanding is not neceſſitie (ſeeing that the Church is rather quickened and ſuſtained by the onely verue of Chriſt, ſo farre off it is, that he needeth the fulneſſe thereof,) but of the infinite good will and pleaſure of God, who vouchſafeth to joyne us to his Sonne.

In ſomuch that there is nothing but is ſubject to him. For the love of Chriſt is ſo great toward the Church, that though he doe fully ſaſtifie all with all things, yet hee ſteemeth himſelf but a maymed and unperfect head, unleſſe he have the Church joyned to him as his body.

CHAP. II.

The better to ſet out the grace of Chriſt, he ſeteth a compariſon, calling them to mind, that they were altogether ſifted at wayes and altitudes, that they are ſaved by grace, brought near, by reconciliation through Chriſt, purged by the Goſpel.

And ²⁴ ye haſt be quickened, that were a dead in ²⁵ treſpaſſes and finnes,

26 ²⁶ Wherein, in times paſt ye walked, according to the courſe of this world, and after the prince that ruleth in the aire, even the Spirit, that now ²⁷ worketh in the children of diſobediencie

28 ²⁸ Among whom we alſo had our converſation in time paſt in the luſtes of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath, as well as others,

29 ²⁹ But God which is rich in mercie, through his great love wherewith he loved us,

30 ³⁰ Even when wee were dead by finnes, hath quickened us together in Chriſt, by whoſe grace ye are ſaved,

31 ³¹ And hath raiſed us up together, and made us fir together in the heavenly places in Chriſt Jeſus,

are not regenerate: for as the immortalitie of them which are damned, is no life, ſo this knitting together of bodie and ſoule is properly no life, but death in them which are not ruled by the Spirit of God.

He ſheweth the cauſe of death, to wit, finnes.

He prooveh by the effects that all were ſpiritually dead.

He prooveh this evil to be univerſall, in ſomuch as all are ſlaves of Saran.

At the pleaſure of the prince. Men are therefore ſlaves to Saran, becauſe they are willingly rebellious againſt God.

They are called the children of diſobediencie, which are given to diſobediencie. After that hee hath ſeverally condemned the Gentiles, hee confeſſeth that the Jewes, amongſt whom he numbeth himſelf, are not a whit better.

By the name of fleſh in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the Philoſophers terme without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the ſonne of wrath.

The concluſion: All men are borne ſubject to the wrath and curſe of God. Men are ſayd to be children of wrath paſſively, that is to ſay, guiltie of everlaſting death by the judgement of God, who is angry with them.

Prophane people which knew not God. Now hereof followeth another member of the compaſſion, declaring our excellencie, to wit, that by the verue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reſiſt with him.

And by divers and fundry meanes hee beareth this into their heads, that the efficient cauſe of this benefite is the free mercie of God: and Chriſt himſelf is the materiall cauſe: and faith is the instrument, which alſo is the free gift of God: and the end is Gods glory.

To wit, as be addeh afterwards, in Chriſt, for as yet this is not fulfilled in us, but onely in our head, by whoſe Spirit we have begun to die to ſinne, and live to God, untill that worke be fully brought to an end; but yet the hope is certaine, for we are as ſure of that we looke for, as we are of that we have received already.

7 That

The Apoſtle willet us to be hold in our moſt glorious Chriſt with the eyes of faith, that moſt excellent power and glory of God, whereof all the faithfull are partakers, although it be as yet verie darke in us, by reaſon of the ignominie of the croſſe and the weakneſſe

He deſireth againe the greatness of Gods good will, by comparing that miſerable ſtate, wherein we are borne, with that dignitie wherunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith, that touching ſpirituall motions, we are not onely borne half dead, but wholly and altogether dead.

Col. 2. 13. A Looke Rom. 6. 3. So then he calleth them dead, which

7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward us in Christ Jesus.

8 For by ^b grace are ye saved through faith, and that not of yourselves: it is the gift of God.

9 Not of works, lest any man should boast himself.

10 For we are ⁱ his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, and ^k called uncircumcision of them, which are ^l called circumcision in the flesh, made with hands,

12 That ye were, ^l I say, at that time ^m without Christ, & were ⁿ aliens from the common-wealth of Israel, and were ^o strangers from the covenants of promise, and had no hope, and ^p were without God in the world.

13 But now in Christ Jesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall.

15 ^{*} In abrogating through his flesh the hatred, ^q that is, the Law of commandments ^r which standeth in ordinances, for to make of twaine one new man in himself, ^s so making peace,

16 And that he might reconcile both unto God in ^t one bodie by ^u his crosse, and ^v slay hatred thereby.

17 And came, and preached peace to you which were as farre off, and to them that were neere.

18 For ^w through him we both have an entrance unto the Father by one Spirit.

19 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the household of God.

20 And are build upon the foundation of the Apostles and Prophets, Jesus Christ himself being the ^x chiefe corner-stone.

21 In whom all the building ^y coupled together, groweth unto an holy Temple in the Lord.

22 In whom ye also are built together to be the habitation of God by the Spirit.

b So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrary, to be saved by our selves, or by our workes. Therefore what meane they which would joyne together things of so contrarie nature? c He taketh away expressly and namely from our workes the praise of justification, seeing that the good workes themselves are the effects of grace in us.

d He speaketh here of Grace, and not of nature: therefore by the workes never to good, look what they are, they are it of grace. e Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Jewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.

f You were called no otherwise then Gentiles, that all the world might witnesse of your uncleanness.

g Of the Jewes which were known from you by the marke of circumcision; the marke of the covenant. h Hee beginneth first with Christ, who was the end of all the promises. i You had no right or title, to the common-wealth of Israel. k Rom. 9. 4. l Christ is the onely bond of the Jewes and Gentiles, whereby they be reconciled to God. m As by the ceremonies and worship appointed by the Law, the Jewes were divided from the Gentiles, so now Christ, having broken downe the partition wall, joyneth them both together, both in himself, and betwixt themselves, and to God. Whereby it followeth, that whosoever established the ceremonies of the Law, maketh the grace of Christ void and of nope effect. n Col. 2. 14. o He alludeth to the sacrifices of the Law, which represented that true and onely sacrifice. p For he destroyed death by death, and fastened it as it were to the crosse. q The preaching of the Gospell is an effectuall instrument of this grace, common as well to the Jewes as to the Gentiles. r Christ is the gate as it were, by whom we come to the Father, and the holy Ghost is as it were our loden man who leadeth us. s The conclusion: The Gentiles are taken in to the fellowship of salvation. And he describeth the excellencie of the Church, calling it the citie and house of God. t The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the end whereof, and matter as it were and substance, is Christ. Therefore that is indeede the true and Catholique Church, which is builded upon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. u That is, the head of the building, for the foundations are as it were the heads of the buildings. v So that God is the workman not onely of the foundation, but also of the whole building.

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Jewes, because hee preached the myserie touching the salvation of the Gentiles. 2 At Gods commandment. 3 After he desired the Ephesians not to faint for his afflictions. 4 And for this cause he prayed unto God, 5 that they may understand the great love of Christ.

For this cause, I Paul am the prisoner of Jesus Christ for you Gentiles.

2 If ye have heard of the dispensation of the grace of God, which is given me to youward,

3 That is, that God by revelation hath shewed this myserie unto me (as I wrote above in few wordes,

4 Whereby when ye reade, ye may know mine understanding in the myserie of Christ.)

5 Which in ^b other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God given unto me through the effectuall working of his power.

8 Even unto me the least of all Saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ,

9 And to make cleare unto all men what the fellowship of the myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jesus Christ.

10 To the intent, that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God,

11 According to the eternall purpose, which he wrought in Christ Jesus our Lord:

12 By whom we have boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees unto the Father of our Lord Jesus Christ,

15 (Of whom is named the whole familie in heaven and in earth.)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the love of Christ, which passeth knowledge, that ye may be filled with all fullnesse of God.

20 Unto him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us,

21 Be praise in the Church by Christ Jesus, throughout all generations for ever, Amen.

prayers with the preaching and hearing of the word: which are needfull not onely to them which are younglings in religion, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the Knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, to his onely sonne. e All that whole people which hath but one household Father, and that is the Church which is adopted in Christ. f According to the greatness of his mercie. g Looke Roman. 7. 22. h Wherewith God loveth us, which is the roote of our election. i How perfect that work of Christ is in every part. k Which God hath sheweth us in Christ.

l Which God hath sheweth us in Christ. m So that we have abundantly in us, whatsoever things are requisite to make us persevere with God. n Hee breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

r He maintaineth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himself, affirming that hee was not onely appointed an Apostle by the merite of God, but was also particularly appointed to the Gentiles, to call them on every side to salvation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell. a These wordes, The prisoner of Jesus Christ, are taken passively, that is to say, I Paul am callt into prison for maintaining the glory of Christ. b He meaneth not that none knew the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it revealed unto them very darkly, and under figures. c The unlookt for calling of the Gentiles, was as it were a glasse to the heavenly Angels, whereto they might behold the marvellous wisdom of God. d God never had but one way onely, to save men by: but it had divers fashions and formes. e Which was before all beginning. f He teacheth by his owne example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyne

C H A P. IV.

These three last Chapters containe precepts of manners. 1 He exhorteth them to mutuall love. 7 Sundry gifts are shew- fore bestowed of God. 16 that the Church may be built up. 18 Hee calleth them from the viciuities of infidels, 25 from lying, 29 and from filthy talke.

I Therefore, ^a being prisoner in the Lord, pray you that yee walke worthy of the ^a vocation wherunto ye are called.

² ^a With all humbleness of mind, and meek- ness, with ^b long suffering, supporting one another through love.

³ ^a Endeavouring to keepe the unitie of the Spirit in the bond of peace.

⁴ ^a There is one body, and one Spirit, even as ye are called in one hope of your vocation.

⁵ ^a There is one Lord, one Faith, one Baptisme,

⁶ One God and Father of all, which is ^c above all, and ^d through all, and ^e in you all.

⁷ ^a But unto every one of us is given grace according to the measure of the ^f gift of Christ.

⁸ Wherefore he saith, When he ascended upon hie, he led ^g captivity captive, and gave gifts unto men.

⁹ (Now, in that hee ascended, what is it but that hee had also descended first into the ^h lowest parts of the earth?)

¹⁰ Hee that descended, is even the same that ascended, farre above all heavens, that he might ⁱ fill ^k all things.)

¹¹ ^a Hee therefore gave some to be ^l Apostles, and some ^m Prophets, and some ⁿ Euangelists, and some ^o Pastours, and Teachers.

¹² ^a For the repairing of the Saints, for the worke of the ministerie, and for the edification of the ^p body of Christ.

¹³ ^a Till we all meete together (in the ^q unitie of faith, and that acknowledging of the Sonne of God) unto a perfite man, and unto the measure of the ^r age of the fulnesse of Christ:

¹⁴ ^a That wee henceforth be no more children, ^s no wavering and caried about with every winde of doctrine, by the ^t deceite of men, and

with craftines, whereby they lay in wait to deceive ^u But let us follow the trueth in love, and in all things, grow up into him, which is the head, that is, Christ.

¹⁶ By whom all the bodie being coupled and knit together by every joynt, for ^v furniture there- of (according to the ^w effectuall power, which is in the measure of every part) receiveth ^x increase of the body, unto the edifying of it selfe in ^y love.

¹⁷ ^a This I say therefore and testifie in the Lord, that yee henceforth walke not as ^z other Gentiles walke, in ^a vanitie of their mind.

¹⁸ Having their understanding darkened, and being strangers from the ^b life of God through the ignorance that is in them, because of the hard- nesse of their heart:

¹⁹ Which being ^c past feeling, have given themselves unto wantonnesse, to worke all un- cleannesse, even with ^d greedinesse.

²⁰ ^a But ye have not so learned Christ,

²¹ If so be ye have heard him, and have beene taught by him, ^e as the trueth is in Jesus,

²² ^f That is, that yee cast off, concerning the conversation in time past, ^g that olde man which is corrupt through the deceiveable lusts,

²³ And be renewed in the ^h spirit of your mind,

²⁴ And put on the new man, which ⁱ after God is created unto ^j righteousness, and ^k true holines.

²⁵ ^a Wherefore cast off lying, and speake eve- rian man trueth unto his neighbour: for we are mem- bers one of another.

²⁶ ^b Be ^c angry, but sinne not: let not the sinne goe downe ^d upon your wrath,

²⁷ Neither give place to the devill.

²⁸ ^a Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is ^b good, that hee may have to give unto him that needeth.

²⁹ ^a Let no ^b corrupt communication proceed out of your mouthes: but ^c which is good to the use of edifying, ^d it may minister ^e grace unto the hearers.

³⁰ ^a And grieve not the holy Spirit of God,

and reasoneth first upon the principles of manners, and actions, setting down a most grave

comparison betweene the children of God, and them which are not regenerate: For in these men all the powers of the minde are corrupted, and their minde is given to vanity, and their senses are darkened with most grosse mistinesse, and their affections are so ac- customed by little and little to wickednesse, that at length they run headlong into all un- cleannesse, being utterly destitute of all judgement. * Rom. 1, 21. 2 If the noblest parts of the soule be corrupt, what is man but corruption only? ^a Whereby God liveth in them. ^b Void of all judgement. ^c They strove to passe one another as though there had bin some game to be gotten by it. ^d Hee followeth the contrary part touching men which are regenerate by the true and lively knowledge of Christ, which have other princi- ples of their doings for different, to wit, holy and honest desires, and a mind clean changed by the vertue of the holy Ghost, from whence proceed also like effects, as a just and holy life indeed.

^e As they have learned which acknowledge Christ indeed and in good earnest. * Col. 3, 3. ^f Your selves. ^g Where there ought to have been the greatest force of reason, there is the greatest corruption of all which walsheth all things. ^h After the image of God. ⁱ The effect and end of the new creation. ^j Not fained nor counterfeit. ^k He commendeth severally certain peculiar Christian vertues, and first of all he requirith trueth (that is to say, sincere manners) condemning all deceit and dissembling, because we are born one for another. ^l He teacheth us to bridle our anger in such sort, that although it be hot, yet that it breake not out, and that it be straight- wayes quenched before we sleepe, lest Satan taking occasion to give us evill counsell through that wicked counsellor destroy us. ^m If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived. ⁿ Let not the night come upon you in your anger, that is, make an atonement quickly for all matters. ^o Hee defendeth from the heart to the hands, condemning theft: and because that men which give themselves to this wicked- nesse, use to pretend poverty, he sheweth that labour is a good remedy against poverty, which God blesteth in such sort that they which labour have alwayes some overplus to helpe other, so far as it from this that they are constrained to steale other mens goods.

^p By labouring in things that are holy, and profitable to his neighbour. ^q He bridleth the tongue also, teaching us so to temper our talke, that our hearers minds be not only not destroyed, but also instructed. ^r Word for word, rotten. ^s By grace he meaneth that, whereby men may profit to the going on forward in godlines and love. ^t A generall precept against all excesse of affections which dwell in the part of the mind: which they call, Angry: and he setteth against them the contrary meanes. And useth a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderate and intemperancie, who dwelleth in us to this end, to moderate all our affections.

^u By the deceit of those men which are very well pra- ctised in deceiving of other. ^v By earnest affec- tion of the trueth and love, we growe up into Christ: for he (being effectually by the ministerie of his word, which as the vitall spirit doth so quicken the whole body, that it nourisheth all the limmes thereof ac- cording to the measure and pro- portion of each one) quickeneth and cherissheth his Church, which consisteth of divers functions, as of divers members, and preserveth the proportion of every one. And thereof it follow- eth that neither this body can live without Christ, neither can any man growe up spirittually, which separateth himself from the other members. ^w Of Christ, who in manner of the soule, quickeneth all the members. ^x Such increase as is meete the body should have. ^y Charitie is the knitting of the limms together. ^z He descendeth to the fruits of Christian doctrine,

and reasoneth first upon the principles of manners, and actions, setting down a most grave comparison betweene the children of God, and them which are not regenerate: For in these men all the powers of the minde are corrupted, and their minde is given to vanity, and their senses are darkened with most grosse mistinesse, and their affections are so ac- customed by little and little to wickednesse, that at length they run headlong into all un- cleannesse, being utterly destitute of all judgement. * Rom. 1, 21. 2 If the noblest parts of the soule be corrupt, what is man but corruption only? ^a Whereby God liveth in them. ^b Void of all judgement. ^c They strove to passe one another as though there had bin some game to be gotten by it. ^d Hee followeth the contrary part touching men which are regenerate by the true and lively knowledge of Christ, which have other princi- ples of their doings for different, to wit, holy and honest desires, and a mind clean changed by the vertue of the holy Ghost, from whence proceed also like effects, as a just and holy life indeed.

^e As they have learned which acknowledge Christ indeed and in good earnest. * Col. 3, 3. ^f Your selves. ^g Where there ought to have been the greatest force of reason, there is the greatest corruption of all which walsheth all things. ^h After the image of God. ⁱ The effect and end of the new creation. ^j Not fained nor counterfeit. ^k He commendeth severally certain peculiar Christian vertues, and first of all he requirith trueth (that is to say, sincere manners) condemning all deceit and dissembling, because we are born one for another. ^l He teacheth us to bridle our anger in such sort, that although it be hot, yet that it breake not out, and that it be straight- wayes quenched before we sleepe, lest Satan taking occasion to give us evill counsell through that wicked counsellor destroy us. ^m If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived. ⁿ Let not the night come upon you in your anger, that is, make an atonement quickly for all matters. ^o Hee defendeth from the heart to the hands, condemning theft: and because that men which give themselves to this wicked- nesse, use to pretend poverty, he sheweth that labour is a good remedy against poverty, which God blesteth in such sort that they which labour have alwayes some overplus to helpe other, so far as it from this that they are constrained to steale other mens goods.

^p By labouring in things that are holy, and profitable to his neighbour. ^q He bridleth the tongue also, teaching us so to temper our talke, that our hearers minds be not only not destroyed, but also instructed. ^r Word for word, rotten. ^s By grace he meaneth that, whereby men may profit to the going on forward in godlines and love. ^t A generall precept against all excesse of affections which dwell in the part of the mind: which they call, Angry: and he setteth against them the contrary meanes. And useth a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderate and intemperancie, who dwelleth in us to this end, to moderate all our affections.

by

Another part of the Epistle con- taining precepts of Christian life, the summe where- of is this, that every man behave himself as it is meete for so excel- lent grace of God. By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy. Secondly, he commendeth meeknesse of minde, which is shewed forth by hearing one with another.

Looke Matt. 23, 25.

Thirdly, he requirith perfite agree- ment, but yet such as is knit with the baud of the holy Ghost.

An arguement of great weight, for an earnest inter- ruption of brotherly love and chari- ty one with ano- ther, because we are made one body as it were of one God, and Fa- ther, by one Spirit, enwrapping one Lord with one flesh, and consecra- ting to him with the Baptisme, and hope for one felicitie

same glory, wherunto we are called. Therefore whosoever breaketh charitie, breaketh all these things asunder.

^c Who onely hath the chiefe authority over the Church. ^d Who onely powreth forth his providence, through all the members of the Church.

^e Who onely is joynted together with us in Christ. ^f Hee teacheth us, that we intende are all one body, and that all good gifts proceede from Christ onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he heapeeth all gifts upon his Church:) but yet notwithstanding these gifts are diversly and sundry wayes divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to bestow it to the common profit of the whole body. ^g Which Christ hath given. ^h A multitude of captives. ⁱ Downe to the earth, which is the lowest part of the world. ^j Fill with his gifts. ^k The Church.

^l First of all he reckoneth up the Ecclesiasticall functions, which are partly extraor- dinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinary and per- manent, as Pastours and doctours. ^m The Apostles were those twelve, unto whom Paul was afterward added, whose office was to plant Churches through all the world.

ⁿ The Prophets office was one of the chiefe, which were men of a marvellous wif- dom, and some of them could foretell things to come. ^o These the Apostles used as fellowes in the execution of their office, being notable to answer all places themselves.

^p Pastours are they which governe the Church, and Teachers are they which governe the families. ^q He sheweth the end of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saints may so growe up together, that they may make one mytticall body of Christ. ^r The Church. ^s The use of this ministerie is perpetual so long as we are in this world, that is, until that time that having put off the flesh, and through- ly and perfectly, agreeing betwixt our selves, we shall be joynted with Christ our head, which thing is done by that knowledge of the Sonne of God, increasing in us, and he himself by little and little growing up in us until we come to be a perfite man, which shall be in the world to come, when God shall be all in all.

^t In that most sweet conjunction which is knit and fastened together by faith. ^u Christ is said to growe up to filiation, not in himself but in us. ^v Betwixt our childhood (that is to say, a very weak age; while as we doe yet altogether waver) and our profite age, which we shall have as length in another world; there is a meane, to wit, our youth, and headie going forward to perfection.

^w He compareth them which rest not themselves upon the word of God, to little boates, which are rocked hither and thither with the doctrines of men, as we were with contrary windes, and therewithall forewarneth them that it cometh to passe, not only by the lightnesse of mans braine, but also by the craftinesse of certaine, which make it as it were an art of it.

^x With those uncertaine chances which are men to and fro.

19 An argument taken from the example of Christ; most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

* John 13, 34. and 15, 12.
* John 3, 23.
* Chap. 4, 29.
Coloss. 3, 5.

2. Thess. 2, 17.
1 Now he cometh to another kind of afflictions, which is in that part of the mind, which men call covetous or desirous; and he reprehended fornication, covetousness, and jesting, very sharply.

3. Lettes which men cast one at another: that no lightness be seen, nor evil example given, nor any offence moved by evil words or backbiting.

4. Because these finnes are such that the most part of men count them not for finnes, be awake the godly, to the end they should so much the more take heed to themselves from them, as most hurtfull plagues.

5. A bondslave to idolatrie, for the covetous man thinketh that his life standeth in his goods.

6. Matth. 24, 44.
Marke 13, 5.
Luke 21, 8.

7. Thess. 2, 3.
3. Because we are not so ready to any thing as to followe evil examples,

therefore the Apostle warneth the godly to remember alwayes that the other are but as it were darknesse, and that they themselves are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) reprove their darknesse, and to walke so (having Christ that true light going before them) as it becometh wise men.

8. The faithfull are called light, both because they have the true light in them which lighteneth them, and also because they give light to other, inasmuch that their honest conversation reproveth the life of wicked men.

9. By whose force we are made light in the Lord, e. Make them open to all the world, by your good life.

10. The Scripture or God in the Scripture. g. He speaketh of the death of sinne. 4. The worse and more corrupt that the manners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God.

11. Col. 4, 5. b. This is a metaphore taken from the merchants: who preferre the least profit that may be, before all their pleasures.

12. Rom. 12, 2. 1. Thess. 4, 3. i. The times are troublesome and sharpe. * He setteth the sober and holy assemblies of the faithfull, against the dissolute bankets of the unfaithfull, in which the praises of the onely Lord must ring, be it in prosperitie or adversitie.

by whom ye are sealed unto the day of redemption.
31 Let all bitterness, and anger, and wrath, crying, and evil speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, 19 even as God for Christes sake, freely forgave you.

CHAP. V.

1. Left, in those verses which he reprehended, they should see light by his admonitions, 5. he setteth them by denouncing severall judgement, 8. and stirreth them forward: 11. Then hee setteth forth from general lessons of manners, 21. to the particular duties of wives, 25. and their husbands.

B E yee therefore followers of God, as deare children,

2 * And walke in love, even as Christ hath loved us, and hath given himself for us, to be an offering and a sacrifice of a sweete swelling favour to God.

3. 1. But fornication, and all uncleannesse, or covetousnesse, let it not be once named among you, as it becometh Saints,

4 Neither filthinesse, neither foolish talking, neither a jesting, which are things not comely, but rather giving of thankses.

5 * For this ye know, that no whoremonger, neither uncleane person, nor covetous person, which is an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no man deceive you with vaine words: for, for such things commeth the wrath of God upon the children of disobedience.

7 3 Be not therefore companions with them.

8 For ye were once darknesse, but are now light in the Lord: walke as children of light.

9 (For the fruit of the d Spirit is in all goodness, and righteousness, and truth.)

10 Approoving that which is pleasing to the Lord.

11 And have no fellowship with the unfruitfull works of darknes, but even reprove them rather.

12 For it is a shame even to speake of the things which are done of them in secretes.

13 But all things when they are reproved of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore see hee sayeth, Awake thou that sleepest, and stand up from the s dead, and Christ shall give thee light.

15 4 Take heed therefore that yee walke circumspectly, not as fooles, but as wise.

16 b Redeeming the season: for the dayes are evil.

17 * Wherefore, be yee not unwife, but understand what the will of the Lord is.

18 1 And be not drunken with wine, wherein is

excesse: but be fulfilled with the Spirit.

19 Speaking unto your selves in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts.

20 Giving thanks alwayes for all things unto God even the Father, in the Name of our Lord Jesus Christ,

21 6 Submitting yourselves one to another in the feare of God,

22 * 7 Wives, submit your selves unto your husbands, 8 as unto the Lord.

23 9 For the husband is the wives head, even as Christ is the head of the Church, 10 and the same is the Saviour of his body.

24 11 Therefore as the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.

25 * 12 Husbands, love your wives, even as Christ loved the Church, and gave himself for it.

26 13 That he might sanctifie it, and cleanse it by the washing of water through the word.

27 That he might make it unto himself a glorious Church, 14 not having spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 14 So ought men to love their wives, as their owne bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his owne flesh, but nourished and cheriseth it, even as the Lord doeth the Church.

30 For we are members of his bodies, 1 of his flesh, and of his bones.

31 1 For this cause shall a man leave father and mother, and shall cleave to his wife, and they twaine shall be one flesh.

32 15 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore every one of you, doe ye so: let every one love his wife, even as himself, and let the wife see that she feare her husband.

verie profitable: as also the salvation of the Church is of Christ, although farre other wife.

11 The conclusion of the wives dutie towards their husbands. * Coloss. 3, 19. 12 The husbands dutie towards their wives, is to love them as themselves, of which love, the love of Christ toward his Church is a lively pattern.

13 Because many men pretende the infinites of their wives to excuse their owne hardnesse and crueltie, the Apostle willet us to marke what manner of Church Christ gate, when hee joyed it to himself, and how hee doeth not onely not loathe all her filth and uncleannesse, but ceaseth not to wipe the same away with his cleannesse, until hee have wholly purged it.

14 Make it holy. 15 Through the promise of free justification and sanctification in Christ, received by faith.

16 The Church, as it is considered in it selfe, shall not bee without wrinkle, before it come to the marke it shooeth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinkle.

17 Another argument: Everie man loveth himself, even of nature: therefore hee striveth against nature that loveth not his wife: hee proveth the consequent, first by the mytticall knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to be divided.

18 His owne bodie. 19 Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, and is sealed by the Sacrament of the Supper.

20 Looke Mat. 19, 5. 1. Cor. 6, 16. 2. 14. Mat. 19, 5. Marke 10, 7. 1. Cor. 6, 16. 1. Looke Mat. 19, 5. 25 That no man might dreame of naturall conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacite of man: as which consisteth by the vertue of the Spirit, and not of the flesh by faith, and by no naturall band.

26 The conclusion both of the husbands dutie towards his wife, and of the wives toward her husband.

CHAP. VI.

1 Hee sheweth the duties of children, 3 servants, 9 and masters: 10 Then he speaketh of the fierce battell that the faithfull have,

11 and what weapons wee must use in the same: 21 In the end he commendeth Tycheus.

k All kind of riot, joyed with all manner of filthines and shamefulness. l With an earnest affection of the heart, and not with the tongue onely. m A short repetition of the ende whereunto all things ought to be referred, to serve one another for Gods sake. * Coloss. 3, 18. Titus 2, 5.

1. Pet. 3, 1. 7 Now hee descendeth to a familie, dividing orderly all the parts of a familie. And he faith that the dutie of wives consisteth herein, to be obedient to their husbands.

8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.

9 A declaration of the former saying: Because God hath made the man head of the woman in marriage, as Christ is the head of the Church.

10 Another argument: Because the good estate of the wife dependeth of the man, so that this subjection is not onely just, but also

verie profitable: as also the salvation of the Church is of Christ, although farre other wife.

11 The conclusion of the wives dutie towards their husbands. * Coloss. 3, 19. 12 The husbands dutie towards their wives, is to love them as themselves, of which love, the love of Christ toward his Church is a lively pattern.

13 Because many men pretende the infinites of their wives to excuse their owne hardnesse and crueltie, the Apostle willet us to marke what manner of Church Christ gate, when hee joyed it to himself, and how hee doeth not onely not loathe all her filth and uncleannesse, but ceaseth not to wipe the same away with his cleannesse, until hee have wholly purged it.

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18 His owne bodie. 19 Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, and is sealed by the Sacrament of the Supper.

20 Looke Mat. 19, 5. 25 That no man might dreame of naturall conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacite of man: as which consisteth by the vertue of the Spirit, and not of the flesh by faith, and by no naturall band.

Children,

Children, obey your parents in the Lord: for this is right.

2 * 4. Honour thy father and mother; (which is the first commandment with promise.)

3 That it may be well with thee, and that thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.

5 * 7. Servants, be obedient unto them that are your masters, according to the Lord, with fear and trembling in singleness of your hearts, as unto Christ,

6 Not with service to the eye, as men please, but as the servants of Christ, doing the will of God from the heart.

7 With good will, serving the Lord, and not men.

8 And know ye, that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, doe the same things unto them, putting away threatening: and know that even your master also is in heaven, neither is there respect of person with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 A proofe of the first argument. The third argument, taken of the profit, thus ensueth thereby, because the Lord vouchsafed this commandment amongst all the rest, of a speciall blessing.

12 With a speciall promise, for otherwise the second commandment hath a promise of me to a thousand generations, but that promise is general.

13 It is the dutie of the fathers to use their fatherly authoritie moderately, and to Gods glory.

14 Such informations and precepts, as being taken out of Gods booke are holy and acceptable to him.

15 Now he defendeth to the third part of a familie, to wit, to the dutie both of the masters and of the servants. And he sheweth that the dutie of servants consisteth in an hearty love and reverence to their master.

16 He mitigateth the sharpnesse of service, in that they are spirituallly free, notwithstanding the same, and yet that spirituall freedome taketh away corporall service, inasmuch that they cannot be Christs, unless they serve their masters willingly and faithfully, so farre forth as they may with safe confidence.

17 With careful reverence: for slavish feare, is not allowable, much lesse in Christian servants.

18 To cut off occasion of all pretences; he teacheth us that it is Gods will that they are either borne, or made servants, and therefore they must respect Gods will, although their service be never so hard.

19 Being moved with a reverence to Godward, through ye served God himself.

20 Although they serve unkind and cruel masters, yet the obedience of servants is no lesse acceptable to God, then the obedience of them that are free.

21 It is the dutie of masters to use the authoritie that they have over their servants moderately, and holily, feeling that they in another respect have a common master, which is in heaven, who will judge both the bond and the free.

22 Hee concludeth the other part of this Epistle, with a grave exhortation, that all be ready and diligent, constantly, trusting to spirituall weapons, until their enemies be brought unto light.

23 And first of all he warneth us to take the armour of God, whereunto every one ready may be dispatched.

24 Having offered his goods and tender affections towards the Philippians, hee interpreteth of himselfe and his bonds.

25 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

26 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

27 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

28 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

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30 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

31 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

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36 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

37 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

38 And hee sheweth how hee is ready to be a sacrifice, as hee is ready to be a sacrifice, as hee is ready to be a sacrifice.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devill.

12 For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governours, the princes of the darkenesse of this world, against spirituall wickednesse, which are in the high places.

13 For this cause take unto you the whole armour of God, that yee may be able to resist in the evil day, and having finished all things, stand fast.

14 Stand therefore, and your loines girded about with verity, and having on the breastplate of righteousness.

15 And your feet shod with the preparation of the Gospel of peace.

16 Above all, take the shield of Faith, wherewith yee may quench all the fire darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 And pray alwayes with all manner prayer and supplication in the Spirit: and watch thereunto with all perseverance & supplication for all Saints.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel.

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 But that yee may also know mine affairs, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things.

22 Whom I have sent unto you for the same purpose, that ye might knowe mine affairs, and that he might comfort your hearts.

23 Peace be with the brethren, and love with faith from God the Father, and from the Lord Jesus Christ.

24 Grace be with all them which love our Lord Jesus Christ, to their immortality, Amen.

25 Written from Rome unto the Ephesians, and sent by Tychicus.

26 shoes to you: and this very first called the Gospel of peace, for that, seeing we have to goe to God through most dangerous ranks of enemies, this may encourage us to goe on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with us.

27 That holy prayers may proceed from the holy Spirit, as a familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his Epistles.

28 To life everlasting.

29 To life everlasting.

30 To life everlasting.

31 To life everlasting.

32 To life everlasting.

33 To life everlasting.

34 To life everlasting.

35 To life everlasting.

36 To life everlasting.

37 To life everlasting.

38 To life everlasting.

39 To life everlasting.

40 To life everlasting.

41 To life everlasting.

42 To life everlasting.

43 To life everlasting.

13 Secondly hee declareth that our chiefest and mightiest enemies are invincible, that we may not thinke that our chiefest conflict is with men.

14 Against men, which are of a frail, and brittle nature, against which are for spirituall subtilties, more mighty then the other by a thousand parts.

15 Chap. 2. 2. Hee sheweth these names to the evil angels, by reason of the effects which they worke: not that they are able to doe the same of themselves, but because God giveth them the bridle.

16 Hee sheweth that these enemies are put to flight with the onely armour of God, to wit, with our righteousness of confidence, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and using dayly earnest prayer for the health of the Church, and especially, for the continuance of the true, godly, and valiant ministers of the word.

17 Iooke Chapter 5. 26. That the preparation of the Gospel may be as it were

18 shoes to you: and this very first called the Gospel of peace, for that, seeing we have to goe to God through most dangerous ranks of enemies, this may encourage us to goe on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with us.

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35 To life everlasting.

36 To life everlasting.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

Paul, an apostle of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the Bishops and Deacons:

Grace be with you, and peace from God our Father, and from the Lord Jesus Christ:

And I thank my God, having you in perfect remembrance, in all my prayers for all you, praying with gladnesse.

Because of the fellowship which ye have in the Gospel, from the first day unto now.

And I am persuaded of this same thing, that he that hath begunne this good worke in you, will performe it untill the day of Jesus Christ.

As it becommeth me so to judge of you all, because I have you in remembrance, that both in my bands, and in my defence, and confirmation of the Gospel, you all were partakers of my grace.

For because that you also are made partakers of the Gospel.

Every one of you knoweth you.

The Spirit of God will not forsake you unto the very latter end, until your mortal bodies shall appear before the judgement of Christ to be glorified.

A true proofe of a true knitting together with Christ.

He calleth his bands, grace: as though he had received some singular benefit.

1. Hee declareth his good will towards them, therefore with all shewing by what means chiefly they may be confirmed, to wit, by continual prayer.

3. Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good works indeed, to the glory of God by Jesus Christ.

g. If righteousness be the tree, and good works the fruits, then must the Philippians needs be deceived, when they say that works are the cause of righteousness.

4. He preventeth the offence that might come by his perfection, whereby divers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

h. For Christ his sake.

i. In the Emperours court.

k. The Gospel is called the word, to set forth the excellencie of it.

l. Not with a pure minde: for otherwise their doctrine was pure.

m. He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the virtue of the Spirit of Christ, which he giveth to them that ask it.

n. Under a goodly colour and shew: for they made Christ a cloake for their ambition and envie.

8. For God is my record, how I long after you all from the very heart root in Jesus Christ.

9. And this I pray that your love may abound yet more and more in knowledge, and in all judgement,

10. That ye may allow those things which are best, that ye may be pure, and without offence, untill the day of Christ,

11. Filled with the 8 fruits of righteousness, which are by Jesus Christ unto the glorie and praise of God.

12. ¶ I would ye understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel,

13. So that my bandes in Christ are famous thorough all the iudgement hall, and in all other places.

14. Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the Word.

15. Some preach Christ even through envy and strife, and some also of good will.

16. The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17. But the others of love, knowing that I am set for the defence of the Gospel.

18. What then? yet Christ is preached all manner wayes, whether it be under a pretence, or sincerely: and I therein joy: yea, and will joy.

19. For I know that this shall turne to my salvation through your prayer, and by the helpe of the Spirit of Jesus Christ.

20. ¶ As I fervently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21. For Christ is to me both in life and in death advantage.

22. ¶ And whether to life in the flesh were profitable for me, and what to chuse I know not.

23. For I am distressed betwene both, desiring to be loosed, and to be with Christ, which is best of all.

24. Nevertheless to abide in the flesh, is more needfull for you.

25. And this am I sure of, that I shall abide, and with you all continue, for your furtherance and joy of your faith.

26. That ye may more abundantly rejoyce in JESUS CHRIST for me, by my coming to you againe.

27. ¶ Onely let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28. ¶ And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29. ¶ For unto you it is given for Christ, that not onely ye should beleieve in him, but also suffer for his sake.

30. ¶ Having the same fight, which yee saw in me, and now heare to be in me.

28. ¶ And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29. ¶ For unto you it is given for Christ, that not onely ye should beleieve in him, but also suffer for his sake.

30. ¶ Having the same fight, which yee saw in me, and now heare to be in me.

31. ¶ Now hee sheweth for what purpose hee made mention of his afflictions.

32. ¶ Hee sheweth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doeth the gift of faith.

33. ¶ Hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

¶ Hee exhorteth them above all things, 3 to humble themselves, 6 and that by the example of Christ, 19 He promiseth to send Timotheus shortly unto them, 26 and extendeth the long saying of Epaphroditus.

¶ There be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercie,

¶ Fulfill my joy, that ye be like minded, having the same love, being of one accord, and of one judgement,

¶ That nothing be done through contention or vaine glory, but that in meeknesse of mind every man esteeme other better then himself.

¶ Looke not every man on his own things, but every man also on the things of other men.

¶ Let the same mind be in you that was even in Christ Jesus,

¶ Who being in the forme of God, thought it no robbery to be equal with God:

¶ But he made himself of no reputation, and took on him the forme of a servant, and was made like unto men, and was found in shape like a man.

¶ He humbled himself, and became obedient unto the death, even the death of the crosse.

¶ Wherefore God hath also highly exalted him, and given him a name above every name,

¶ That at the Name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under the earth.

¶ And that every tongue should confesse that Jesus Christ is the Lord, unto the glory of God the Father.

¶ Wherefore my beloved, as ye have alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your own salvation with feare and trembling.

¶ For it is God which worketh in you both of the will and the deed, even of his good pleasure.

¶ Doe all things without murmuring and reasonings.

¶ And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

¶ For unto you it is given for Christ, that not onely ye should beleieve in him, but also suffer for his sake.

¶ Having the same fight, which yee saw in me, and now heare to be in me.

¶ Now hee sheweth for what purpose hee made mention of his afflictions.

¶ Hee sheweth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doeth the gift of faith.

¶ Hee sheweth for what purpose hee made mention of his afflictions.

¶ Hee sheweth for what purpose hee made mention of his afflictions.

9. We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine, and practise against us: seeing that they are certaine witnesses from God himself, both of our salvation, and of the destruction of the wicked.

10. Hee prooveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doeth the gift of faith.

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30. Hee sheweth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doeth the gift of faith.

a Reward.
o Which they hunt
after at mens hands.
p He setteth
against these fel-
lows, true Pastors
which neglect
rarely things, and
aspire to heauen
only, where they
knew, that euen
in their bodies they
shall be clothed
with that eternall
glory by the vertue
of God.
* 1. Cor. 1. 7.
titus 2. 13.

1 A rehearsal of
the conclusion:
That they manfully
continue, untill
they have gotten
the victorie, trust-
ing to the Lords
strength.

a My honour.
b In that concord,
whereof the Lord
is the band.

2 He also calleth
on some by name,
partly, because
they needed pri-
uate exhortation,
and partly also to
stirre up other, to
be more prompt
and ready.

* Revel. 3. 5. and
10. 8. and 1. 27.

c God is said after
the manner of men,
to have a booke,
wherein the names
of his elect are

written to whom he will give everlasting life. Ecclesi. collect. the writing of the
house of Israel, and the secret of the Lord, Chap. 13. b. d. He addeth particular
exhortations: and the first is, that the joy of the Philippians be not hindered by any
afflictions that the wicked imagine and worke against them. d So is the joy of the
world distinguished from our joy. e The second is, that taking all things in good
part, they behave themselves moderately with all men. e Your quiet and seised
minde. f The taking away of an objection: We must not be desolated through
impatience, seeing that God is at hand to give us remedie in time against all our miseries.
g The third is, that we be not to carefull for any thing, but with sure confidence
give God thanks, and crave of him whatsoever we have need of, that with a quiet
confidence we may wholly and with all our hearts submit our selves to him. f So
David beganne very oft with teares, but ended with thanksgiving. g That
great quietnesse of minde, which God onely giveth in Christ. h He divideth
the minde into the heart, that is, into that part which is the seat of the will and affections,
and into the higher part, whereby we understand and reason of matters. 7 A generall
conclusion, that as they have bene taught both in word and example, so they frame their
lives to the rule of all holinesse and righteousness. i Whatsoever things are such
as doe beautifie and set you out with a holy gravitie.

19 Whose end is damnation, whose God is
their bellie, and whose glory is to their shame,
which minde earthly things.

20 But our conversation is in heaven, from
whence also we looke for the Saviour, even the
Lord Jesus Christ.

21 Who shall change our vile body, that it
may be fashioned like unto his glorious body,
according to the working, whereby he is able even
to subdue all things unto himselfe.

CHAP. III.

1 From particular exhortations, 4 He cometh to generall,
to the faith that he tooketh first joy in their readiness to holinesse,
2 that he will patiently bear the same.

Therefore, my brethren, beloved and longed
for, my joy and my crowne, to continue in
the Lord, ye beloved.

2 I pray Eudias, and beseech Syntyche that
they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefel-
low, helpe those women, which laboured with me
in the Gospell, with Clement also, and with other
my fellowe labourers, whose names are in the
booke of life.

4 Rejoyce in the Lord alway, againe I say,
rejoyce.

5 Let your patient minde be knowne unto
all men. The Lord is at hand.

6 Be nothing carefull, but in all things let
your requests be shewed unto God in prayer, and
supplication with giving of thanks.

7 And the peace of God which passeth all
understanding, shall preserve your heartes and
minde in Christ Jesus.

8 Furthermore, brethren, whatsoever things
are true, whatsoever things are honest, whatsoe-

ver things are just, whatsoever things are pure,
whatsoever things are wholsome love, whatsoever
things are of good report, if there be any vertue,
or if there be any praise, thinke on these things.

9 Which ye have both learned and received,
and heard, and seene in me: these things doe, and
the God of peace shall be with you.

10 Now I rejoyce also in the Lord greatly,
that now at the least your care for me springeth a-
fresh, wherein notwithstanding ye were carefull,
but ye lacked opportunitie.

11 I speake not because I want: for I have
learned in whatsoever state I am, therewith to be
content.

12 And I can be abased, and I can abound:
everywhere in all things I am instructed, both
to be full, and to be hungry, and to abound, and to
have want.

13 I am able to doe all things through the helpe
of Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye
did communicate to mine affliction.

15 And ye Philippians know also that in the
beginning of the Gospell, when I departed from
Macedonia, no Church communicated with me,
concerning the matter of giving and receiving, but
ye onely.

16 For even when I was in Thessalonica, ye
sent once, and afterward againe for my necessities.

17 Not that I desire a gift: but I desire the
fruit which may further your reckoning.

18 Now I have received all, and have plentie:
I was even filled, after that I had received of Epaphroditus that which came from you, an odour
that smellith sweete, a sacrifice acceptable and
pleasant to God.

19 And my God shall fulfill all your necessities
through his riches with glory in Jesus Christ.

20 Unto God even our Father be praise for
evermore, Amen.

21 Salute all the Saints in Christ Jesus. The bre-
thren, which are with me, grette you.

22 All the Saints salute you, and most of all
they which are of P. Cefars household.

23 The grace of our Lord Jesus Christ be with
you all, Amen.

Written to the Philippians from Rome,
and sent by Epaphroditus,

alloweth well of their benefit, not so much for his owne sake as for theirs, because they
gave it not so much to him, as they offered it to God for a sacrifice, whereof the Lord
himselfe will not be forgetfull. o He addeth to the sweet smelling favour that
were offered in the old Law. p Such as belong to the Emperour Nero.

8 He witnesseth
that their libera-
tion was accepta-
ble to him, where-
with they did
helpe him in his
extreme poverty,
but yet to mode-
rate his words,
that he might de-
clare himselfe
void of all suspi-
cion of dissimulation
and that he hath a
minde continued
both with prosperi-
tie and adversi-
tie, and to be short,
that he repositeth
himselfe in the
only will of God.
k As though I per-
fected for my want.
l He useth a gene-
rall word, and yet
he speaketh but of
one kinde of cross,
which is poverty,
or commonly po-
verty bringeth all
kinde of discom-
modities with it.
m This is a meta-
phor taken from
holly things or sacri-
fices, for our life is
like a sacrifice.

9 He witnesseth
that he remembereth
also the former
benefits, and againe
putteth away an-
others fulgion of
immoderate desire,
in that that he
received nought
of any else.
n At that begin-
ning when I pre-
ached the Gospell
among you.

10 He witnesseth
again, that he
commendeth
the doctrine that
was delivered them
by Epaphras, and
their readinesse in
receiving it.

o We can not
otherwise consider
of God to our sal-
vation, but as he is
Christes Father, in
whom we are ad-
opted.
d For the glory that
is hoped for

11 He witnesseth
that he remembereth
also the former
benefits, and againe
putteth away an-
others fulgion of
immoderate desire,
in that that he
received nought
of any else.
n At that begin-
ning when I pre-
ached the Gospell
among you.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he prayeth them the more, to make
them attentive unto him. 7 He reporteth the testimony of
the doctrine which they heard of Epaphras. 13 He magnifieth
Gods grace towards them. 20 and sheweth that all the
parts of our salvation consist in Christ alone.

Aul an Apostle of Jesus Christ, by the
will of God, and Timotheus
our brother,

2 To them which are of Co-
losse, Saints and faithfull brethren
in Christ: Grace be with you, and
peace from God our Father, and from
the Lord Jesus Christ.

3 We give thanks to God even the Father
of our Lord Jesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Jesus,
and of your love toward all Saints,

5 For the hopes sake, which is layed up for
you in heaven, whereof ye have heard before by
the word of truth, which is the Gospell,

6 Which is come unto you, even as it is unto all
the world, & is fruitfull, as it is also among you, from
the day ye heard & truly knew the grace of God.

7 As ye also learned of Epaphras our deare
fellow servant, which is for you a faithfull minister
of Christ:

3 He commendeth
the doctrine that
was delivered them
by Epaphras, and
their readinesse in
receiving it.
o We can not
otherwise consider
of God to our sal-
vation, but as he is
Christes Father, in
whom we are ad-
opted.
d For the glory that
is hoped for

a By the free boun-
tifulnesse of God,
b Colosse is situated
in Phrygia, not far
from Hierapolis and
Laodicea, on that
side that they bend
toward Lycia and
Pamphylia.



He declareth his good will towards them, telling them that they must not still remain at one day, but go on farther: both in the knowledge of the Gospel, and also in the true use of it.

Your spirituall love, or your love which cometh from the Spirit. The gift of continuance is not of us, but it proceedeth from the verbe of God, which he doeth freely give us. It must not be swelling, and as it were drawn out of us by force, but proceede from a serene and joyfull minde.

Having ended the preface, he goeth to the matter itself, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly divided into three partes: for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verbe to the 24. And from thence he beginneth to apply the same to the Colossians with divers exhortations to the 6 verse of the second Chapter. And last of all in the third place even to the third Chapter, hee refuteth the corruption of true doctrine.

The efficient cause of our salvation is the onely mercie of God the Father, who maketh us meete to be partakers of eternall life, delivering us from the darkness wherein wee were borne, and bringing us to the light of the knowledge of the glory of his Sonne.

In that glorious and heavenly kingdom. The matter it self of our salvation, is Christ the Sonne of God, who hath obtained remission of finnes for us, by the offering up of himself.

A lively description of the person of Christ, whereby we understand that in him onely, God sheweth himself to be seene: who was begotten of the Father before any thing was made, that is, from everlasting, by whom also all things that are made, were made without any exception, by whom also they doe consist, and whose glory they serve.

Heb. 1.3. Begotten before any thing was made: and therefore the everlasting Sonne of the everlasting Father.

John 1.3. He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits we may understand how farre passing the excellencie of Christ is, in whom onely we have to compare our selves, and let goe all Angels.

Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that hee is that same to the Church: that the head is to the body, that is to say, the prince and governour of it, and the very beginning of new life, as who riseth first from death, is the Author of eternall life, so that he is above all, in whom onely there is most plentifull abundance of all good things, which he poured out upon the Church.

Revel. 1.5. 1. Cor. 15. 20. I who so rose againe that he shall die no more, and who raiseth other from death to life by his power.

John 2. 14. Chap. 1.9. Most plentifull abundance of all things pertaining to God. Now he teacheth how Christ executed that office which his Father enjoyned him, to wit, by suffering the death of the crosse (which was joynt with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all things as well them which believed in him to come, and were already under this hope gathered into heaven, as them which should upon the earth believe in him afterward.

And thus is justification described of the Apostle, which is one and the chiefest part of the benefite of Christ.

The whole Church. Sanctification is another worke of God in us by Christ, in that that hee restored us (which heathen God extremely, and were wholly and willingly given to sinne) to his gracious favour, in such sort, that hee therewithal purifieth us with his holy Spirit, and consecrateth us to righteousness.

8 Who hath also declared unto us your love in the Spirit.

9 For this cause we also, since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spirituall understanding.

10 That yee might walke worthy of the Lord, & please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God.

11 Strengthened with all might through his glorious power, unto all patience, and long-suffering with joyfulness.

12 Giving thanks unto the Father, which hath made us meete to be partakers of the inheritance of the Saints in light.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his deare Sonne,

14 In whom we have redemption through his blood, that is, the forgiveness of finnes.

15 Who is the image of the invisible God, the first begotten of every creature.

16 For by him were all things created which are in heaven, and which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: hee is the beginning, and the first begotten of the dead, that in all things he might have the preeminence.

19 For it pleased the Father, that in him should be all fulnesse dwell.

20 And through peace made by that blood of that his crosse, to reconcile to himself through him, through him, I say, all things, both which are in earth, and which are in heaven.

21 And you which were in times past strangers and enemies, because your mindes were set in

evill workes, hath he now also reconciled,

22 In that body of his flesh through death, to make you holy and unblameable, and without fault in his sight,

23 If yee continue, grounded and stablished in the faith, and be not moved away from hope of the Gospell, whereof yee have heard, and which hath beene preached to every creature, which is under heaven, whereof I Paul am a minister.

24 Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church.

25 Whereof I am a minister, according to the dispensation of God, which is given mee unto youward, to fulfill the word of God.

26 Which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints.

27 To whom God would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

28 Whom wee preach, admonishing every man, and teaching every man in all wisdom, that wee may present every man perfect in Christ Jesus.

29 Whereunto I also labour and strive, according to his working which worketh in me mightily.

The Churches with these examples of patience.

The afflictions of the Church are sayde to be Christs afflictions, by reason of that fellowship and knitting together, that the body and the head have the one with the other, not that there is any more neede to have the Church redeemed, but that Christ sheweth his power in the daily weaknesse of his, and that for the comfort of the whole body.

He bringeth another proove of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.

Rom. 16. 25. Ephes. 3. 9. 2. Tim. 1. 10. Tit. 1. 1. 1. Pet. 1. 10. Whom he chose to sanctifie unto himselfe in Christ: moreover he saith that the mystrie of our redemption was hidden since the world began, except it were revealed unto a fewe, who also were taught it extraordinarily.

Thus Paul bridleth the curiosities of men. He protesteth that he doeth faithfully execute his Apostleship in every place, bringing men unto Christ onely, through the Lords plentifull blessing of his labours, and found wisdom, which is perfect in it selfe, and shall to the end make them perfect that follow it.

CHAP. II.

He condemneth as vain, whatsoever is without Christ, 11 Inventing specially of circuncision, 16 of abstinence from meats, 17 and of worshipping of Angels. 20 That you are delivered from the traditions of the Law through Christ.

For I would yee knewe what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seene my person in the flesh.

2 That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of understanding, to know the mystrie of God, even the Father, and of Christ:

3 In whom are hid all the treasures of a wisdom and knowledge.

4 And this I say, least any man should beguile you with enticing words:

5 For though I be absent in the flesh, yet am I with you in the spirit, rejoycing and beholding your order, and your stedfast faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walke in him.

7 Rooted and built in him, and stablished in

touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

Whom he never saw. Of that understanding, which bringeth forth a certaine & undoubted persuasion in our mindes.

There is no true wisdom without Christ.

A passing over to the treatise following, against the corruptions of Christianitie.

With a framed kinde of talke made to perwade.

The manner of your Ecclesiasticall discipline.

So then Christ hangeth not upon mens traditions,

The Sonne. In that fleshly body, to give us so understand that his body was not a fantastical body, but a true body.

This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is no where any other true Gospell.

To all men: whereby we learne that the Gospell was not shut up within the corners of Judea alone.

He purchased authority to this doctrine by his Apostleship, and taketh a most sure proove thereof, of his afflictions which he suffereth for Christs Name, to instruct

For your profite and commoditie.

The afflictions of the Church are sayde to be Christs afflictions, by reason of that fellowship and knitting together, that the body and the head have the one with the other, not that there is any more neede to have the Church redeemed, but that Christ sheweth his power in the daily weaknesse of his, and that for the comfort of the whole body.

He bringeth another proove of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.

Rom. 16. 25. Ephes. 3. 9. 2. Tim. 1. 10. Tit. 1. 1. 1. Pet. 1. 10. Whom he chose to sanctifie unto himselfe in Christ: moreover he saith that the mystrie of our redemption was hidden since the world began, except it were revealed unto a fewe, who also were taught it extraordinarily.

Thus Paul bridleth the curiosities of men. He protesteth that he doeth faithfully execute his Apostleship in every place, bringing men unto Christ onely, through the Lords plentifull blessing of his labours, and found wisdom, which is perfect in it selfe, and shall to the end make them perfect that follow it.

The taking away of an objection, in that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more carefull for them, as he present in body.

He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisdom and most secret knowledge of God, consisteth in Christ onely, and that this is the use of it

Whom he never saw. Of that understanding, which bringeth forth a certaine & undoubted persuasion in our mindes.

There is no true wisdom without Christ.

A passing over to the treatise following, against the corruptions of Christianitie.

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So then Christ hangeth not upon mens traditions,

4 He bringeth all corruptions to three kinds: The first is that, which refecth of vaine and curious speculations, and yet b:aseth a shew of a certaine subtil wisedome.

5 This is a word of warre, and it is as much as to drive or carry away a spoile or bootie.

6 The second which is manifestly superstitious and vaine, and standeth onely upon custome and fained inspirations.

7 The third kinde was of them which joynd the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospell, k Principles and rules wherewith God ruled his Church as it were under a scholemaster.

8 A generall confutation of all corruptions is this, that that must needs be a false religion, which addeth any thing to Christ.

9 A reason: Because onely Christ God and man, is most perfect, and passeth farre above all things, so that whoeuer hath him, may require nothing more.

10 By these words, is sheweth a distinction of the natures. m This word (Dwellet) noteth out unto us the joyning together of those natures, so that of God and Man is one Christ.

11 These words set downe most perfect Godhead to be in Christ.

12 The knitting together of God and man is substantiall and essentiall.

13 Nowe hee deleteth precisely against the third kinde, that is to say, against them which urgeth the Jewish religion: and first of all, hee denieth that wee have neede of the Circumcision of the flesh, seeing that without it wee are circumcised within, by the verue of Christ.

14 * Rom. 2. 29. p These many wordes are used to shewe that the olde man is, whom Paul in other places calleth the bodie of sinne.

15 The taking away of an objection: wee neede not so much as the externall signe which our fathers had, seeing that our baptisme is a most effectuall pledge and witnesse, of that inward restoring and renewing.

16 * Rom. 6. 4. ephes. 1. 19. q Looke Rom. 6. 4. r So then all the force of matter cometh not from the very deepe done, that is to say, it is not the dipping of us into the water by a Minister that maketh us to be buried with Christ, as the Papists say, that even for the very actes sake, wee become verely Christians, but it cometh from the verue of Christ, for the Apostle addeth the resurrection of Christ and faith.

17 One end of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose verue wee lay hold on by faith, in the death and resurrection of Christ.

18 f Through faith which cometh from God. * Ephes. 2. 1. 12 Another end of Baptisme is, that wee which were dead in sinne, might obtaine free remission of sinnes and eternall life through faith in Christ who died for us.

13 A new argument which lyeth in these few words, and it is thus: Uncircumcision was no hinderance to you, why you being justified in Christ, should not obtaine life therefore you neede not circumcision to the attainment of salvation.

14 He speaketh now more generally against the whole service of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obtained remission of all his sinnes in Christ, requite those helpes of the Law? Secondly, because that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne hand-writing that we deserved damnation. Therefore did Christ put out that hand-writing by his coming and fastening it to the crosse, triumphed over all our enemies, were they never so mightie.

Therefore to what end and purpose should we now use those ceremonies, as though we were still guiltie of sinne, and subject to the tyrannie of our enemies. * Ephes. 2. 15.

15 Abolishing the rites and ceremonies. u Satan and his angels. x As a conquerour made be a shew of those captives, and put them to shame. y The crosse was as a chariot of triumph. No conquerour could have triumphed so gloriously in his chariot, as Christ did upon the crosse.

16 The conclusion: wherein also be nameth certaine kindes, as the difference of dayes and meates, and prooveth by a new argument that we are not bound unto them: to wit, because those things were shadowes of Christ to come, but wee possesse him now exhibited unto us.

17 The body as a thing of substance and pitch, he setteth against shadowes.

the faith, as ye have been taught, abounding therein with thanksgiving:

8 4 Beware lest there be any man that spoyle you through philosophie, & vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 3 For 1 in him dwelleth all the fulnesse of the Godhead bodily.

10 And yee are complete in him, which is the head of all principallitie and power.

11 9 In whom also yee are circumcised with * circumcison made without handes, by putting off the sinfull body of the flesh, through the circumcison of Christ.

12 10 In that yee are * 9 buried with * him through baptisme, in whom yee are also raised up together through the faith of the operation of God, which raised him from the dead.

13 * 12 And you which were dead in sinnes, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespases.

14 14 And putting out the * hand-writing of ordinances that was against us, which was contrarie to us, hee even tooke it out of the way, and fastened it upon the crosse.

15 And hath spoiled the * Principallities, and Powers, and hath made a shewe of them openly, and hath triumphed over them in the * same crosse.

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a shadow of things to come: but the * body is in Christ.

18 16 Let no man at his pleasure beare rule over you by a humblenesse of minde, and worshipping of Angels, 17 advancing himself in those things which hee never saw, 18 18 rashly puffed up with his fleshly minde,

19 19 And holdeth not the head, whereof all the body furnished and knit together by joynts and bands, increaseth with the increasing of God.

20 20 Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?

21 21 22 Touch not, Taste not, Handle not.

22 22 Which all perish with the using, 23 and are after the commandments and doctrines of men.

23 24 Which things have in deede a shewe of wisdom, in 8 voluntarie religion and humblenesse of minde, and in 10 not sparing the body, which are things of no value, 11 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

24 24 Which things have in deede a shewe of wisdom, in 8 voluntarie religion and humblenesse of minde, and in 10 not sparing the body, which are things of no value, 11 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

25 25 By foolish humblenesse of minde: for otherwise humblenesse is a verue. For these Angel worshippers blamed such of pride, as would goe straight to God, and use no other under meanes besides Christ.

26 Secondly, because they rashly thrust upon them for oracles, those things which they neither saw nor heard, but devised of themselves.

27 Thirdly, because these things have no other ground, whereupon they are built, but onely the opinion of men, which please themselves without all measure in their owne devices.

28 Without reason. 29 The fourth argument, which is of great weight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body.

30 Christ. d With the increasing which cometh from God. 31 Now last of all hee fighteth against the second kinde of corruption, that is to say, against meere superstitious, invented of men, which partly deceive the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like verue is put in some certaine kind of meate and such like things, which the inventors of such rites themselves understand not, because indeede it is not.

32 And hee useth an argument taken of comparison. If by the death of Christ, who establisht a new covenant with his blood, you be delivered from those externall rites wherewith is pleased the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions, I wote not what, as though yee were citizen of this world, that is to say, as though yee depended upon this life, and earthly things? Now this is the cause why before verie 18, he followed another order then he doeth in the confutation: because he sheweth thereby what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in proceesse of time succeeded grosse superstition, against which mischiefs the Lord set at length that service of the Law, which some abused in like sort: but in the confutation he began with the abolishing of the Law service, that he might shew by comparison, that those false services ought much more to be taken away.

33 As though your felicitie stood in the earthly things, and the kingdom of God were not rather spiritual.

34 An imitation in the person of these superstitious men, rightly expresseing their nature and use of speech.

35 Another argument: The spiritual and inward kingdom of God cannot consist in these outward things, and such as perish with the using.

36 The third argument: Because God is not the author of these traditions, and therefore they doe not binde the consciences.

37 The taking away of an objection. These things have a goodly shew, because men by this meane, seeme to worship God with a good minde and humble themselves; and neglect the body, which the most part of men curiously pamper up and cherish: but yet notwithstanding the things themselves are of no value, for so much as they pertaine not to things that are spirituall and everlasting, but to the nourishment of the flesh.

38 f Hence sprang the works of supererogation, as the Papists terme them, that is to say, needlesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in.

39 A lively description of Monkerie. i Seeing they stand in meate and drinke, wherin the kingdom of God doeth not stand.

CHAP. III.

x Against earthly exercises, which the false apostles urged. 2 he setteth head only: 3 and beginneth with the mortifying of the flesh, 4 wherewith he draweth particular exhortations, 18 and particular duties which depend on each mans calling.

I f yee then 2 bee 4 risen with Christ, 3 seeke those things which are above, where Christ

5 5 by the reason of those vaine exercises, to shew the duetie of a Christ: an life: which is an ordinary thing with him after he hath once set downe the doctrine it selfe.

6 Our renewing or newe birth, which is wrought in us by being partakers of the resurrection of Christ: is the fountaine of all holinesse, out of which sundry armies of vertues doe afterwards flow.

7 For if we be partakers of Christ, wee are carried as it were into another life, where we shall neede neither meate nor drinke, for wee shall be like unto the Angels.

8 The end and markes which all the duties of Christians life shoute at, is to enter into the kingdom of heaven, and to give our selves to those things which lead us thither, that is, to true godlinesse: and not to those outward and corporall things.

16 He disputeth against the first kinde of corruption, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which being in such a worship, attribute that unto themselves which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde.

17 For these Angel worshippers blamed such of pride, as would goe straight to God, and use no other under meanes besides Christ.

18 Secondly, because they rashly thrust upon them for oracles, those things which they neither saw nor heard, but devised of themselves.

19 Thirdly, because these things have no other ground, whereupon they are built, but onely the opinion of men, which please themselves without all measure in their owne devices.

20 Without reason. 21 The fourth argument, which is of great weight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body.

22 Christ. d With the increasing which cometh from God.

23 Now last of all hee fighteth against the second kinde of corruption, that is to say, against meere superstitious, invented of men, which partly deceive the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like verue is put in some certaine kind of meate and such like things, which the inventors of such rites themselves understand not, because indeede it is not.

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30 f Hence sprang the works of supererogation, as the Papists terme them, that is to say, needlesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in.

31 A lively description of Monkerie. i Seeing they stand in meate and drinke, wherin the kingdom of God doeth not stand.

32 An other part of this Epistle, wherein hee taketh occasion.

33 The end and markes which all the duties of Christians life shoute at, is to enter into the kingdom of heaven, and to give our selves to those things which lead us thither, that is, to true godlinesse: and not to those outward and corporall things.

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fitteth at the right hand of God.

2 Set your affections on things which are above, and not on things, which are on the earth.

3 4 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 6 * Mortifie therefore your members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousnesse, which is idolatrie.

6 For the which things sake the wrath of God commeth on the children of disobedience.

7 Wherein yee also walked once, when yee lived in them.

8 But now put yee away even all these things, wrath, anger, malicousnesse, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another: 7 seeing that ye have put off the old man with his workes,

10 And have put on the new, which is renewed in knowledge after the image of him that created him,

11 9 Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, put on the bowels of mercies, kindness, humbleness of minde, meeknesse, long-suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrell to another: even as Christ forgave, even so doe ye.

14 And above all these things put on love, which is the bond of perfectnesse.

15 And let the peace of God rule in your hearts, to the which yee are called in one body, and be ye thankful:

16 Let the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selves, in psalmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

17 * And whatsoever ye shall doe, in word or deed, doe all in the Name of the Lord Jesus, giving thanks to God even the Father by him.

18 9 * 10 Wives, submit yourselves unto your

husbands, as it is comely in the Lord.

19 11 Husbands, love your wives, and be not bitter unto them.

20 9 * 12 Children, obey your parents in all things: for that is well pleasing unto the Lord.

21 13 Fathers, provoke not your children to anger, lest they be discouraged.

22 9 14 Servants, be obedient unto them that are your masters according to the flesh, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to the Lord, and not to men.

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for yee serve the Lord Christ.

25 15 But he that doeth wrong, shall receive for the wrong that he hath done: and there is no respect of persons.

they be gentle towards their children.

14 Of servants, that fearing God himself to whom their obedience is acceptable, they reverently, faithfully and from the heart, obey their masters. * Ephes. 6, 5. Titus 2, 9. 1. Pet. 3, 8. p For that that you shall have duly obeyed your masters, the time shall come, that you shall be made sonnes of servants, and then shall ye know this of a surety, which shall be when you are made partakers of the heavenly inheritance. 15 He requirerth of masters, that being mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will revenge wrongfull doings without any respect of masters or servants: they shew themselves just and upright with equitie, unto their servants.

CHAP. IV.

1 He returneth to generall exhortations, 23 touching prayer and gracious speech, 7 and so endeth with greetings and commendations.

Y E masters, doe unto your servants, that which is just and equall, knowing that ye also have a master in heaven.

2 11 12 Continue in prayer, and watch in the same with thanksgiving.

3 3 * Praying also for us, that God may open unto us the doore of utterance, to speak the mystery of Christ: wherefore I am also in bonds.

4 That I may utter it, as it becometh mee to speake.

5 9 4 * Walke wisely toward them that are without, and redeeme the season.

6 5 Let your speech be gracious alwayes, and powdered with salt, that ye may know how to answer every man.

7 9 Tychicus our beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state:

8 Whom I have sent unto you for the same purpose, that he might know your state, and might comfort your hearts.

9 With Onesimus a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whom yee received commandments: If he come unto you, receive him.)

11 And Jesus which is called Justus, which are of the circumcision. These onely are my work-fellowes unto the kingdom of God, which have bene unto my consolation.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

8 For these wives doe not well, that do not let God in Christ before them in their love, but this Philosophie knoweth not.

* 1. Pet. 3, 1. 11 Hee requirerth of husbands, that they love their wives, and use them gently.

* Ephes. 6, 1. 12 He requirerth of children, that according to Gods Commandement they be obedient to their parents.

13 In the Lord, and so is it expounded Ephes. 5, 19.

14 Of parents, that they be gentle towards their children.

15 He requirerth of masters, that being mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will revenge wrongfull doings without any respect of masters or servants: they shew themselves just and upright with equitie, unto their servants.

16 He requirerth of servants, that they fear God himself, and obey their masters from the heart.

17 He requirerth of masters, that they be gentle towards their servants, and use them gently.

18 He requirerth of servants, that they be diligent in prayer, and watch in the same with thanksgiving.

19 He requirerth of servants, that they be wise in their conversation, and use seasonable speech.

20 He requirerth of servants, that they be ready to answer every man.

21 He requirerth of servants, that they be diligent in prayer, and watch in the same with thanksgiving.

22 He requirerth of servants, that they be diligent in prayer, and watch in the same with thanksgiving.

23 He requirerth of servants, that they be diligent in prayer, and watch in the same with thanksgiving.

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30 He requirerth of servants, that they be diligent in prayer, and watch in the same with thanksgiving.

1. Tim. 4. 11.

14 * Luke the beloved phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his houſe.

16 And when this Epistle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe read the Epistle written from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, and ſent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beſtirmeth with thankſgiving, 4. to put them in minde that whatſoever you praife worthy in them, is come of Gods goodneſſe: 8. and that they are preſumptive unto others.

IN Aul, and Silvanus, and Timotheus, unto the Church of the Theſſalonians, which is in God the Father, and in the Lord Jeſus Chriſt: Grace be with you, and peace from God our Father, and from the Lord Jeſus Chriſt.

2 We give God thanks alwayes for you all, making mention of you in our prayers.

3 Without ceaſing, remembering your effectuall faith, and diligent love, and the patience of your hope in our Lord Jeſus Chriſt, in the ſight of God, even our Father.

4 Knowing, beloved brethren, that ye are a elect of God.

5 For our Goſpel was not unto you in word only, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as yee know after what manner we were among you for your ſakes.

6 And ye became followers of us, and of the Lord, and received the worde in much affliction, with a joy of the holy Ghoſt,

7 So that yee were as enſamples to all that beleeve in Macedonia and in Achaia.

8 For from you founded out the word of the Lord: not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing.

9 For a they themſelves ſhew of us what manner of entring in we had unto you, and how ye turned to God from idoles, to ſerve the living and true God.

10 And to looke for his Sonne from heaven, whom hee raiſed from the dead, even Jeſus which delivereth us from that wrath to come.

11 For a they themſelves ſhew of us what manner of entring in we had unto you, and how ye turned to God from idoles, to ſerve the living and true God.

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CHAP. II.

1 He declareth how faithfully he preacheth the Goſpel unto them, ſeeking neither gaine, 6. nor praife of men: 10. and he proveth the ſame in their owne reſtimonte: 14. that they did courageouſly beare perſecution of their country-men: 17. that he deſireth very much to ſee them.

For ye yourſelves know, brethren, that our entrance in unto you was not in vaine.

2 But even after that we had ſuffered before, and were ſhamefully entreated at * Philippi, (as yee know) we were bold in our God, to ſpeake unto you the Goſpell of God, with much ſtriving.

3 For our exhortation was not by deceit, nor by uncleaſſe, nor by guile.

4 But as we were allowed of God, that the Goſpel ſhould be committed unto us, ſo we ſpeak, not as they that pleaſemen, but God, which approve our hearts.

5 Neither yet did we ever uſe flattering words, as yee know, nor coloured covetouſneſſe, God is record.

6 Neither fought wee prayſe of men, neither of you, nor of others, when we might have bene chargeable, as the Apoſtles of Chriſt.

7 But we were gentle among you, even as a nouriſher cheriſheth her children.

8 Thus being affectioned toward you, our good will was to have dealt unto you, not the Goſpel of God onely, but alſo our own ſoules, becauſe ye were deare unto us.

9 For yee remember, brethren, our labour and travaile: for wee laboured day and night, becauſe we would not be chargeable unto any of you, and preached unto you the Goſpel of God.

10 Ye are witneſſes and God alſo, how holily and juſtly, and unblameably we behaved our ſelves among you that beleeve.

11 As yee know how that wee exhorted you, and comforted, and beſought every one of you, (as a father his children.)

12 That ye would walke worthy of God, who hath called you unto his kingdome and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee received the word of God, which ye heard of us, yee received it not as the word of men, but as it is indeede the word of God, which alſo worketh in you that beleeve.

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1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

2 The venues of a true Paſſour are freely and without feare to preach the Goſpel, even in the middes of dangers.

3 Acts 16. 12.

4 Through Gods gracious helpe.

5 To teach pure doctrine faithfully and with a pure heart.

6 By any wicked and unrighteous kind of dealing.

7 To approve his conſcience to God, being free from all flatterie and covetouſneſſe.

8 Seeing there is this difference betweene the judgements of God and the judgements of men, that when men chafe, they reſpect the qualities of thoſe things which ſtand before them: but God ſudgeth the reaſon of his counſell onely in himſelf, it ſeetheth, that ſeeing we are not able to thinke a good thought, that whomſoever he ſitt chufeſt to thoſe holy ſayings, he maketh them able, and doeth nor finde them able. And therefore in that we are allowed of God.

9 To submit himſelf even to the baſeſt, to winne them, and eſchew all pride.

10 When I might lawfully have lived upon the expences of the Church.

11 ¶ We were not rough, but eaſie, and gentle, as a nouriſher is neither ambitious nor covetous, but taketh all paines as patiently, as if ſhe were a mother.

12 ¶ To have the ſtocke that is committed unto him in more eſtimation, then his owne life.

13 ¶ To depart with his owne right, rather then to be chargeable to his ſheepe, 1. Cor. 4. 12.

14 ¶ To excell other in example of godly life.

15 ¶ To exhort and comfort with a fatherly mind and affection.

16 ¶ Ephes. 4. 1. Phil. 1. 27. Col. 1. 10.

17 ¶ Having approved his miniſterie, he commendeth againe (to that end and purpoſe that I ſpake of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 12 For

11 He confirmeth them in their afflictions which they feared of their own people, because they were afflicted of their own countrymen: which came down (saith he) to the Churches of the Jews as to them: and therefore they ought to take it in good part.

12 Which Christ hath gathered together. 13 Even of them which are of the same country and the same towns: that you are of. 14 He preventeth an offence which might be taken, for that the Jews especially above all

other persecuted the Gospel. That is no new thing, saith he, seeing they slew Christ himself and his Prophets, and have banished me also. 14 He foretelleth the utter destruction of the Jews, least any man should be moved by their rebellion. 15 For the Jews would neither enter into the kingdom of God themselves, nor suffer other to enter in. 16 Until the wickedness of theirs which they have by inheritance as it were of their fathers, be grown so great that the measure of their iniquity being filled, God may come forth to wrath. 17 The judgements of God being angry, which indeed appeared shortly after in the destruction of the city of Jerusalem, whither many returned even out of divers provinces, when it was besieged. 18 He saith with an objection, why he came not to them straightway being in so great misery, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavours, and therefore I sent Timothy my faithful companion unto you, because you are most dear to me.

19 Were kept asunder from you, and as it were orphans.

1 Acts 16, 7. 2 The will of God, who calleth his on his condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

3 Because they have hitherto gone in well forward, he exhorteth them again to make an end of the rest of the journey, seeing that therein also they shall do him their apostle's great pleasure.

4 For now you can see otherwise that me safe and in good case, unless you go forward in religion and faith.

5 Rom. 2, 20. 6 Paul was condemned through the importunate charge of the emperor to leave the holding which he had, and to return to his native land.

7 Paul was condemned through the importunate charge of the emperor to leave the holding which he had, and to return to his native land. 8 Timothy in Macedonia, and when Timothy came to Athens, he found him back again straightway. So that he desired to see the Thessalonians, that he might thereby thoroughly accomplish their faith and religion, that was as yet imperfect.

14 12 For brethren, ye are become followers of the Churches of God, which in Judea are in Christ Jesus, because ye have also suffered the same things of your own countrymen, even as they have of the Jews.

15 13 Who both killed the Lord Jesus and their own Prophets, and have persecuted us away, 14 and God they please not, and are contrary to all men.

16 And forbid us to preach unto the Gentiles, that they might be saved, to fulfill their finnes always: for the wrath of God is come on them to the utmost.

17 15 Forasmuch, brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered us:

19 For what is our hope or joy, or crowne of rejoicing? are not even you it in the presence of our Lord Jesus Christ at his coming?

20 Yes, ye are our glorie and joy.

14 He foretelleth the utter destruction of the Jews, least any man should be moved by their rebellion. 15 For the Jews would neither enter into the kingdom of God themselves, nor suffer other to enter in. 16 Until the wickedness of theirs which they have by inheritance as it were of their fathers, be grown so great that the measure of their iniquity being filled, God may come forth to wrath. 17 The judgements of God being angry, which indeed appeared shortly after in the destruction of the city of Jerusalem, whither many returned even out of divers provinces, when it was besieged. 18 He saith with an objection, why he came not to them straightway being in so great misery, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavours, and therefore I sent Timothy my faithful companion unto you, because you are most dear to me.

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CHAP. III.

1 To show his affliction towards them, he sendeth Timothy unto them: 2 He is so moved by the report of their prosperous state, that he cannot give sufficient thanks, 3 and therefore he breaketh out into prayer.

Wherefore since we could no longer forbear, we thought it good to remaine at Athens alone.

2 f And have sent Timothy our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith.

3 That no man should be moved with these afflictions: for ye your selves know, that we are appointed thereunto.

4 For verely when we were with you, we told you before, that we should suffer tribulations, even as it came to passe, and ye know it.

5 Even for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter hath tempted you in any sort, and that our labour had been in vaine.

6 But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also doe you.

7 Therefore brethren, wee had consolation in you, in all our affliction and necessity through your faith.

8 For now are wee alive, if ye stand fast in the Lord.

9 For what thanks can we recompense to God againe for you, for all the joy wherewith we rejoyce for your sakes before our God.

10 Night and day, * praying exceedingly, that we might see your face, and might accomplish our desire for you. So that he desired to see the Thessalonians, that he might thereby thoroughly accomplish their faith and religion, that was as yet imperfect.

that which is lacking in your faith?

11 Now God himself, even our Father, and our Lord Jesus Christ, guide our journey unto you.

12 3 And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we doe toward you:

13 * To make your hearts stable and unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

men, and inward puritie of the heart, the accomplishment whereof is deferred to the next coming of Christ, who will then purifie his works by the same grace wherewith he began it in us. * Chap. 5. 11. 1 Cor. 13.

CHAP. IV.

1 He exhorteth them, 2 to holiness, 3 and brotherly love. 4 He forbiddeth them to follow the manner of infidels. 5 He setteth out the doctrine of our resurrection.

And furthermore wee beseech you, brethren, & exhort you in the Lord Jesus, that ye increase more and more, as ye have received of us, how ye ought to walke, and to please God.

2 For ye know what commandements we gave you by the Lord Jesus.

3 1 For this is the will of God, even your sanctification, and that ye should abstaine from fornication.

4 That every one of you should know, how to possesse his vessel in holiness and honour.

5 And not in the lust of concupiscence, even as the Gentiles which know not God.

6 * That no man oppress or defraud his brother in any matter, for the Lord is avenger of all such things, as we also have told you beforetime, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 Hee therefore that despiseth these things, despiseth not man, but God who hath even given you his holy Spirit.

9 But as touching brotherly love, ye neede not that I write unto you: * for ye are taught of God to love one another.

10 Yea, and that thing verely ye doe unto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more.

11 2 And that ye study to be quiet, and to meddle with your owne business, and to worke with your owne hands, as we commanded you.

12 That ye may behave your selves honestly toward them that are without, and that nothing be lacking unto you.

13 9 I would not brethren, have you ignorant concerning them, which are a sleep, that ye sorrow not even as other which have no hope.

14 For if we believe that Jesus is dead, and is risen, even so them which sleepe in Jesus, will God bring with him.

c These commandments which I gave you. 6 Thirdly, he requirerh a ready mind to all manner of loving kindness, and exhorteth them to profite more and more in that virtue. * John 13. 43. and 15. 12. 1 John 2. 3. and 4. 31. 7 He condemneth unquiet brains, and such as are curious in matters which appertaine not unto them.

8 Hee rebuketh idleness and slothfulness, which vices whosoever are given unto, fall into other wickedness, to the great offence of the Church. 9 The third part of the Epistle, which is entailed among the former exhortations (which hee returneth unto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day. 10 We must take heed that we doe not immoderately bewaile the dead; that is, as they were done which thinke that they are utterly perished. 11 A confirmation: for death is but a sleep of the body (for he speaketh of the faithful) until the Lord awakes them. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. 13 They die in Christ, which continue in faith, whereby they are grafted into Christ, even to his last gaspe. 14 We will call their bodies out of their graves, and joyne their soules to them againe.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all

men, and inward puritie of the heart, the accomplishment whereof is deferred to the next coming of Christ, who will then purifie his works by the same grace wherewith he began it in us. * Chap. 5. 11. 1 Cor. 13.

1 Divers exhortations: the ground whereof is this, to be mindfull of those things, which they have heard of the Apostle.

2 That ye labour to excell more and more, and daily passe your selves. * Rom. 12. 13. Ephes. 1. 17.

3 This is the summe of those things, which he delivered them, to dedicate themselves wholly to God. And he commendeth plainly all holiness through lust, because it is altogether contrary to the will of God. b Lookke John 17. 17.

4 Another reason, because it defileth the body.

5 The third, because the Saints are discerned from them which know not God, by honestie and puritie.

6 1 Cor. 6. 9. 7 Secondly, he reprehendeth all violent oppression and immoderate desire, and sheweth most severely as the Prophet of God, that God will revenge such wickedness.

8 1 Cor. 13. 2.

9 He requirerh a ready mind to all manner of loving kindness, and exhorteth them to profite more and more in that virtue. * John 13. 43. and 15. 12. 1 John 2. 3. and 4. 31.

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13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God, Christ himself shall descend from heaven. The Saints (for he speaketh properly of them, which shall then be found alive together with the dead which shall rise, shall be taken

up into the clouds: ^g meete the Lord, and shall be in perpetuall glory with him. ^f In the Name of the Lord, as though he himself spake unto you. ^g He speaketh of these things, as though he should be one of them whom the Lord shall find alive at his coming, because that time is uncertaine, and therefore every one of us ought to be in such a readinesse, as if the Lord were coming at every moment. ^h The word which the Apostle useth here, figuratively properly that encouragement which mariners use one to another, when they altogether with one shout put forth their oares and row together. ⁱ Suddenly, and in the twinkling of an eye.

1. Cor. 15, 52.

1 The day of God hath appointed for his judgement, we know not. But this is sure that it shall come upon men when they look for nothing less. * ² Look Acts 17. ² Returning to exhortations, he warneth us which are lightened with the knowledge of God; that it is our duties not to live securely in delicatousness, lest we be suddenly taken in a dead sleepe in pleasures, but contrariwise to have an eye to the Lord, and not suffer our selves to be oppressed with the cares of this world, for that is meet for the darkenesse of the night, and this for the light.

3 We must fight with faith and hope, much less ought we to be carelessly sleeping. * ⁴ 1st. 5, 17. Ephes. 6, 17. ⁴ He pricketh us forward by seeing most certaine hope of victorie before us. ⁵ The death of Christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life or virtue, yet even whilst we live here.

15 13 For this say wee unto you by the word of the Lord, that ^g we which live, and are remaining in the coming of the Lord, shall not prevent them which sleepe.

16 For the Lord himself shall descend from heaven with a shout, and with the voice of the Archangel, and ^{*} with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which live, and remaine, be caught up with them also in the clouds, to meete the Lord in the aire: and so shall wee ever be with the Lord.

18 Wherefore, comfort yourselves one another with these words.

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or sleepe, we should live together with him.

11 6 Wherefore exhort one another, and edifie one another, even as you doe.

12 7 Now we beseech you brethren, that yee acknowledge them which labour among you, and are over you in the Lord, and admonish you,

13 That yee have them in singular love for their workes sake. ⁸ Be at peace among your selves.

14 9 We desire you, brethren, admonish them that are out of order: comfort the feeble minded: beare with the weak: be patient toward all men.

15 10 * See that none recompense evil for evil unto any man: but ever follow that which is good, both toward your selves, and toward all men.

16 11 Rejoyce evermore.

17 12 Pray continually.

18 In all things, give thanks, for this is the will of God in Christ Jesus toward you.

19 13 Quench not the Spirit.

20 Despise not a prophesying.

21 Try all things, and keepe that which is good.

22 13 Abstaine from all appearance of evil.

23 Now, the very God of peace sanctifie you thorowout: and I pray God that your whole spirit and soule and body, may be kept blamelesse unto the coming of our Lord Jesus Christ.

24 14 * Faithfull is he which calleth you, which will also doe it.

25 15 Brethren, pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Jesus Christ be with you, Amen.

9 The first Epistle unto the Thessalonians written from Athens.

10 10 Charitie ought not to be overcome with any injuries. * ¹¹ Prov. 17, 13. and 10, 12. Matt. 7, 39. Rom. 12, 17. 1. Pet. 3, 9. ¹² A quiet and appeased minde, is nourished with continuall prayers, respecting the will of God. * ¹³ Luke 14, 17.

14 14 An acceptable thing to God and such as he liketh well of. ¹⁵ The sparkes of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God: but true doctrine must be diligently distinguished from false. ¹⁶ The expounding of the word of God. ¹⁷ A generall conclusion, that we waiting for the coming of Christ doe give our selves to parentell both in minde, will, and body, through the grace and strength of the Spirit of God. ¹⁸ Whatsoever hath but the very shadow of evil, abstaine from it. ¹⁹ Separate you from the world, and make you holy to himself through his Spirit: in Christ, in whom onely you shall attain unto that true peace. ²⁰ The good will and power of God is a sure confirmation against all difficulties, wherof we have a sure witness in our vocation. * ²¹ 1. Cor. 1, 9. ²² Always on, and ever like himself, who performeth indeed, whatsoever he promisth: and an effectuall calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the salvation of the elect is safe and sure. ²³ I who will also make you perfect.

24 24 The last part of the Epistle, wherein with most weightie charge, he commendeth both himself and this Epistle unto them.

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THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 We commendeth the increase of faith and charitie, ² and the patience of the Thessalonians: ³ And describing Gods vengeance against such as oppose the goodly, ⁴ to teacheth the goodly to wait for the last judgement.

1 Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians, which are in God our Father, and in the Lord Jesus Christ.

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * Wee ought to thanke God alwayes for you, brethren, as it meet, because that your faith groweth exceedingly, and the love of every one of you toward another, aboundeth.

4 So that we our selves rejoyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

5 Which sufferings, which must daily increase. ⁶ That whereas it grew up before it doeth also receive some increase every day more and more.

6 Which

6 We must not onely watch our selves, but we are also bound to stir up and comfort one another.

7 We must have great consideration of them which are appointed to the ministration of the word: and government of the Church by God, and doe their duties.

8 That you acknowledge & take them for such as they are, that is to say, men worthy to be greatly accounted of among you.

9 In those things which pertaine to Gods service: so is the Ecclesiasticall function distinguished from civil authority, and true shepherds from wolves.

10 So then, where this cause causeth, there must the honour cease.

11 This maintenance of mutual concord is especially to be looked unto.

12 We must have consideration of everyman, and as the disease is, so must the remedie be used.

13 That keeps not their ranke or standing.

14 That keeps not their ranke or standing.

15 That keeps not their ranke or standing.

16 That keeps not their ranke or standing.

17 That keeps not their ranke or standing.

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1. He openeth the fountain of all comfort, to wit, that in afflictions, which we suffer of the wicked for righteous sake, we may behold as it were in a glasse the reprobation of that judgement to come, and the end therefore most acceptable to us, and most sharpe to his enemies.

2. He profe: God is just, therefore he will justly punish the unjust, and will doe away the miseries of his people.

3. He confirmeth them also by the way, by this meane, that the condition both of this present state and the state to come, is common to him with them.

1. Theff. 4. 16.

A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked.

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CHAP. II.

1. He sheweth that the day of the Lord shall not come, till there be a departure from the faith, and that Antichrist be revealed.

2. 1. 18. which is a description of his first coming, and thereupon exhorteth to confession.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our assembling unto him,

2. That ye be not suddenly mooved from your minde, nor troubled neither by spirit, nor by word, nor by letter, as if we were from us, as though the day of Christ were at hand.

3. Let no man deceive you by any means: for that day shall not come, except there come a departing first, and that a that man of sinne be disclosed, even the sonne of perdition.

4. Which is an adversarie, and exalteth himselfe against all that is called God, or that is wor-

shipped: so that he doeth sit as God in the Temple of God, shewing himself that he is God.

5. Remember ye not, that when I was yet with you, I tolde you these things?

6. And now ye know what with-holdeth, that he might be revealed in his time.

7. For the myserie of iniquitie doeth already worke: only he which now with-holdeth shall let till he be taken out of the way.

8. And then shall that wicked man be revealed, whom the Lord shall confound with the Spirit of his mouth, and shall abolish with the brightness of his coming.

9. Even him whose coming is by the effectual working of Satan, with all his power, and signes, and lying wonders.

10. And in all deceivablenesse of unrighteousnesse, among them that perish, because they received not the love of the truth, that they might be saved.

11. And therefore God shall send them a strong delusion, that they should beleve lies.

12. That all they might be damned which beleved not the truth, but had pleasure in unrighteousnesse.

13. But wee ought to give thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the faith of truth.

14. Whereunto he called you by our Gospel, to obtaine the glory of our Lord Jesus Christ.

15. Therefore, brethren, stand fast, and keepe the instructions, which ye have bene taught, either by word, or by our Epistle.

16. Now the same Jesus Christ our Lord and our God, even the Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.

17. Comfort your hearts, and stablish you in every word and good worke.

CHAP. III.

1. He desireth them to further the preaching of the Gospel with their prayers.

2. And to withdraw themselves from those who through idleness, and carnalitie pervert good order.

3. Whom hee excludeth from the company of the faithful.

4. Furthermore, brethren, pray for us, that the word of the Lord may have free passage and be glorified, even as it is with you.

2. And that we may be delivered from unreasoning men, who by their craft and free passage of the Gospel, and for the sake of the faithful ministers of the same.

3. Ephes. 6. 19. Coloss. 4. 3.

4. Which have no care of their due.

5. He foretelleth that Antichrist, (that is, whatsoever he be that occupie that seat that shall away from God) shall not reigne without the Church, but in the very bosome of the Church.

6. This prophete was continually declared to the Ancient Church, but it were neglected of them that followed.

7. What Antichrist and Babel.

8. Even in the Apostles time the first foundations of the Apostolicall seate were layed, but yet so, that they deceived men.

9. He foretelleth that when the empire of Rome is taken away, the seate shall fall away from God, and shall succeed and shall hold his place, as the old writers Tertullian, Chrysostome and Hierome do expound it.

10. Which is now in authority and ruleth all, to wit, the Romane Empire.

11. That wickednes shall at length be detected by the word of the Lord, and utterly be abolished by Christes coming.

12. Word for word, that he will follow that is to say, hee that shall tread Gods Law clean under foote.

13. 1. 11. 2. Bring to nought. I with his word: for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that might and everlasting word, which shall breake his enemies in sunder, as it were an yron rodde.

14. He foretelleth that Satan will bestow all his might and power, and use all false miracles that he can to establish that seate, and that with great success, because the wickednesse of the world doeth so deserve it: yet so that onely the unfaithfull shall perish through his deceit.

15. Which are partly false, and partly wrought to establish a falsehood.

16. A most mightie working to deceive them.

17. They liked lies so well, that they had pleasure in them, which is the great madnesse that may be.

18. The elect shall stand steadfast and safe from all these mischiefs.

19. Now election is knowne by these testimonies: Faith is gathered by the preaching of the Gospel: from whence we come at length to a certaine hope of glorification.

20. To sanctifie you.

21. Faith which layeth hold not upon lies, but upon the truth of God, which is the Gospel.

22. By our preaching.

23. The conclusion remaineth then, that we continue in the doctrine which was delivered unto us by the mouth and writings of the Apostles, through the free good will of God, which comforteth us with an invincible hope, and also in all godlinesse our whole life long.

24. M m 4

25. Ionable

11 He maintaineth
his Apostleship
against some that
did cease at his
former life, deba-
ling himself, even
to hell, to advance
Christes onely me-
rit, wherewith he
should all those
his former doings.
12 Which gave me
strength, not onely
when I had no will
to do well, but also
when I was wholly
given to will.
13 These are the
placative workes
which Paul brag-
ged of.
14 See prooveth
this change by the
effects, for that
that he that was
a prophane man, is
become a belie-
ver; and he that
did most outragi-
ously persecute
Christ, barmeth
now in love tow-
ards him.
15 He returneth the
reproach of the
magistrates upon
their owne head,
showing that this
singular example
of the goodnesse
of God redoundeth
to the commoditie of the whole Church.

12 Therefore I thanke him which hath made me strong, that is, Christ Jesus our Lord for hee counted mee faithfull, and put me in his service:

13 When before I was a blasphemers, and a persecuter, and an oppressor: but I was received to mercie: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.

15 This is a true saying, and by all meanes worthy to be received, that Christ Jesus came into the worlde to save sinners, of whom I am chiefe.

16 Notwithstanding for this cause was I received to mercie, that Jesus Christ should first shewe on me a long suffering unto the ensample of them, which shall in time to come beleve in him unto eternall life.

17 Nowe unto the king everlasting, immortal, invincible, unto God only wife, be honour, and glorie, for ever, and ever, Amen.

18 This commandment commit I unto thee, sonne Timotheus, according to the prophecies, which went before upon thee, that thou by them shouldst fight a good fight,

19 Having faith and a good conscience, which some have put away, and as concerning faith, have made shipwracke.

20 Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they might learne not to blaspheme.

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CHAP. II.

1 He exhorted them to make publike prayers for all men, 4, 5 and that for two causes: 8 and therefore hee telleth all men in all places to pray, 9 and declareth in what apperell, 11 and with what modestie, women ought to behave themselves in holy assemblies.

1 Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men,

2 For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and a honestie.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will that all men shall be saved, and come unto the acknowledging of the truth.

5 He exhorted them to make publike prayers for all men, 4, 5 and that for two causes: 8 and therefore hee telleth all men in all places to pray, 9 and declareth in what apperell, 11 and with what modestie, women ought to behave themselves in holy assemblies.

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5 For there is one God, and one Mediatour betweene God and man, which is the man Christ Jesus,

6 Who gave himself a ranome for all men, so that testimonie in due time,

7 Whereunto I am ordained a preacher and an Apostle (I speake the truth in Christ, and lye not) even a teacher of the Gentiles in faith and veritie.

8 I will therefore that the men pray, everie where lifting up pure hands without wrath, or doubting.

9 Likewise also the women, that they array themselves in comely apperell, with shamefastnesse and modestie, not with broided haire, or gold, or pearles, or costly apperell,

10 But (as becometh women that professe the feare of God) with good works.

11 Let the woman learne in silence with all subjection,

12 I permit not a woman to teach, neither to usurpe authoritie over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shall be saved, if they continue in faith and love, and holinesse with modestie.

16 He exhorted them to make publike prayers for all men, 4, 5 and that for two causes: 8 and therefore hee telleth all men in all places to pray, 9 and declareth in what apperell, 11 and with what modestie, women ought to behave themselves in holy assemblies.

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4 God should not els be manifested to be the onely God of all men, unless he should shewe his goodnes in saving of all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God and all sorts of men, by having taken upon him that nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.
b Christ Jesus which was made man.
c A confirmation, because that even to the Gentiles in the secret of salvation now opened and made manifest, the Apostle himself being appointed properly to this office, which he doeth faithfully and sincerely execute.

* 2. Tim. 1. 11. c Faithfully and sincerely: and by faith be meane whole some and sound doctrine, and by truth, an upright and sincere handling of it.

6 He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike service: but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to serve God publicly with common prayer, neither must we strive for the nation or for the purification of the bodie, or for the place, but for the mind to have it cleane from all offence, and full of pure truth and confidence.

d He putteth the finger for the thing it selfe, the lifting up of hands, for the calling upon God.

e Without these griefes and offences of the mind, which hinder us from calling upon God with a good conscience.

f Doubting which is against faith, Jam. 1. 6.

g Thirdly he appointeth women to learne in the publike assemblies with silence and modestie, being comely apperelled without any ror or excess in their apperell.

* 1. Cor. 14. 34. h The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes they should be placed above men, for they should be their masters: which is against Gods ordinance.

i He prooveth this ordinance of God, whereby the woman is subject to man, first by that, that God made the woman after man, for mans sake.

j Gen. 1. 27, and 27. 21. k Then because that after sinne God enjoyed the woman this punishment, for that the man was deceived by her.

l Adam was deceived, but through his wives meanes, and therefore she is worthily for this cause subject to her husband and ought to be.

m He addeth a comfort by the way, that their subjection bindeth not, but that women may be saved as well as men, if they behave themselves in those burdens of marriage holily and modestly, which faith and charitie.

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CHAP. III.

2 Hee setteth out Bishops, 3 and Christian deacons with their wives, 12 children and family, 15 he calleth the Church the house of God.

1 His is a true saying, 2 If any man desire the office of a Bishop, hee desireth a worthe worke.

3 A Bishop therefore must be unrepreevable, the husband of one wife, watching, tempe-

4 He exhorted them to make publike prayers for all men, 4, 5 and that for two causes: 8 and therefore hee telleth all men in all places to pray, 9 and declareth in what apperell, 11 and with what modestie, women ought to behave themselves in holy assemblies.

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1 Having dispatched those things which pertaine to doctrine, hee speaketh now in the second place of the ministerie of the word, to wit, of publike prayer. And first of all declaring this question, for whom we ought to pray, he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church.

2 An argument taken of the end, so wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

3 This word concerneth all kind of civill, which is to be used amongst men in all their affaires.

4 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greater enemies to the Gospell, will have his Church gathered together after this sort, and therefore prayers to be made for all.

5 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greater enemies to the Gospell, will have his Church gathered together after this sort, and therefore prayers to be made for all.

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rate,

c A common tippler, and one that will fit by it.

d Least by reason that he is advanced to that degree, hee take occasion to be proud, which will undoe him, and so he fall into y same condemnation that the devill himselfe is fallen into.

3 Likewise the Deacons must first be proved y there may be a good triall of their honestie, truth, sobrietie, mind, void of covetousnesse, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integrity.

e These are they that had to see to the poore.

* Chap. 1. 19. f The doctrine of the Gospell, which is a millerie indeed: for flesh and blood doe not reveale it.

4 Regard must be had also to the Pastours and Deacons wives.

5 They that have more wives then one at one time, must neither be called to be ministers, nor to be Deacons.

g Honour and estimation.

h Bold and assured confidence without feare. i Paul purposing to adde many peculiar things pertaining to the dayly office of a Pastour, speaketh first a word or two concerning his coming to Timothee, that he should be so much the more careful, least at his coming he might be reproved of negligence. j The Pastour hath alwayes to thinke, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept. k To wit, in respect of men: for the Church resteth upon that cornerstone, Christ, and is the preserver of the truth, but not the mother. l There is nothing more excellent then this trust, where of the Church is the keeper and preserver here amongst men, the ministry of the word being appointed to that ende and purpose: for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose Majestie notwithstanding in so great weakenesse was manifested many wayes, in so much that the sight of it peared the very Angels; and to conclude, he being preached unto the Gentiles was received of them, and is now placed above, in glorie unspeakable. m The power of the Godhead sheweth it selfe so marvellously in that weake flesh of Christ, that though he were a weake man, yet all the worlde knoweth hee was, and is God.

a He setteth against that true doctrine, false opinions, which he foretelleth that certayne which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that a great number shall give eare to them.

b From the true doctrine of God. c Although heretikes counterfeite holinesse never so much, yet they have no confidence. d For they will as it were practise the art of disguised persons and players, that we may not thinke they will lie lurking in some one corner, or keepe any resemblance of shamefastnesse, e Whose conscience waxed so hard, that there grew an hard feltnesse over it, and so became to have a canker on it, and now at length required of very necessitie to be purged with an hote yron.

rate, modest, haiberous, apt to teach,

3 Not given to wine, no striker, nor given to filthy lucre, but gentle, no fighter, not covetous,

4 One that can rule his owne house honestly, having children under obedience with all honestie.

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 He may not be a yong schollar, least he being puffed up fall into the condemnation of the devill.

7 Hee must also be well reported of, even of them which are without, least he fall into rebuke, and the snare of the devill.

8 Likewise must Deacons be grave, not double tongued, not given unto much wine, neither to filthy lucre.

9 Having the myserie of the faith in pure conscience.

10 And let them first be proved, then let them minister, if they be found blamelesse.

11 Likewise their wives must be honest, not evil speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbandes of one wife, and such as can rule their children well, and their owne households.

13 For they that have ministered well, get themselves a good degree, and a great libertie in the faith, which is in Christ Jesus.

14 These things write I unto thee, trusting to come very shortly unto thee.

15 But if I tary long, that thou maiest yet know, howe thou oughtest to behave thy selfe in the 7 house of God, which is the Church of the living God, the pillar and ground of truth.

16 And without controversie, great is the myserie of godlineſſe, which is, God is manifested in the flesh, justified in the Spirit, seene of Angels, preached unto the Gentiles, beleevd on in the worlde, and received up in glorie.

17 Till I come, give attendance to reading, to exhortation, and to doctrine.

18 Despise not the gifte that is in thee, which was given thee by prophetic with the laying on of the hands of the companie of the Eldership.

19 These things exercise, and give thy selfe unto them, that it may be seene how thou proficest amongst all men.

20 Take heede unto thy selfe, and unto learning: continue therein: for in doing this thou shalt both save thy selfe, and them that heare thee.

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3 Forbidding to marry, and commanding to abstaine from meates, which God hath created to be received, with giving thanks of them which beleve and know the truth.

4 For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hath bene nourished up in the words of faith, and of good doctrine which thou hast continually followed.

7 But cast away prophane, and olde wives fables, and exercise thy selfe unto godlineſſe.

8 For bodily exercise profiteth little: but godlineſſe is profitable unto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthy to be received.

10 For therefore wee labour and are rebuked, because we trust in the living God, which is the Saviour of all men, specially of those that beleve.

11 These things warne and teach.

12 Let no man despise thy youth, but be unto them that beleve, an ensample, in worde, in conversation, in love, in spirit, in faith, and in purenesse.

13 Till I come, give attendance to reading, to exhortation, and to doctrine.

14 Despise not the gifte that is in thee, which was given thee by prophetic with the laying on of the hands of the companie of the Eldership.

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30 Despise not the gifte that is in thee, which was given thee by prophetic with the laying on of the hands of the companie of the Eldership.

31 These things exercise, and give thy selfe unto them, that it may be seene how thou proficest amongst all men.

3 He setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates.

4 He proveth that hee justly called such doctrines devilish, first, because the teachers of them make lawes of things which are not their owne: for have they created the meates?

5 Secondly, because they overthrow with their decrees, the end wherefore they were created of God, to wit, that we should use them.

6 Thirdly, for that by this meane they rob God of his glory, who will be honoured in the use of them. And herewithall the Apostle declareth that we must use the liberallie of God soberly, and with a good conscience.

7 He setteth an Apostolical rule, for taking away the difference of meates, against that false doctrine.

8 He useth Gods benediction rightly, which acknowledged the giver of them by his word, and calleth upon him.

9 It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received at the Lords hand.

10 Wee confesse and acknowledge that God is the maker and giver of those creatures which wee use. Secondly, that we are of the number of those, who through Christs benediction have recovered that right over all creatures, which Adam lost by his fall.

11 Thirdly, by our prayers we crave of the Lord, that we may use those meates with a good conscience which we receive at his handes. Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer: and so are our meates sanctified to us.

12 The conclusion with an exhortation to Timothee, to propound these things diligently to the Churches, which hee had sucked of the Apostle, even in a manner from the teate.

13 Never departing from the side of it. 14 He setteth againe true doctrine not onely against that false and apostolical doctrine, but also against all yaine and curious subtilties.

15 It is not onely requisite that the minister of the word be found in doctrine, but also that his life be godly and religious.

16 In the true serving of God. 17 Godlineſſe consisteth in spirituall exercise, and not in outward austerenelle of life, which though it be some thing to be accounted of, if it be rightly used, yet it is in no wise comparable with godlineſſe: For it profiteth not of it selfe, but through the benediction of another, but this hath the promise both of the life present, and of that that is to come.

18 Hee goeth a little from his matter, and sheweth that they which give themselves to godlineſſe although they are afflicted and reproached, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other: For how can God forsake his, which is boundfull even towards his enemies? And hee telleth that this doctrine be well beaten into their heades.

19 Nowe hee returneth to that exhortation, shewing which are the vertues of a Pastour, whereby hee may come to be revered, although hee be but young: to wit, such speech and life as are witness of charitie, zeal, faith, and puretie, but here is no mention made of the crozier staffe, ring, cloake, and such other foolish and childish toys.

20 The private exercise of Pastours, is continual reading of the Scriptures, whence out they may draw matter of wholesome doctrine and exhortation, both to themselves and to other.

h Faith is by hearing, and hearing by preaching: and therefore the ministers of the worde are to labour to save themselves and other, for that in them the Lord hath put the worde of reconciliation.

CHAP. IIII.

1 He condemneth as well false doctrine, of marriage and the choice of meates, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 and the dayly reading of the Scriptures.

Now y Spirit speaketh evidently, that in the latter times some shall depart from y faith, and shall give heed unto spirits of error, and doctrines of devils,

2 Which speake lyes through hypocrisie, and have their consciences burned with an hote yron,

3 And they shall have a conscience void of conscience, because they have refused to follow the good doctrine, which they have received, and shall be ashamed to receive the word of God, which is their life.

4 And they shall have a conscience void of conscience, because they have refused to follow the good doctrine, which they have received, and shall be ashamed to receive the word of God, which is their life.

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CHAP. V.

1 Having set downe a manner how to rebuke all degrees.
 2 Hee instructeth of widowes, who then were chosen for the
 service of the Church: 17 Then he commeth to Elders,
 23 and speaketh somewhat touching the health of the bodye.

Rebuke not an elder, but exhort him as a father, and the younger men as brethren.

2 The elder women as mothers, the younger as sisters, with all purenesse.

3 a Honour widowes, which are widowes in deede.

4 But if any widowe have children or nephewes, let them learne first to shewe godlinesse toward their owne house, and to recompense their kinned: 6 for that is an honest thing, and acceptable before God.

7 And she that is a widow in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

8 But shee that liveth in pleasure, is dead, while she liveth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there be any that provideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number under threescore yeeres olde, that hath bene the wife of one husband.

10 And well reported of for good workes: if she have nourished her children, if she have lodged the strangers, if she have washed the Saints feet, if she have ministered unto them which were in adversitie, if shee were continually given unto every good worke.

11 But 4 refuse the younger widowes: for when they have begun to waxe wanton against Christ, they will marrie.

12 Having damnation, because they have broken the first faith.

13 And likewise also being idle they learne to go about from house to house: yea, they are not onely idle, but also prattlers and busybodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and governe the house, and give none occasion to the adversarie to speake evil.

15 For certaine are alreadye turned backe after Satan.

16 If any faithfull man or faithfull woman have widowes, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deede.

17 The first rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

18 The second rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

19 The third rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

20 The fourth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

21 The fifth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

22 The sixth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

23 The seventh rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

24 The eighth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

25 The ninth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

26 The tenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

27 The eleventh rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

28 The twelfth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

29 The thirteenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

30 The fourteenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

31 The fifteenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

32 The sixteenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

33 The seventeenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

34 The eighteenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

35 The nineteenth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

36 The twentieth rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

37 The twenty-first rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

38 The twenty-second rule: Let the faithfull help their widowes as their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

17 14 The Elders that rule well, let them be had in double honour, especially they which labour in the word and doctrine.

18 For the Scripture sayth, 1 Thou shalt not mouseth the mouth of the ox that treadeth out the corne: and 2 The labourer is worthie of his wages.

19 Against an Elder receive none accusation, but under two or three witnessess.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thyself pure.

23 Drinke no longer water, but use a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before unto judgement: but some mens follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

the Congregation, the other did beside that, attende upon preaching and prayers, 10 and for the Congregation. * Deuteronomie 35.4. 1. Corinthians 9.9.

* Matthew 10.10. Luke 10.7. 15 The second rule: Let no accusation be admitted against an Elder, but under two or three witnessess.

16 The third rule: Let the Elders be convicted be rebuked openly, that they may be an example to others: * Chapter 6.13.

17 The fourth rule: Let sincerity be used without any prejudice or respect of persons in the Ecclesiastical proceedings, (especially against the elders) because God himself is there present, and the Lord Jesus Christ with a multitude of Angels.

18 The fifth rule: Let the minister lay hands suddenly on no man. Let him not be faultie herein either by favouring any mans follie, or perverse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure.

19 The sixth rule: Let the Elders have indifferent consideration of their health, in the manner of their dyet.

20 Because hypocrites sometimes creepe into the ministrie, although there be never so great diligence used, the Apostle wilketh the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that wee offend not therein.

21 Another comfort belonging to them, which sometime are slandered and mis-reported of.

CHAP. VI.

1 He sheweth the due tie of servants: 10 and what a mischief cometh of rich men, hee once againe fo-biddeth Timothie, 20 to cumber himself with ruaine habillings.

Let 1 as many servants as are under the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not evil spoken of.

2 And they which have believing masters, let them not despise them, because they are brethren, but rather doe service, because they are faithfull, and beloved, and partakers of the benefit. These things teach and exhort.

the common state. And this is the first rule: Let servants that are come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelitie.

2 The reason: least God should seeme by the Doctrine of the Gospel to stirre up man to rebellion and all wickednesse.

3 The second rule: Let not servants that are come to the faith, and have also masters of the same profession and religion abuse the name of brotherhood, but let them so much the rather obey them.

4 Let this be sufficient, that as touching those things which pertaine to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are.

5 A generall conclusion, that these things ought not onely to be simply taught, but multewith exhortations be diligently bearene into their heads.

14 Now he giveth rules, and sheweth how he ought to behave himself with the Elders, that is to say, with the Pastours and such as have the governance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see unto us especially, as God himself hath commanded, that the Elders that doe their dutie well, be honestly maintained. We must be more carefull for them, then for the rest. There were two kinds of Elders, the one attended upon the government onely, and looked to the manners of

1 He addeth also rules for the servants due tie toward their masters: whereupon no doubt there were many questions then moved by them, which tooke occasion by the Gospel to trouble

Godlinesse is great gaine.

I I. Timotheus.

He commendeth Timothies faith.

1 He condemneth severely, and excommunicateth or casteth out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godlinesse) but wearie both themselves and others in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine: and as lying deceivers, because they favour or fount of nothing but vaine: as madde men, because they trouble themselves so much in matters of nothing: as mischievous plagues, for that they cause great contentions, and corrupt mens mindes and judgement: to be short, as prophane and wicked, because they abuse the precious name

of godlinesse and religion to filthy lucre. b Striving about words and not about matter: and by wordes he meaneth all those things which have no pith in them, and whereby we can reape no profite. c Such as we see in those shamelesse schooles of Poperie, which are nothing else but vaine babbling and prating. d He turneth away fity the name of gaine and lucre, confessing that godlinesse is great gaine, but farsafer an other sort, to wit, because it bringeth true satisfiencie. e He mocketh their follie, which doe so greedily gaze after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that exccesse. f He frayeth Timothee from covetousnesse after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtfull, wherewith covetous men doe torment themselves so fars forth, that in the end they cast away from them their faith and salvation. g Sorrow and grief doe as it were pearce throw the minde of man, and are the harvest and true fruits of covetousnesse. h A peculiar exhortation to divers vertues, wherewith it behooveth the Pastours especially to be furnished. i Whom the Spirit of God ruleth.

a Sent of God to preach that life which he promised in Christ Jesus. b The chiefest marke that he sheweth at in this Epistle, is to confirme Timothee to continue constantly and manfully even to the end, seeing first before him the great good which heareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothee, and his ancestors, which might so much the more, make him bound to God. * Acts 12.3. b From Abraham Isaac and Jacob: for he speaketh not of Pharisaismes but of Christianisme.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse,

4 He is puffed up and knoweth nothing, but doteth about questions and strive of words, whereof commeth envie, strive, railings, evill surmisings,

5 Forward disputations of men of corrupt mindes and destitute of the truth, which thinke that gaine is godlinesse: from such separate thy self.

6 But godlinesse is great gaine, if a man be content with that he hath.

7 For wee brought nothing into the world, and it is certaine, that we can carie nothing out.

8 Therefore when we have foode and raiment, let us therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all evill, which while some lust after, they erred from the faith, and perced themselves thorow with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousness, godlinesse, faith, love, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, wherunto thou art also called, and hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate witnesseth a good confession.

14 That thou keepe this commandment without spot, and unrebukeable, untill the appearing of our Lord Jesus Christ,

15 Which in due time he shall shew, that is blessed and Prince onely, the King of kings and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine unto, * whom never man saw, neither can see, unto whom be honour, and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they trust not in uncertaine riches, but in the living God, (which giveth us abundantly all things to enjoy.)

18 That they doe good, and be rich in good works, and be ready to distribute, & communicate.

19 Laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe that which is committed unto thee, and avoide prophane and vaine babblings, and oppositions of science falsely so called,

21 Which while some professe, they have erred concerning the faith. Grace be with thee. Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

liberalitie towards their neighbour, and gentle conditions. In things pertaining to this life, with whom those men are compared which are rich in good works. * Marke 4.19. Luke 12.15. h Who onely is, and that everlasting, for he setteth the true nature of riches against God. * Mat. 6.11. 12 The praise of liberalitie by the effects thereof, because it is a sure testimonie of the Spirit of God which dwelleth in us, and therefore of the salvation that shalbe given us. 13 He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the mindes of all ministers of the word, to wit, that they eschewe all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine. 14 Not onely in word, but also in countenance and gesture: to be short, whiles their behaviour was such that even when they held their peace, they would make men believe their heads were occupied about nothing but high and weightie matters, even then they erred concerning the faith.

THE SECOND EPISTLE OF PAUL TO TIMOTHEUS.

CHAP. I.

1 He commendeth Timothies faith, and exhorteth him to go on faithfully in the charge committed unto him: 2 and that neither for his bonds, 3 nor the rebelling of others, he faile. 4 He triumpheth of his Apostleship. 5 He wills him to have care of the thing committed unto him, and prayeth Onesiphorus.



Paul an Apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus.

2 To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, and from Jesus Christ our Lord.

3 I thanke God, * whom I serve from mine elders with pure conscience, that without

ceasing I have remembrance of thee in my prayers night and day.

4 Desiring to see thee, mindfull of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou stirre up the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to us the Spirit of feare, but of power, and of love, and of a sound minde.

8 Be not therefore ashamed of the testimonie

and therefore we on the contrary shalbe labour as much as we can to foster and keepe it burning.

9 To persevere in sorrow, and terrifie us, as men whom the Lord will destroy. 10 He prooveth that the ignomine or shame of the cross is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherof the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

* Chap. 1.21. 10 A most earnest request and charge to observe and keepe all the promises faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to see again in the vaine glittering of this world, and his power against all the reitours of the wicked. * Mat. 27.11. John 12.37. f He heapeth many words together, to one purpose: whereby he toucheth the power of God, which if we stick fast unto, we shall not be moved out of our standings.

* Chap. 1.11. revel. 17.14. and 19.16. * John 1.18. 11 He addeth for an overplus as it were a charge admonition to the rich, that they chiefly take heede of two mischiefs, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the living God,

In things pertaining to this life, with whom those men are compared which are rich in good works. * Marke 4.19. Luke 12.15. h Who onely is, and that everlasting, for he setteth the true nature of riches against God. * Mat. 6.11. 12 The praise of liberalitie by the effects thereof, because it is a sure testimonie of the Spirit of God which dwelleth in us, and therefore of the salvation that shalbe given us. 13 He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the mindes of all ministers of the word, to wit, that they eschewe all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine. 14 Not onely in word, but also in countenance and gesture: to be short, whiles their behaviour was such that even when they held their peace, they would make men believe their heads were occupied about nothing but high and weightie matters, even then they erred concerning the faith.

2 He warneth us to let the invincible power of the Spirit, which God hath given us, against those stormes which may and doe come upon us. c The gift of God is as it were a certaine lively flame kindled in our hearts, which the flesh and the devil go about to put out.

nic

For his sake.
The Gospel after
a sort is said to be
afflicted in them
that preach it.
Through the
power of God.
Hee sheweth
with how great
benefits God hath
bound us to main-
taine boldly and
constantly his glo-
ry which is joyed
with our salva-
tion, and reckon-
eth up the causes
of our salvation,
to wit, that free
and overall purpose
of God to save us
in Christ which
was to come,
whereby it should
come to passe, that
we should at
length be freely
called of God by
the preaching of
the Gospel, to
Christ the destroyer
of death and au-
thor of immorta-
lity.
1. Cor. 1. 2.
Titus 3. 5.
He sayeth that
that grace was gi-
ven us from ever-
lasting, unto which
we were predesti-
nate from everla-
sting. So that the
doctrine of fore-
seene faith and
foreseene works, is
chaunc contrary to
the doctrine which preached and teacheth the grace of God. i Before that course of
yeres, which hath runne on ever since the beginning of the world. * Rom. 16. 25.
Gal. 1. 4. Col. 1. 26. tit. 1. 2. k Hath caused life and immortality to appeare.
1. Tim. 2. 7. That is, the Gospel which the Apostle preached. 6 Hee
confirmeth his Apostleship by a strange argument, to wit, because the world could not
hide it, and therefore it persecuted him that preached it. 7 By setting his owne
example before us, he sheweth us how it may be that we shall not be ashamed of the
crosse of Christ, to wit, if we be sure that God both can and will keepe the salvation
which he hath as it were layd up in store by himselfe for us against that day. 8 He
sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe,
the abridgement whereof is faith and charitie, and next in the manner of teaching it,
a lively paterne and shap whereof Timothee knew in the Apostle. 9 An ampli-
fication, taken of the dignitie of so great a benefite committed of the ministers.
10 The taking away of an objection. It is an hard thing to doe it, but the Spirit of
God is mighty, who hath inwardly indued us with his veytue. 11 He preventeth
an offence which arose by the means of certaine that fell from God and the religion,
and uttereth also their names, that they might be knowne of all men. But he setteth
against them the singular faith of one man, that one onely good example might coun-
terpoise and weigh downe all evill examples.

nie of our Lord, neither of me his prisoner: but be partaker of the afflictions of the Gospel according to the power of God.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his owne purpose and grace, which was given to us through Christ Jesus before the world was.

10 But is now made manifest by that appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I have beleevd, and I am perswaded that he is able to keepe that which I have committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Jesus.

14 That worthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in us.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord give mercie unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt unto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

1 The better to see our perseverance in the Christian warfare, 3 he taketh similitudes, 4 from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profit of the Saints: 15 Then hee warneth Timothee to divide the word of truth aright, 17 to beware of the examples of the wicked, 23 and to do all things modestly.

Thou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, by many witnesses, the same deliver to faithfull men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good

1 The conclusion of the former exhortation, which hath also added unto it a declaration how that they do not keepe that worthy thing that is committed unto them which keepe it to themselves, but they rather which do most freely communicate it with other, to the end that many may be partakers of it without any mans losse or hindrance. a When many were by which can beare witness of these things. b Another admonition: That the ministry of the word is a spirituall warfare, which no man can so travell in, that he may please his captaine, unless he forgoe and part with all pleasures which might draw him away from it.

souldier of Jesus Christ.

4 No man that warreth, enangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be a souldier.

5 And if any man also strive for a masterie, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before hee receive the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an evill doer, even unto bonds: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Jesus, with eternall glory.

11 It is a true saying. For if we be dead together with him: we also shall live together with him.

12 If we suffer, we shall also reigne together with him: if we deny him he also will deny us.

13 If we beleeve not, yet abideth he faithfull: he cannot deny himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, but to the perverting of the hearers.

15 Studie to shew thy selfe approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.

16 Stay profane and vaine babblings: for they shall increase unto more ungodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth have erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that calleth on the Name of Christ, depart from iniquitie.

no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did bless his ministration, may rather, that example of his his captivitie and patience did sundrie wayes confirme the Church in the hope of a better life.

8 The fourth admonition: we ought not to censure upon words and questions, which are not onely unprofitable, but also for the most part hurtfull, but rather upon this, how we may frame our selves to all manner of patience, and to die also with Christ (that is to say, for Christs Name) because that is the plainest way to the most glorious life: as contrariwise the falling away of men can diminish no part of the truth of God, although by such means they procure most certaine destruction to themselves. * Rom. 6. 5. c If we be afflicted with Christ, and for Christs sake. * Matt. 10. 33, marke 8. 38. * Rom 3. 31. and 9. 6. d Call God to witness, or as a judge: as Moses, Joshua, Samuel, and Paul himselfe did. Acts 20.

9 The fifth admonition: A minister must not be an idle disputer, but a faithfull steward in dividing aright the word of truth, in so much that hee must stop the mouthes of other vaine babblers. e By adding nothing to it, neither overslipping any thing, neither mangling it, nor renting it in sunder, nor wracking of it: but marking diligently what his hearers are able to beare, and what is fit to edifying. f Marke and watch, and see they creepe not on further: 10 Hee discovereth the subtiltie of Satan, who beginning with these principles, draweth us by litle and litle to, ungodlinesse through the means of that wicked and profane babbling, still creeping out, which he prooveth by the horrible example of them that taught, that the resurrection was already past.

11 A digression: wherein he sheweth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God and not to us: and therefore it is no marvell if we count hypocrites oftentimes for true brethren: but we must take heed that we be not like them, but rather that we be indeed, such as we are sayd to be. g That serveth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

b With affaires of household, or other things that belong to order of diuine businesses. 3 The third admonition: The ministerie is like to a game or juggling, wherein men strive for the victory, and no man is crowned unless hee strive according to the lawes which are prescribed, be they never so hard and painfull. 4 Another similitude tending to the same end: no man may looke for the harvest, unless hee first take paines to plow and sowe his ground. 5 All these things cannot be understood, and much lesse practised, unless wee aske of God, and he give us understanding. 6 He confirmeth plainly two principles of our faith, which are alwayes assaulted of hereticks, the one whereof (to wit, that Christ is the true Messias made man of the seed of David) is the ground of our salvation: and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an objection: Truth it is, that he is kept in prison, as an evill doer, yet there is

12 The taking away of an objection: it is no dishonour to the good man of the house, that he hath nor in a great house all vessels, of one sort and for one service, but we must look to this, that we be found vessels prepared to honour.

* Rom. 9. 21. h By these words is meant the execution of the matter, and not the cause: for in that we purge our selves, it is not to be attributed to any free will that is in us: but to God, who freely and wholly worketh in us a good and an effectual will. 13 Returning to the matter from whence he digressed, verse 16. hee warneth him to exercise himselfe in weighty matters, and such as pertained to godlinesse. 14 The first admonition: Wee must above all things: eschew all bitterness of minde both in teaching all men, and also in calling them backe which have gone out of the way. * 1. Cor. 1. 12. * 1. Tim. 1. 4. and 4. 7. tit. 3. 9. i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse. k He meaneth such as doe not yet see the truth.

1 The seventh admonition: we may not hope for any Church in this world without corruption: but there shall be rather great abundance of most wicked men, even in the very bosome of the Church, which notwithstanding shall make a shew and countenance of great holinesse, and charitie. * 1. Tim. 4. 1. * 1. pet. 3. 3. jude 18.

a Which make no account, either of right or honesty. 2 Wee must not dallie with such men as resist the truth not of simple ignorance, but of a perverse mind, (which thing appeareth by their fruits which hee painteth out here lively) but we must rather turne away from them. * Exod. 7. 11.

3 Hee addeth a comfort: The Lord will at length plucke off all their vilds. 4 That we be not deceived by such hypocrites, we must set before us the vertues of the holy servants of God, and we must not be afrayed of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saved through faith in Christ Jesus. b Thou knowest thorowly, not only what I taught and did, but also how I was minded and disposed.

20 12 Notwithstanding in a great house are not only vessels of gold and of silver, but also of wood and of earth, * and some for honour, and some unto dishonour.

21 If any man therefore purge himselfe from these, he shall be a vessel unto honour, sanctified, and meet for the Lord, and prepared unto everie good worke.

22 13 Flee also from the lusts of youth, and follow after righteousness, faith, love, and 14 peace, with them that * call on the Lord with pure heart,

23 * And put away foolish and unlearned questions, knowing that they ingender strife.

24 But the servant of the Lord must not strive, but *must* be gentle toward all men, apt to teach, suffering the evil,

25 instructing them with meekenesse that are contrary minded, *prooving* if God at any time will give them repentance, that they may acknowledge the truth,

26 And come to amendment out of that snare of the devill, of whom they are taken prisoners, to doe his will.

15 He warneth him to exercise himselfe in weighty matters, and such as pertained to godlinesse. 16 The first admonition: Wee must above all things: eschew all bitterness of minde both in teaching all men, and also in calling them backe which have gone out of the way. * 1. Cor. 1. 12. * 1. Tim. 1. 4. and 4. 7. tit. 3. 9. i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse. k He meaneth such as doe not yet see the truth.

CHAP. III.

1 He foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 hee encourageth him to the combat, 14 setting out especially the trials of sound doctrine.

His know also, that in the * last dayes shall come perillous times.

2 For men shall be lovers of their owne selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no lovers at all of them which are good,

4 Traitors, headie, high minded, lovers of pleasures more then lovers of God,

5 Having a shew of godlinesse, but have denied the power thereof: * turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captive simple women laden with finnes, and led with divers lusts.

7 Which women are ever learning, and are never able to come to the acknowledging of the truth.

8 * And as Jannes and Jambres withstood Moses, so doe these also resist the truth, men of corrupt minds, reprobate concerning the faith.

9 3 But they shall prevaile no longer: for their madness shall be evident unto all men, as theirs also was.

10 ¶ 4 But thou hast b fully knownen my doctrine, maner of living, purpose, faith, long suffering, love, patience,

11 Persecutions, and afflictions which came unto me at c Antiochia, at Iconium, and at Lystri,

12 That we be not deceived by such hypocrites, we must set before us the vertues of the holy servants of God, and we must not be afrayed of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saved through faith in Christ Jesus. b Thou knowest thorowly, not only what I taught and did, but also how I was minded and disposed. c Which is in Pisidia.

which persecutions I suffered: but from them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evill men and deceivers shall waxe worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and which are committed unto thee, knowing of whom thou hast learned them:

15 And that thou hast knownen the holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

16 * 5 For the whole Scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness.

17 That the * man of God may be absolute, being made perfect unto all good works.

CHAP. IV.

1 He chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time: 6 that his death is hard at hand: 8 yet so, that as a conqueror hee maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timotheus, 11 even by reason of his present state.

I Charge thee therefore before God, and before the Lord Jesus Christ, which shall judge the quicke and dead at that his appearing, and in his kingdom,

2 Preach the word: be instant, in season, and out of season, improve, rebuke, exhort with all long suffering and doctrine.

3 2 For the time will come, when they will not suffer wholesome doctrine: but having their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the truth, and shall be given unto fables.

5 3 But watch thou in all things: suffer adversity: doe the worke of an Evangelist: b cause thy ministry to be thorowly liked of.

6 4 For I am now ready to be offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finished my course: I have kept the faith.

8 For henceforth is layd up for me the crowne of righteousness, which the Lord the righteous Judge shall give mee at that day: and not to mee onely, but unto all them also that love that his appearing.

9 5 Make speed to come unto me at once:

10 For Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica. Crescens is gone to Galatia, Titus unto Dalmatia.

11 * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable unto mee to minister.

12 And Tychicus have I sent to Ephesus.

13 The cloake that I left at Treas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

14 Alexander the coppersmith hath done mee much evill: the Lord reward him according to his works.

that thou art the true minister of God.

4 Hee foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancie and sure hope.

c To be offered for a drinke-offering: and he alludeth to the pouring out of blood or wine which was used in sacrifices.

5 The last part of the Epistle, setting forth grievous complaints against certaine, and examples of singular godlinesse: in every place, and of a minde never wearied.

* Coloss. 4. 10. 14

d Their wickednesse shall daily increase. * 2. Pet. 1. 20. 5 The eighth admonition, which is most precious: A Patience must be wife by the word of God only: wherein we have perfectly delivered unto us, whatsoever perteineth either to discern, know and establish true opinions, and to confute false, and furthermore, to correct evill manners, and to frame good. e The Prophets and expounders of Gods will, are properly and peculiarly called, men of God.

1 The principall and chiefe of all admonitions, being therefore proposed with a most earnest charge. i this: That the word of God be propounded with a certaine holie importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be layd, and the vehementie be tempered with all holy meekenesse. 2 Faithfull Pastours in times past tooke all occasions they could, because men were very prompt and ready to returne to their fables. 3 A false and unprofitable doctrine, which the world is now so bewitched withall, that it had rather the open sight of the truth be utterly put out, then it would come out of darkness. 4 The wickednes and falling away of the world, ought to cause faithful ministers to be so much the more careful. b Prove and shew by good and substantiall proofs, that thou art the true minister of God. c Hee foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancie and sure hope. d Contented

15 Of whom be thou ware also : for he withstood our preaching fore.

16 At my first answering no man assisted mee, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened mee, that by me the preaching might be fully beleevd, and that all the Gentiles should heare: and I was delivered out of the mouth of the * Lyon.

18 And the Lord will deliver mee from every * evill worke, and will preserve me unto his * heavenly kingdome: to whom be prayse for ever and ever, Amen.

19 Salute Prisca and Aquila, and the * household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you, Amen.

¶ The second Epistle written from Rome unto Timothy, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

THE EPISTLE OF PAUL TO TITUS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Ministers: 10 how raine babblers mouths should be stopped: 12 and through this occasion hee touched the nature of the Cretians. 14 and the lawes, who put holinesse in outward things.

Paul a servant of God, and an Apostle of Jesus Christ according to the faith of Gods * elect, * and the acknowledging of the truth, which is according unto godlines.

2 Unto the * hope of eternall life, which God that cannot lye, hath promised before the * world began:

3 But hath made his worde manifest in due time through the preaching, which is * committed unto mee according to the commandment of God our * Saviour:

4 To Titus my naturall sonne according to the common faith, * Grace, mercy, and peace from God the Father, and from the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst continue to redresse the things that remaine, and shouldst ordeine Elders in every citie, as I appointed thee.

6 * If any be unreproueable, the husband of one wife, having faithfull children, which are not slandered of riot, neither are * disobedient.

7 For a Bishop must be unreproueable, as Gods * steward, not * froward, not angry, not given to wine, no striker, not given to filthy lucre,

8 But harberous, one that loved goodnesse, * wife, righteous, holy, temperate,

9 Holding fast that faithfull worde according to doctrine, * that hee also may be able to exhort with wholesome doctrine, and convince them that

say against it.

10 For there are many disobedient and vaine talkers and deceivers of mindes, chiefly they of the * Circumcision,

11 Whose mouthes must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre sake.

12 * One of themselves, even one of their owne Prophets said, The Cretians are alwayes lyars, evill beasts, slow bellies.

13 This witness is true: wherefore convince them * sharply, that they may be found in the faith.

14 And not taking heed to * Jewish fables, and commandments of men, that turne away from the truth.

15 Unto the pure * are all things pure, but unto them that are defiled, and unbelieving, is nothing pure, but even their * mindes and consciences are defiled.

16 They professe that they know God, but by works they deny him, and are abominable and disobedient, and unto every good worke reprobate.

Law together. m. Epimenides, who was counted a Prophet amongst them. Look upon Laertius and Cicero in his first booke of Divination. n. Roughly and plainly, and goe not about the bush with them. * 1. Tim. 1. 4. 11 Hee sheweth in few words, that puritie consisteth not in any externall worship, and that that is according to the olde Law, (as in difference of meats, and walking and other such things which are abolished) but in the minde and conscience: and whosoever teach otherwise, know not what is true religion indeed, and also are nothing lesse then that they would seeme to be. † Rom. 14. 10. o. If our mindes and consciences be uncleane, what cleanness is there in us before regeneration?

CHAP. II.

1 He setteth out the duties of sundry persons and states, 6 and telleth him to instruct the Church in manners. 11. Hee draweth an argument from the end of our redemption, 12 which is, that we live godly and uprightly.

But I speake thou the things which become whole some doctrine,

2 That the elder men be watchfull, grave, temperate, found in the faith, in love, and in patience:

3 The elder women likewise, that they be in such behaviour, as becommeth holinesse, not false accusers, not subject to much wine, but teachers of honest things.

4 That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,

5 That they be temperate, chaste, * keeping at home, good and * subject unto their husbands, that the word of God be not evil spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 In all things shew thy selfe an example of

* Chap. 1. 16.

10 An applying of the generall proposition to a particular: The Cretenses above all other neede sharpe reprehensions: both because their mindes are naturally given to lies and slothfulness, and also because of certaine covetous Jewes, which under a colour of godlinesse joyed partly certaine vaine traditions, and partly olde ceremonies with the Gospel. 1 Of the Jewes; or rather of those Jewes, which went about to joyne Christ and the

1 The first admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diversity of circumstances. 2 What are the chiefest vertues for old and yong, both men and women: and how they ought to be instructed up unto them continually. 3 No gadders up and downe. * Ephes. 5. 23. 3 The six admonitions: That both the Pastours life and doctrine must be found.

Of Nero. Preserve me pure from committing any thing unworthy my Apostleship. To make me not a taker of his kingdome.

He voucheth his Apostleship, (not for Titus, but for the Cretenses like) both by the testimony of his outward calling, and by his consent wherein he agreeth withall the elect from the beginning of the world. A Minister, as Christ himselfe, in that that he was a minister and head of the Prophets, is called a servant. 11. 43. 10. Of those whom God hath chosen. The faith wherein all the elect consent, is the true and sincere knowledge of God, tending in this ende, that worshipping God a right they may at length obtaine life everlasting according to the promise of God, who is true, which promise was exhibited to Christ in due time according to his eternall purpose. c. Hope is the ende of faith. d. Freely, and of his meere liberalitie. * Rom. 16. 25. ephes. 3. 9. coloss. 1. 26. 2. tim. 1. 9. 1. pet. 1. 30. e. Looke 2. Tim. 1. 9. 3. This truth is no other where to be sought, but in the preaching of the Apostles. f. This word (Saviour) doeth not only signifie a preserver of life, but also a giver of life. 4. The Apostle moveth the Cretenses to heare Titus, by setting forth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5. There is but one way of salvation common both to the Pastour and the flocke. 6. The first admonition, to ordeine Elders in every citie. * 1. Tim. 3. 2. 7. This word is proper to herbes and trees, which will not abide the yoke. 8. The second admonition, what faults pastours (whom hee comprehended afore under the worde Elders) ought to be voyd of, and what vertues they ought to have. 9. Whom the Lord hath appointed reward of his gifts. i. Not hard conditioned, and evill to please. k. Circumpect, of a sound judgement, and of a singular example of moderation. 10. The third admonition: The Pastour must hold fast that doctrine which the Apostles delivered, and pertaineth to salvation, leaving all curious and vaine matters. 11. The fourth admonition: To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit, in governing them which shew themselves apt to learne, and convincing the obstinate.

b Not such a gravitie as may drive men from coming to the minister, but such as may cause them to come in most reverent and honest fort.

* Ephe 6, 5. col. 3, 22. 1. pet. 2, 18.

4 The seventh admonition, of servants dutie toward their masters.

c Which may be done without offence to God.

† 1. Cor. 1, 22. coloff. 1, 22.

5 The eighth admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath justified us, that he hath also sanctified us, we must all of us give our selves to true godlinesse and righteousness, setting before us a sure hope of that

measurable glory.

d Lutes of the flesh, which belong to the present state of this life and

Christs here most plainly called that mightie God, and his appearance and coming is called by the figure Metonymie, our hope.

e As it were a thing peculiarly set up for himself.

f With all authoritie possible.

g He willeth that all generally be put to minde to reverence such as he is authoritie.

h That they remember their former life, and ascribe all justification unto grace.

i And of any brabber wold stand above things, so he willeth that he be rejected.

j Ut i them in remembrance that they * be

subject to the principalities and powers, and that they be obedient, and ready to every good worke.

k That they speake evill of no man, that they

dueties, which men owe to men, and especially subjects to their

Rom. 13, 1. 1. pet. 2, 13.

1. He declareth particularly and severally, that which he said before generally, nothing out certaine chiefe and principall magistrates.

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of good workes with an corrupt doctrine, with b gravitie, integrity,

8 And with the wholesome word, which can not be condemned, that hee which withstandeth, may be ashamed, having nothing concerning you to speake evill of.

9 * 4 Let servants be subject to their masters, & please them in all things, not answering againe.

10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.

11 † 1 For that grace of God, that bringeth salvation unto all men, hath appeared.

12 And teacheth us, that wee should denie ungodlinesse and worldly lusts, and that we should live soberly and righteously, and godly in this present world.

13 Looking for that blessed hope, and appearing of that glorie of that mightie God, and of our Saviour Jesus Christ.

14 Who gave himself for us, that hee might redeeme us from all iniquitie, and purge us to be a peculiar people unto himself, zealous of good works.

15 These things speake, and exhort, and convince with all authoritie. See that no man despise thee.

16 Hee sheweth on us abundantly, through Jesus Christ our Saviour.

17 That wee, being justified by his grace, should bee made heires according to the hope of eternal life.

18 This is a true saying, and these things I willthou shouldest affirme, that they which have beleaved God, might be carefull to the we fourth good workes. These things are good and profitable unto men.

19 But stay foolish questions, and genealogies, and contentions and brawlings about the Law: for they are unprofitable and vaine.

20 Reject him that is an heretike, after once or twice admonition,

21 Knowing that hee that is such, is perverted, and sinneth, being damned of his owne selfe.

22 When I shall send Artemas unto thee, or Tychicus, be diligent to come to mee unto Nicopolis: for I have determined there to winter.

23 Bring Zenas the expounder of the Law, and Apollos on their journey diligently, that they lacke nothing.

24 And let ours also learne to shew forth good workes for necessary uses, that they be not unfruitfull.

25 All that are with me, salute thee. Greete them that love us in the faith. Grace be with you all. Amen.

26 To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

27 He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.

28 1. Cor. 6, 11. † 1. Tim. 1, 9.

29 Word for word, of workes which are done in righteousness: and this place doth fully refute the doctrine of merit.

30 Which the vertue of the holy Ghost worketh.

31 Against with great earnestnesse he beareth into our heads, how that we ought to give our selves to true godlinesse, and eschew all vaine questions, which serve to nothing, but to move strife and debate.

32 Give themselves earnestly unto good workes.

33 1. Tim. 1, 4. and 4, 7. 1. Tim. 2, 23.

34 The ministers of the word must at once cast off heretikes, that is, such as stubbornly and seditionously dispute the Church, and will give no eare to Ecclesiasticall admonitions.

35 Least of all, he writeth a word or two of private matters, and commendeth certaine men.

36 That by this means all men may perceive how rich you are in Christ, to wit, in faith, charity, and all bountifullnesse.

37 Because thou diddest so dutifully and cheerfully refresh the Saints, that they conceived forwardly a marvelous joy: for by this word (Bowels) is meant not onely the inward feeling of want and miserie, but men have one of

another's state, but also that joy and comfort which entrench into the very bowels, as though the heart were refreshed and comforted.

38 An example of a Christian exercise and commendation for another man. * Col. 4, 9.

39 As mine owne sonne, and as if I had begotten him of mine owne body.

40 13 Whom

41 13 Whom

42 13 Whom

be no fighters, but soft, shewing all meekenesse unto all men.

3 * For we our selves also were in times past unwise, disobedient, deceived, serving the lustes and divers pleasures, living in malicioufnesse and envie, hateful, and hating one another.

4 But when that bountifullnesse and that love of God our Saviour toward man appeared,

5 † Not by the works of righteousness, which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the b holy Ghost,

6 Which hee shed on us abundantly, through Jesus Christ our Saviour.

7 That wee, being justified by his grace, should bee made heires according to the hope of eternal life.

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35 13 Whom

36 13 Whom

37 13 Whom

38 13 Whom

39 13 Whom

40 13 Whom

41 13 Whom

42 13 Whom

That thou mightest not seeme to have lent me thy servant upon contract, but willingly. Thus he answers the harder kinde of speech, which is to say, he is a little time. Because he is thy servant, as other servants are, and because he is the Lords servant, so that thou must needs love him both for the Lords sake, and for thine own sake.

13 Whom I would have retained with me, that in thy stead he might have ministered unto mee in the bonds of the Gospel.

14 But without thy minde would I do nothing, that thy benefite should not be as it were of a necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shouldst receive him for ever.

16 Not now as a servant, but above a servant, even as a brother beloved, specially to mee: how much more then unto thee, both in the flesh and in the Lord?

17 If therefore thou count our things common, receive him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul have written this with mine owne hand: I will recompense it; albeit I do not say

to thee, that thou owest moreover unto mee even thine owne selfe.

20 Yea, brother, let mee obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote unto thee, knowing y thou wilt do even more then I say.

22 Moreover also prepare mee lodging: for I trust through your prayers I shall be freely given unto you.

23 There salute thee Epaphras my fellow prisoner in Christ Jesus.

24 Marcus, Aristarchus, Demas and Luke, my fellow helpers.

25 The grace of our Lord Jesus Christ, be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a servant.

Good brother let me obtaine this benefite at thine hand.

The Epistle to the HEBREWEES.

The drift and end of this Epistle, is to show that Iesus Christ the Sonne of God both God and man, is that true eternall and onely Prophet, King, and hie Priest, that was shadowed by the figures of the olde Law, and is now indeed exalibeth: of whom the whole Church ought to be taught, governed and sanctified.

CHAP. I.

To show that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, and he advanced him above the Angels: And provideth by divers testimonies of the Scripture, that he farre surpasseth all other.

A sundry times and in divers manners God spake in the old time to our fathers by the Prophets: in these last dayes hee hath spoken unto us by his Sonne.

2 Whom he hath made, heire of all things, by whom also he made the worlds.

3 Who being the brightness of the glory, and the ingrav'd forme of his person, and bearing up all things by his mightie word: hath by himselfe purged our finnes: and sitteth at the right hand of the Majestie in the highest places.

4 And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they.

5 For unto which of the Angels sayd he at any time, Thou art my Sonne, this day begate I thee: and againe, I will be his Father, and he shall be my Sonne:

6 And againe, when he bringeth in his first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him.

7 And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.

8 But unto the Sonne he saith, O God, thy throne is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

9 Thou hast loved righteousness and hated iniquitie. Wherefore God, even thy God hath anointed thee with oil of gladnes, above thy fellows.

10 And, Thou, Lord, in the beginning hast established the earth, and the heavens are the workes of thine hands.

11 They shall perish, but thou dost remaine, and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them up, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Unto which also of the Angels sayd hee at any time, Sit at my right hand, till I make thine enemies thy footstool:

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of salvation?

15 And we are his members. Made of the earth, and of the seed of the woman, he here calleth the spirits.

CHAP. II.

Therefore he inferreth, that good heads must be given to Christ: And he setteth him out unto us as our brother in our flesh, that we may with a good will, feede up our selves wholly unto him.

Wherefore we ought diligently to give heed to the things which we have heard, least at any time we runne out.

2 For if the word spoken by Angels was steadfast, and every transgression, and disobedience received a just recompence of reward.

3 How shall we escape, if we neglect so great salvation; which at the first began to be preached

and Priesthood, is most perfect, he setteth an example taken from a comparison. He maketh himselfe an heire, and they are sayd to be the world come out, which holde it not fast when they have heard it. The law which appointed punishment for the offenders: and which Paul sayth was given by Angels. Gal. 3. 12. and Steven, Act. 7. 53. If the breach and transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be fawful for us to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voyce of the Apostles, and with so many signes and wonders from heaven, and especially with so great and mightie working of the holy Ghost.

* Psal. 104. 4. in Cherub. Psal. 104. 18. Seraph. Isa. 6. 2. * Psal. 110. 1. O. The throne is proper to the Prince, and not to the servant. * For everlasting, for this doubling of the word increaseth the signification of it beyond all measure. * The government of the kingdom is righteous. * This kind of rehearsing, which the Jewes use by comparison, hath great force in it. * I. In that, that he should become flesh, by putting the holy Ghost upon him without measure.

* For he is the head and the firstborn of the church, and the first of the earth, and the first of the seed of the woman, he here calleth the spirits.

* Now as it were passing with himselfe, shewing to what end and purpose all these things were spoken, to wit, to understand by the excellencie of Christ above all creatures, that his doctrine, majestie

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by

d By the Apostles.
 e Marke 16, 10.
 f This is the true end of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and unaccommodated things and virtues, because they give us a glimpse of Gods mighty power.
 g If it were an hainous matter to contemne the Angels which are but servants, much more hainous is it to contemne that most mightie King of the seattered world.
 h The worlde to come, whereof Christ is Father, Esai. 9. 6. or the Church: which as a new world, was to be gathered together by the Gospel.
 i He sheweth that the use of this kingly dignitie consisteth herein, that men might not onely in Christ recover that dignitie which they have lost, but also might be through him advanceth above all things, which dignitie of men David describeth most excellently. * Psal. 8. 6.
 k What is there in man that thou shouldest have so great regard of him, and doe him that honour? h He calleth all the citizens of that heavenly kingdome as they are considered in themselves, before that God giveth them the libertie, of that citie in Christ, Man, and Son of man.
 l This is the first honour of the citizens of the world to come, that they are next the Angels.
 m For they shall be in very great honour, when they shall be partakers of the kingdome. And he speaketh of the thing that shall be as though it were already, because it is also certaine. * 1. Cor. 15. 27.
 n An objection: But where is this so great rule and dominion? 6 The answer: This is already fulfilled in Jesus Christ our head, who was for a time for our sakes inferior to the Angels, being made man: but now is advanced into most high glory.
 o By his vertue and power which appeareth manifestly in the Church. * Phil. 2. 8.
 p Who abased himselfe for a season, and tooke upon him the shape of a servant.
 q He sheweth the cause of this objection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our Prophet and King, but also our high Priest.
 r That he might die.
 s Feels death.
 t Herein consisteth the force of the argument: for we could not at length be glorified with him, unless hee had bene abased for us even all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein hee prooveth him to be in such sort God, that hee is also man.
 u Hee prooveth moreoves by other arguments, why it behooveth the Sonne of God who is the true God (as he prooveth a little before) to become man notwithstanding, subject to all miseries, sinne onely except.
 v God.
 w First of all because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes unto glory. And how could hee have men for his sonnes, unless his onely begotten Sonne had become brother to men?
 x Secondly, The Father determineth to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not have beene scene plainly to be made man, unless hee had bene made like unto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the salvation of other, to be consecrated above other, through those afflictions, Prophet, King, and Priest, which are the partes of that principallite for the salvation of other.
 y The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead amongst many brethren.
 z The ground of both the former arguments: for neither should we be sonnes through him, neither could he be consecrated through afflictions, unless hee had bene made man like unto us. But because this Sonnehood dependeth not upon nature onely, for no man is accomped the sonne of God, unless that besides that he is a sonne of a man, he be also Christs brother (which is by sanctification that is, by becoming one with Christ who sanctifieth us through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull whom therefore Christ vouchsafeth to call brethren.
 a He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly unto God, all which Christ alones worketh in us.
 b One, of one selfsame nature of man.

by the Lord, and afterward was confirmed unto us by d them that heard him,
 4 * God bearing witness thereto, both with e signes and wonders, and with divers miracles, and gifts of f holy Ghost, according to his owne will?
 5 3. For he hath not put in subjection unto the Angels the f world to come, whereof we speake.
 6 4. But * one in a certaine place witnessed, saying, g What is man, that thou shouldest be mindefull of him? or the h sonne of man, that thou wouldest consider him?
 7 Thou: madest him a little inferior to the Angels: thou crownedst him with k glory and honour, and hast set him above the workes of thine hands.
 8 * Thou hast put all things in subjection under his feete. And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. But wee yet see not all things subdued unto him.
 9 6 But wee! see Jesus crowned with glory and honour, * which was made little m inferior to the Angels, n through the o suffering of death, that by Gods grace he might o taste death for s all men.
 10 9 For it became p him, for whom are all these things, and by whom are all these things, q seeing that hee brought many children unto glory, r that he should consecrate the s Prince of their salvation through afflictions.
 11 13 For he that t sanctifieth, and they which are sanctified, are all of t one: wherefore he is not ashamed to call them brethren,

12 13 Saying, * I will declare thy Name unto my brethren: in the middes of the Church will I sing praises to thee.
 13 14 And againe, * I will put my t trust in him. And againe, * u Behold, here am I, and the children which God hath given me.
 14 Forasmuch then as the children are * partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the v power of death, that is, the z devill.
 15 And that hee might deliver all them, which for feare of a death were all their life time subject to bondage.
 16 15 For he in no sort tooke on him the b Angels nature, but hee tooke on him the c seede of Abraham.
 17 16 Wherefore in d all things it behoved him to be made like unto his brethren, that he might be e mercifull, and a f faithfull hie Priest in things concerning God, that he might make reconciliation for the finnes of the people.
 18 For in that he suffered, and was z temptred, he is able to succour them that are temptred.

these words are more rightly verified of him, then of Esay. x Are made of flesh and blood, which is a fraille and brittle nature. * Hof. 13. 14. 1. Cor. 15. 55.
 y The devill is said to have the power of death, because he is the author of sinne: and from sinne cometh death, and for this cause he egetteth us dayly to sinne. z He speaketh of one as of the Prince, joyning to him secretly all his angels. a By (death) thou must understand here that death which is joynd with the wrath of God, as it must needs be, if it be without Christ, then the which there can be nothing devised more miserable.
 b Hee expoundeth these words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe.
 c The nature of Angels.
 d The very nature of man.
 e Hee applieth the same to the Priesthood, for which he should not have bene st, unless he had become man, and that like unto us in all things, sinne onely except. f Not onely as touching nature, but qualities also.
 g That he might be truly touched with the feeling of our miseries.
 h Doing his office sincerely.
 i Was tried and edged to wickedness by the devill.

CHAP. III.

1 Now he sheweth how farre inferior Moses is to Christ, 5, 6 then so much as the servant to the Master: and so he bringeth in certaine exhortations and threatnings taken out of David, 8 against such as either sinfully resist, 13 or else are very sloth to obey.

Therefore, o holy brethren, partakers of the heavenly vocation, consider the a Apostle and high Priest of our b profession Christ Jesus:
 2 2 Who was faithfull to him that hath appointed him, even as * Moses was in all his house.
 3 4 For this man is counted worthy of more glory then Moses, inasmuch as he which had builded the house, hath more honour then the house.
 4 For every house is builded offomeman, and he that hath built all things, is God.
 5 5 Now Moses verely was faithfull in all his house, as a servant, for a witnesse of the things

Justus, unto the 24. verse of the next chapter, and with Aaron touching the Priesthood. And he purporeth that which he purporeth to speake of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governor, and high Priest: a The Ambassador or messenger, as Rom. 1. 5. he is called the minister of circumcision. b Of the doctrine of the Gospel which a c profess. d He confirmeth this exhortation with two reasons. first of all, because Christ Jesus was appointed such an one of God: secondly, because hee thoroughly executed the offices that his Father enjoyed him. c Apostle and high Priest: g Now hee commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over Gods house, and executed faithfully their office: but by and by after he sheweth that there is great unlikenesse in that similitude. * Num. 12. 7.
 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. f As another comparison: Moses was a faithfull servant in this house, that is, in the Church, serving the Lord that was to come, but Christ ruleth and governeth his house as Lord.

which:

13 That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office. * Psal. 122. 5.
 14 He applieth the same to the kingly power of Christ in delivering his from the power of the devill and death. * Psal. 12. 1.
 t I will commit my selfe to him, and to his defence. * Esai. 4. 12.
 u This Esai speaketh of himselfe and his disciples, but bretekening thereby all ministers, as also his disciples, signifye the whole Church. And therefore seeing Christ is the head of y Prophets and ministers.

1. Cor. 15. 55.
 z He speaketh of one as of the Prince, joyning to him secretly all his angels.
 a By (death) thou must understand here that death which is joynd with the wrath of God, as it must needs be, if it be without Christ, then the which there can be nothing devised more miserable.
 b Hee expoundeth these words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe.
 c The nature of Angels.
 d The very nature of man.
 e Hee applieth the same to the Priesthood, for which he should not have bene st, unless he had become man, and that like unto us in all things, sinne onely except.
 f Not onely as touching nature, but qualities also.
 g That he might be truly touched with the feeling of our miseries.
 h Doing his office sincerely.
 i Was tried and edged to wickedness by the devill.

1 Having layd the foundation, that is to say, declared and proved both the nature of one selfsame Christ, he giveth him three offices, to wit, the office of a Prophet, King, and Priest: and as touching the office of teaching and governing, compareth them with Moses and

Justus, unto the 24. verse of the next chapter, and with Aaron touching the Priesthood. And he purporeth that which he purporeth to speake of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governor, and high Priest: a The Ambassador or messenger, as Rom. 1. 5. he is called the minister of circumcision. b Of the doctrine of the Gospel which a c profess. d He confirmeth this exhortation with two reasons. first of all, because Christ Jesus was appointed such an one of God: secondly, because hee thoroughly executed the offices that his Father enjoyed him. c Apostle and high Priest: g Now hee commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over Gods house, and executed faithfully their office: but by and by after he sheweth that there is great unlikenesse in that similitude. * Num. 12. 7.
 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. f As another comparison: Moses was a faithfull servant in this house, that is, in the Church, serving the Lord that was to come, but Christ ruleth and governeth his house as Lord.

He applieth the former doctrine to this end, exhorting all men by the words of David to hear the Sonne himself (speake, and to give full credit to his words, seeing that otherwise they cannot enter into that eternal rest.

To wit, Christes. He calleth that excellent effect of faith (whereby we cry, Abba, that is, Father) confidence, and to confidence he joyneth hope.

* Plal. 95, 8. Chap. 4, 7. So that God was to speake once againe after Moses. In the day that they vexed the Lord, or strove with him.

They are brutish and madde. Now weying the words of David, he sheweth first by this word, To day, that wee must not neglect the occasion while we have it: for that word is not to be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

While to day lasteth, that is to say, so long as the Gospel is offered to us. shewing that they are spoken and meant of the hearing of faith, against which he seeth hardening through unbelief.

That beginning of trust and confidence: and shew the manner of the Hebrewes, he calleth that beginning, which is chiefest. So long as this voyce soundeth out. * Num. 34, 37.

By these words, his voyce, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, unless it be tempered with faith.

Least any man should object, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawn to Christ, and to eternall life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one, of the seventh day, wherein God is said to have rested from all his works: another is said to be that same, wherein Joshua led the people: but this rest is not the last rest whereunto we are called, and that he proveth by two reasons. For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words. To day, and threatneth them still that they shall not enter into the rest of God, which refuseth then the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God after that the race of this life ceaseth: as God resteth the seventh day from all his workes, that is to say, from making the world. Moreover, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Law did shadow, is openeth in the Gospel onely.

which should be spoken after.

6 But Christ is as the Sonne, over his owne house, whose house we are, if we hold fast that confidence and that rejoycing of that hope unto the end.

7 Wherefore, as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the provocation, according to the day of the temptation in the wilderness.

9 Where your fathers tempted me, proved me, and saw my workes fourtie yeeres long.

10 Wherefore I was grieved with that generation, and sayd, They erre ever in their heart, neither have they known my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heed brethren, least at any time there be in any of you an evill heart, and unfaithfull, to depart away from the living God.

13 But exhort one another daily, while it is called to day, least any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe sure unto the end that beginning, wherewith we are upholden.

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the provocation.

16 For some when they heard, provoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that finned, whose carkeises fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but unto them that obeyed not?

19 So we see that they could not enter in, because of unbelief.

8 Now he considereth these words, If you heare his voyce, &c. shewing that they are spoken and meant of the hearing of faith, against which he seeth hardening through unbelief. That beginning of trust and confidence: and shew the manner of the Hebrewes, he calleth that beginning, which is chiefest. So long as this voyce soundeth out. * Num. 34, 37.

CHAP. IV.

1 He joyneth exhortation with threatenings, lest they, even as their fathers were deprived of the rest offered unto them, 11 but that they endeavour to enter into it. 14 And so he beginneth to increase of Christs Priesthood.

Let us feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

2 For unto us was the Gospel preached as also unto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For wee which have beleevd, doe enter

into rest, as he said to the other, * As I have sworn in my wrath, if they shall enter into any rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seventh day on this wise, * And God did rest the seventh day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, enter not therein for unbeliefs sake:

7 Again hee appointed in David a certaine day, by To day, after so long a time, saying, as it is said, * This day, if ye heare his voyce, harden not your hearts.

8 For if Jesus had given them rest, then would he not after this have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne workes, as God did from his.

11 Let us studie therefore to enter into that rest, least any man fall after the same ensample of disobedience.

12 For the word of God is lively, and mighty in operation, and sharper then any two edged sword, and encreth thorow, even unto the dividing asunder of the soule and the spirit, and of the joynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open unto his eyes, with whom we have to doe.

14 Seeing then that we have a great high Priest, which is entered into heaven, even Jesus the Sonne of God, let us holde fast our profession.

15 For we have not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let us therefore go boldly unto the throne of grace, that we may receive mercie, and finde grace to helpe in time of neede.

blest part which is called the minde. In Gods sight. Now he entereth into the comparison of Christs Priesthood with Aarons, and declareth even in the very beginning the marvellous excellencie of this Priesthood, calling him the Sonne of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth forth afterward more at large. And let it not goe out of your hands. Least he might seeme by this great glory of our high Priest, to stay and stoppe us from going unto him, he addeth straightwayes after, that he is notwithstanding our brother indeede (as hee proved it also before) and that hee accounteth all our miseries, his owne, to call us boldly to him.

CHAP. V.

1 First he sheweth the ductile of the high Priest, 5 Secondly, that Christ is appointed of God to be our high Priest. 7 And that he hath fulfilled all things belonging thereto.

Or every high Priest is taken from among men, and is ordeined for men, in things pertaining to God: that he may offer both gifts and sacrifices for sinnes.

2 Which is able sufficiently to have compassion on them that are ignorant, and that are

after the order of men. 2 The first part of the second comparison, Others as weak, are made high Priests, to the end that feeling the same infirmities in themselves which is in all the rest of the people, they should in their owne and the peoples name offer gifts and sacrifices, which are witnesses of common faith, and repentance. a Offering of things without life. b Beastes which were killed, but especially in the sacrifices for finnes and offences. c Fit and meete. d On them that are sinfull, for in the Hebrew tongue, under ignorance and error is every sinne meant, even that sinne that is voluntarie.

* Plal. 95, 11.

† Gene. 2, 2.

Deut. 5, 14.

* Chap. 3, 7.

b He speaketh of

Joshua the son of

Nun: and as the

land of Canaan was

a figure of our true

rest, so was Joshua

a figure of Christ.

c As God rested

the seventh day,

so must we rest

from our workes,

that is, from such as

proceede from our

corrupt nature.

3 He returneth to

an exhortation.

d Least any man

become a like ex-

ample of infidelitie.

4 An amplification

taken from the

nature of the word

of God, the power

whereof is such,

that it entereth

even to the deep-

est and most in-

ward and secret

parts of the heart,

wounding them

deadly that are

stubborne & plain-

ly quickning the

beleevers.

e The doctrine of

God, which is pre-

ached both in the

Law and in the

Gospel.

f He calleth the

word of God lively

by reason of the

effects it worketh

in them to whom

it is preached.

g He calleth that

the soule, which

hath the affections

resident in it.

h By the spirit, he

meaneth that no-

meaneth that no-

For that he himself beareth about with him a nature subject to the same difcommodities and vices.

1. Chron. 13, 10. and 23, 13.

3 The third comparison which is whole: The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for ever after the order of Melchisedec.

* Psalm 7, Chap. 113.

* Psalm 10, 4. Chap. 7, 17.

4 After the likeness or manner as it is afterward declared, Chap. 7, 15.

4 The other part of the second comparison: Christ being exceedingly afflicted, and exceedingly merciful, asked not for his sinnes, for he had none; but for his sinners, and obtained his request, and offered himself for all this.

4 While he lived here with us, in our weak and frail nature.

4 To deliver him from death.

4 The other part of the first comparison: But Christ was consecrate of God the Father at the author of our salvation, and an high Priest for ever, and therefore he is so many that notwithstanding he is far above all men.

4 A digression until he come to the beginning of the seventh Chapter: wherein hee partly addeth the Hebrewes in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speake.

7 An example of an Apostolike chiding: 1 In the word which he teacheth righteousness.

11 All their power whereby they understand and enjoy.

12 He briefly toucheth the childish foolishness of the Hebrewes, and terrifieth them with severe threatening.

13 He stirreth them up to endeavour in time to go forward.

14 He baptizeth well of them: 23 He allegeth Abrahams example.

27 And compareth faith that taketh holde on the word.

39 unto an ancre.

1 The first principles of Christian religion, which we call the Catechisme.

2 Certaine principles, of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were given in few words, and briefly to the rude and ignorant, to wit, the profession of repentance

and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the Church, at the dayes appointed for Baptisme: and of the children of the faithfull which were baptized in the infancy, when hands were layed upon them.

And of those articles, two are by name recited: the resurrection of the dead, and the eternall judgement.

7 He addeth a vehemente rebuke, and a most sharpe threatening of the certaine destruction that shall come to them which fall from God and his religion.

* Chapter 10, 26. Matt. 13, 45. 2. Pet. 2, 10. b He speaketh of a generall backsliding, and such as doe altogether fall away from the faith, and not of sinners which are committed through the frailtie of man against the first and the second table.

c We must marke the force of this word, for it is one thing to beleave as Lydia did, whose heart God openeth, Acts 16, 13. and another thing to have some taste.

out of the way, because that he also is compassed with infirmities.

3 And for the same sake he is bound to offer for sinnes, as well for his own part, as for y peoples.

4 And no man taketh this honour unto himself, but that is called of God, as was Aaron.

5 So likewise Christ tooke not to himself this honour to be made the high Priest, but he that sayd unto him, * Thou art my sonne, this day begate I thee, gave it him.

6 As he also in another place speaketh, * Thou art a Priest for ever after y order of Melchisedec.

7 Who in the 8 dayes of his flesh did offer up prayers and supplications, with strong crying and teares unto him, that was able to save him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall salvation unto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 Of whom wee have many things to say, which are hard to be uttered, because yee are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet have ye neede againe, that we teach you what are the first principles of the word of God: and are become such as have neede of milke, and not of strong meate.

13 For every one that useth milke, is inexpert in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome have their wits exercised, to discern both good and evil.

He learned indeed what is to have a Father, when a man must obey.

The other part of the first comparison: But Christ was consecrate of God the Father at the author of our salvation, and an high Priest for ever, and therefore he is so many that notwithstanding he is far above all men.

d Look: Chap. 10.

4 A digression until he come to the beginning of the seventh Chapter: wherein hee partly addeth the Hebrewes in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speake.

7 An example of an Apostolike chiding: 1 In the word which he teacheth righteousness.

11 All their power whereby they understand and enjoy.

12 He briefly toucheth the childish foolishness of the Hebrewes, and terrifieth them with severe threatening.

13 He stirreth them up to endeavour in time to go forward.

14 He baptizeth well of them: 23 He allegeth Abrahams example.

27 And compareth faith that taketh holde on the word.

39 unto an ancre.

Therefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perfection, not laying againe y foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisnes, and laying on of handes, and of the resurrection from the dead, and of eternall judgement.

3 And this will we doe if God permit.

4 For it is impossible that they which were once lightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

And have tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed again by repentance: seeing they crucified againe to themselves the Sonne of God, and make a mock of him.

7 For the earth which drinketh in the raine that cometh oft upon it, and bringeth forth herbs meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briers, is reprovved, and is neere unto cursing, whose end is to be burned.

9 But beloved, we have perswaded our selves better things of you, and such as accompany salvation, though we thus speake.

10 For God is not unrighteous, that he should forget your worke, and labour of love, which yee shewed toward his Name, in that ye have ministered unto the Saints, and yet minister.

11 And wee desire that every one of you shew the same diligence, to the full assurance of hope unto the end.

12 That ye be not slothfull, but followers of them, which through faith and patience, inherit the promises.

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11 And wee desire that every one of you shew the same diligence, to the full assurance of hope unto the end.

12 That ye be not slothfull, but followers of them, which through faith and patience, inherit the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, hee swore by himself.

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marvellously.

15 And so after that he hath taried patiently, he enjoyed the promise.

16 For men verely swear by him that is greater than themselves, and an oathe for confirmation is among them an end of all strife.

17 So God, willing more abundantly to shew unto the heires of promise the stabledness of his counsell, bound himself by an oathe.

18 That by two immutable things, wherein it is impossible, that God should lie, we might have strong consolation, which have our refuge to lay holde upon that hope that is set before us,

19 Which hope we have, as an ancre of the soule, but sure and stedfast, and it entred into that which is within the vaile.

20 Whether the forerunner is for us entred in, even Jesus that is made an high Priest for ever after the order of Melchisedec.

He likeneth hope to an ancre: because that even as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also entred even into the very secret place of heaven.

And he maketh mention of the Sanctuary, alluding to the olde tabernacle, and by this meane returneth to the comparison of the Priesthood of Christ with the Leviticall.

9 He repeateth Davids wordes, wherein all those comparisons whereof he hath before made mention, are figured, as he declared in all the next chapter.

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1 He hath hitherto stirred them up, to marke diligently what things are to be considered in Melchisedec, 15 wherein he is like unto Christ.

20 Wherefore the Law should give place to the Gospel.

For this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and a blessed him:

2 To whom also Abraham gave the tithe of all things, who first is by interpretation King of righteousness: after that, he is also King of Salem, that is, King of peace.

Christ, and these are the heads of that comparison, Melchisedec was a King and a Priest: and such an one indeede is Christ alone. He was a King of peace and righteousness: such an one indeede is Christ alone.

* Gen. 14, 18. a With a solemne and Priestly blessing, 3. Without

d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Julian the Apostate or backslider did.

3 He saith fourth the former threatening with a simile.

4 Hee mitigateth and softneth all that sharpe words, hoping better of them to whom he writeth.

5 He praiseth them for their charitie, thereby encouraging them to go forward, and to holde out to the end.

6 Hee sheweth what vertues chiefly they have neede of to go forward constantly, and also to profit: to wit, of charitie, and patience: and least any man should object and say, that these things are impossible to be done, he willeth them to let before themselves the examples of their ancients, and to follow them.

7 Another picke to pricketh them forward: Because the hope of the inheritance is certain, if we continue to the end, for God hath not once promised it, but also promised it with an oathe.

* Gen. 12, 2. and 17, 1. and 22, 17. e I will heape of benefits most plentifully upon thee.

f More then was needefull, were it not for the wickednesse of men which beleve not: God, no though he saith.

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20 Wherefore the Law should give place to the Gospel.

1 Another figure: Melchisedec set before us to be considered as one without beginning and without ending, for neither his father nor his mother, nor his brothers, nor his death, are written of, and such an one indeed is the Sonne of God, to wit, an everlasting Priest: as he is God without mother wonderfully begotten: as he is man without father wonderfully conceived.

2 Another figure: Melchisedec in consideration of his Priesthood was above Abraham, for he tooketh tithes of him, and blessed him as a Priest: Such an one indeed is Christ, upon whom dependeth even Abraham's sanctification and all the believers, and whom all men ought to worship and reverence as the author of all Num. 18. 21. b Were begotten of Abraham. c He speaketh of the public blessing which the Priests used.

4 A double amplification: The first, that Melchisedec tooketh the tithes, as one immortall (to wit, in respect, that he is the figure of Christ, for his

death is in no place made mention of, and David setteth him forth as an everlasting Priest) but the Levitical Priests, as mortall men, for they succede one another: the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the Priesthood of Melchisedec (that is, Christes who is pronounced to be an everlasting Priest according to his order) is more excellent then the Leviticall. 5 The third treatise of this Epistle, wherein after he hath proved Christ to be a King, a Prophet and a Priest, hee now handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthood, wherewith also the former treatise ended, that by this meane all the parts and members of this disputation, may better hang together. And first of all he prooveth that the Leviticall Priesthood was imperfect, because another Priest is promised a long time after according to another order, that is to say, of another manner of rule and fashion. d If the Priesthood of Levi could have made any man perfect. 6 Hee sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did shut forth the tribe of Juda, and made it also inferior to Levi: and this latter doeth place the Priesthood in the tribe of Juda. e Of the institution of Aaron. f Had any thing to doe about the altar. 7 Lest any man might object, that the Priesthood indeed was translated from Levi to Juda, but yet notwithstanding the same remaineth still, hee both weigheth and expoundeth these words of David, for ever, according to the order of Melchisedec, whereby also divers institution of Priesthood is well perceived. 8 He prooveth the diversitie and excellencie of the institution of Melchisedecs Priesthood, by this, that the Priesthood of the Law did stand upon the outward and bodily anointing: but the sacrifice of Melchisedec is set out to be everlasting and more spiritually. 9 Not after the ordination, which commandeth fraile and vanities things, as was done in Aarons consecration, and all that whole Priesthood. * Psalme 110. 4. Chap. 5. 6.

3 Without father, without mother, without kined, and hath neither beginning of his dayes, neither end of life: but is likened unto the Sonne of God, and continueth a Priest for ever.

4 Now consider how great this man was, unto whom even the Patriarke Abraham gave the tithes of the spoiles.

5 For verely they which are the children of Levi, which receive the office of the Priesthood, have at commandment to take, according to the Law, tithes of 5 people (that is of their brethren) though they came out of the loyns of Abraham.

6 But hee whose kined is not counted among them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that die, receive tithes: but there he receiveth them, of whom it is witnessed, that he liveth.

9 And to say as the thing is, Levi also which receiveth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father Abraham, when Melchisedec met him.

11 If therefore perfection had been by the Priesthood of the Levites (for under it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood be changed, then of necessity must there be a change of the Law.

13 For hee of whom these things are spoken, pertaineth unto another tribe, whereof no man served at the altar,

14 For it is evident, that our Lord sprung out of Juda, concerning the which tribe Moses spake nothing touching the Priesthood.

15 And it is yet a more evident thing, because that after the similitude of Melchisedec there is risen up another Priest.

16 Which is not made Priest after the Law of the carnall commandment, but after the power of the endlesse life.

17 For hee testifieth thus: * Thou art a Priest for ever, after the order of Melchisedec.

18 For the commandment that went afore, is disannulled, because of the weaknesse thereof, and unprofitablenesse.

19 For the Law made nothing perfect, but the bringing in of a better hope, made perfect, whereby we draw neere unto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath:

21 But this is made with an oath by him that sayd unto him, The Lord hath sworne, and will not repent, Thou art a Priest for ever, after the order of Melchisedec.)

22 By so much is Jesus made a surety of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth ever, hath a Priesthood, which cannot passe from one to another.

25 Wherefore, hee is able also perfectly to save them that come unto God by him, seeing hee ever liveth to make intercession for them.

26 For such an hie Priest it became us to have, which is holy, harmelesse, undefiled, separate from sinners, and made higher then the heavens:

27 Which needeth not dayly as those hie Priests to offer up sacrifice, first for his owne sinnes, and then for the peoples: for that did hee once, when he offered up himself.

28 For the Law maketh men hie Priests, which have infirmitie: but the word of the oath was since the Law, maketh the Sonne, who is consecrated for evermore.

everlasting, so hath he also an everlasting Priesthood, making most effectuall intercession for them, which by him come unto God. i Which cannot passe away. k Hee is fit and meet.

12 Another argument: There are requireth in an hie Priest innocencie, and perfect purenesse, which may separate him from sinners for whom hee offereth. But the Leviticall hie Priests shall not be found to be such, for they offer first for their owne sinnes: But Christ onely is such a one, and therefore the true and onely hie Priest. * Levit. 16. 11. 13 An other argument which notwithstanding hee handleth afterward: The Leviticall Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himself, but for others, not sacrifices, but himself, not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weake, but this man is consecrated an everlasting Priest, and that by an oath. l That sacrifice which hee offered.

m It was so done, that it needeth not to be repeated or offered againe any more. i The commandment of God which was bound with an oath. 14 Another argument taken of the time: former things are taken away by the latter. o Exhibited.

CHAP. VIII.

1 To prove more certainly that the ceremonies of the Law are abrogated, 5 he sheweth that they were appointed to serve the heavenly patene. 8 He bringeth in the place of Ieremie 15 to prove the amendment of the olde covenant.

Now of the things which wee have spoken, this is the summe, that we have such an hie Priest, that sitteth at the right hand of the throne of the Majestic in heavens,

2 And is minister of the Sanctuary, 3 and of that true Tabernacle which the Lord pight, and not man.

3 For every hie Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessity, that this man should have somewhat also to offer.

2 They of Levi were high Priests in an earth's sanctuary, but Christ is in the heavenly. a Of heaven. 3 They of Levi exercised their Priesthood in a fraile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himself made to be everlasting, as it shall afterward be declared, Chap. 9. 11. b Of his bodie. 4 He bringeth a reason why it must needs be that Christ should have a body (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might have what to offer: for otherwise he could not be an hie Priest, And the self-same body is both the tabernacle and the sacrifice.

N n n 3 4 For

9 Again, that no man might object that the last Priesthood was added to make a perfect one, by the coupling of them both together, he prooveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporall and transitorie things satisfie either of themselves, or being joyned with another? h The ceremonials Law.

10 Another argument whereby he prooveth that the Priesthood of Christ is better then the Priesthood of Levi, because it was established with an oath, but theirs was not so. i Psal. 110. 4.

11 Another argument tending to the same purpose. The Leviticall Priests (as mortall men) could not be everlasting, but Christ as he is

everlasting, so hath he also an everlasting Priesthood, making most effectuall intercession for them, which by him come unto God. i Which cannot passe away. k Hee is fit and meet.

14 Another argument

1 He briefly repeateth that whereunto all these things are to be referred, to wit, that we have a farre other high Priest then those Leviticall high Priests are, even such an one as sitteth at the right hand of the most high God in heaven.

5 ¶ He giveth a reason why he said that our hie Priest is in the heavenly sanctuary, and not in the earthly: because, saith he, if he were now on the earth, hee could not minister in the earthly sanctuary, seeing there are yet Leviticall Priests, which are appointed for him, that isto say, to be paterne of that perfite example. And to what purpose should the paterne serve when the true and origall example is present.

* Exod. 25. 40. act. 7. 44.

6 He entrench into the comparison of the olde and transitorie Testament or covenant bring but for a time, whereof the Leviticall Priests were mediators, with the new, the everlasting Mediatour whereof is Christ, to shew that this is not onely better then that in all respects, but also that that was abrogated by this.

7 He prooveth by the testimony of Jeremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

* Jere. 31. 31, 32, 33, 34. rom. 11. 27. chap. 10. 16. c He calleth it an house, as it were one familie of the whole kingdom: for where as the kingdom of David was divided into two factions, the Prophet giveth us to understand that through the new Testament they shalbe joyned together againe in one. 8 The conclusion: Therefore by the latter and the new, the first and olde is taken away, for it could not be called new if it differed not from the old. And againe that same is at length taken away, which is subject to corruption, and therefore imperfect.

CHAP. IX.

1 Comparing the forme of the Tabernacle, 20 and the ceremonies of the Law, 21 unto the truth set out in Christ, 22 he concludeth that now there is no more neede of another Priest, 24 because Christ himselfe had fulfilled these duties under the new covenant.

¶ Then the first Testament had also ordinances of religion, and a worldly Sanctuary,

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the Holy places,

3 And after, the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, was, and Aarons rod that had budded, and the tables of the Testament.

5 And over the Arke were the glorious Cherubims, shadowing the mercie-seate: of which things we will not now speake particularly.

4 ¶ For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serve unto the paterne and shadowe of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle. * See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 ¶ But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established upon better promises.

7 ¶ For if that first Testament had bene unblameable, no place should have bene sought for the second.

8 ¶ For in rebuking them hee saith, * Bebolde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Juda a new Testament.

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel. After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their finnes and their iniquities no more.

13 ¶ In that he saith a new Testament, he hath abrogate the olde: nowe that which is disannulled and waxed old, is ready to vanish away.

6 ¶ Now when these things were thus ordained, the Priest went alwayes into the first Tabernacle, and accomplished the service.

7 But into the second went the hie Priest alone, once every yeere, nor without blood which he offered for himselfe, and for the ignorances of the people.

8 ¶ Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 ¶ Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service.

10 ¶ Which onely stood in meates and drinckes, and divers washings, and carnall rites, which were enjoyed, untill the time of reformation.

11 ¶ But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with handes, that is, not of this building.

12 ¶ Neither by the blood of goates and calves: but by his owne blood entred hee in once unto the holy place, and obtained eternall redemption for us.

13 ¶ For if the blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are uncleane, sanctifieth as touching the purifying of the flesh.

14 How much more shall the blood of Christ which through the eternal Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serve the living God?

15 ¶ And for this cause is he the Mediatour of

2 Now he cometh to the sacrifices which he divideth into those daily sacrifices, and that yeerely and solemne sacrifice, which the high Priest onely, but once every yeere entering in into the Holiest of all with blood, offered for himselfe and the people.

* Exod. 30. 10. leuit. 16. 2.

¶ For the finnes, Look Chap. 5. 2.

3 Of that yeerely rite and ceremony he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after did shut the Holiest of all againe?

4 An objection: If the way were

not opened into heaven by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies used? to wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his coming.

¶ For that time that that figure had to last, 5 An other reason why they could not make cleane the conscience of the worshippers, to wit, because they were outward and carnall corporall things.

¶ For they were as you would say a burden, from which Christ delivered us. 6 Now hee entrench into the declaration of the figures, and first of all comparing the Leviticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is everlasting, which those carnall things had respect unto.

7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entered, as the Leviticall high Priest into the other which was fraile and transitorie.

8 By a more excellent and better. 9 An other comparison of the blood of the sacrifices with Christ. The Leviticall high Priest entering by those holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entering into that holy bodie of his, entered by it into heaven it selfe, offering his owne most pure blood for an everlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures, so that Christ is both the hie Priest, and Tabernacle, and Sacrifice, yea, all these both truly, and for ever.

¶ For in this yeerely sacrifice of reconciliation there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.

* Leviticus 16. 14. numbers 19. 4. 9 If the outward sprinkling of blood and ashes of beastes, was a true and effectual signe of purifying and cleansing, how much more shall the thing it selfe & the truth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an everlasting vertue of purifying and cleansing, doe it?

k Hee considereth the signes apart, being separate from the thing it selfe.

* 1. Pet. 1. 19. 1. John 1. 7. revelation 1. 5. * Luke 1. 74.

¶ From finnes which proceede from death, and bring forth nothing but death. 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge finnes, the new Testament which was beforetime promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us, whereof it followeth that Christ shed his blood also for the Fathers: For hee was shadowed by those olde ceremonies, otherwise, unless they had served to represent him, they had bene nothing at all profitable. Therefore this Testament is called the latter, nor as concerning the vertue of it, (that is to say, remission of finnes) but in respect of that time, wherein the thing it selfe was manifested: that isto say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

the

1 A division of the first Tabernacle which hee calleth worldly, that is to say, transitorie and earthly into two parts, to wit, into the holy places and the Holiest of all.

a An earthly and a sitting.

b He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuary or the first Tabernacle.

c The holiest Sanctuary.

* Num. 7. 10.

d The Hebrewes call the cover of the Arke of the covenant, the mercie-seate, whom both the Grecians and we follow.

* 1. King. 8. 9. 2. Chron. 5. 10.

* Exod. 31. 23.

* Rom. 5. 6.
1. pet. 3. 18.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectually by death, and therefore that it might be effectually, it must needs be that he that made the Testament, should die.

† Gal. 3. 15.
12 There must be a proportion between those things which purify, and those which are purified: Under the Law all those figures were earthly, the Tabernacle, the vessels, the sacrifices, although they were the figures of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wool, hyssop, &c.

But under Christ all things are heavenly, an heavenly Tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heaven itself is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ.

m As the Lord had commanded. n He useth to sprinkle.

* Exod. 24. 8.

o The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, and wool, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood.

13 Another double comparison: The Levitical Priest entered into the Sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly place. But Christ entered even into heaven itself.

14 Again he appeared before the Father, but Christ before God the Father offered other blood, but Christ offered his owne: he every year once iterated his offering: Christ offering himself but once, abolished sinne altogether, both of the former ages and of the ages to come.

15 An argument to prove that Christs offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is proved that sinnes cannot be purged, but by the onely blood of Christ: he must needs have died oftentimes since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his coming.

16 In the latter dayes.

q That whole root of sinne.

r He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twice, that was no usuall thing but extraordinary, and as for them that shall be changed, their changing is a kind of death. 1. cor. 15. 51.

* Rom. 7. 5. 1. pet. 3. 18. f Thus the generall promise is restrained to the elect onely: and we have to seeke the testimonie of our election: not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe up from the lowest step to the highest, there to finde such comfort as is most certaine, and shall never be moved.

the newe Testament, that through * death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternall inheritance.

16 11 For where a Testament is, there must be the death of him that made the Testament.

17 † For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 12 Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken every precept to the people, according to the Law, hee tooke the blood of calves and of goates, with water and purple wooll and hyssop, and sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels,

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the ^o similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these.

24 13 For Christ is not entered into the holy places that are made with handes, which are similitudes of the true Sanctuary: but is entered into very heaven, to appeare now in the sight of God for us.

25 14 Not that he should offer himself often, as the high Priest entered into the holy place every yeere with other blood.

26 15 (For then must he have often suffered since the foundation of the world) but now in the end of the world hath he bene made manifest, once to put away ^q sinne by the sacrifice of himself.

27 And as it is appointed unto men that they shall ^r once die, and after that cometh the judgement:

28 So * Christ was once offered to take away the sinnes of ^s many, ¹⁶ and unto them that looke

for him, shall hee appeare the second time without sinne unto salvation.

C H A P. X.

1 He prooveth that the sacrifices of the Law were imperfect, 2 because they were yeerly renewed. 3 But that the sacrifice of Christ is one, and perperuall. 4 hee prooveth by Davids testimony: 5 Then he addeth an exhortation, 29 and severely exhorteth them that reject the grace of Christ. 36 In the end he prayeth patience, 38 that cometh of faith.

F O R the law having the shadow of good things to ^a come, and not the very image of the things can never with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For would they not then have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes every yeere.

4 For it is impossible that the blood of bulles and goates should take away sinnes.

5 ^a Wherefore when he ^b cometh into the world, he saith, * Sacrifice and offering thou wouldest not: but a ^c bodie hast thou ordained me.

6 In burnt-offerings, and sinne-offerings thou hast had no pleasure.

7 Then I sayd, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Above, when he said, Sacrifice and offering, and burnt-offerings, & sinne-offerings, thou wouldest not have, neither hadst pleasure therein (which are offered by the Law.)

9 Then said hee, Loe, I come to doe thy will, O God, he taketh away the ^d first, that he may stablish the second.

10 By the which will we are sanctified, even by the offering of the body of Jesus Christ once made.

11 ³ And every Priest ^e standeth daily ministring, and oft times offereth one manner of offering, which can never take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, ^f sitteth for ever at the right hand of God.

13 ⁴ And from henceforth tarieth * till his enemies be made his foot-stoole.

14 For with one offering hath he consecrated for ever them that are sanctified.

15 ⁵ For the holy Ghost also beareth us record: for after that he had said before,

16 † This is the Testament that I will make

self once to his Father for us.

b The Sonne of God is sayd to come into the world, when he was made man. * Psal. 40. 7.

c It is word for word in the Hebrew text, Thou hast pearfed mine eares thorow, that is, thou hast made me obedient, and willing to heare.

d That is, the sacrifices, to establish the second, that is, the will of God.

e A conclusion, with the other part of the comparison. The Levitical Priest repeateth the same sacrifices dayly in his Sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those Priests could take away sinnes.

f But Christ, having offered one sacrifice once for the sinnes of all men, and having sanctified his owne for ever, sitteth at the right hand of the Father, having all power in his handes.

g At the altar. † Chap. 13.

h He preventeth a privie objection, to wit, that yet notwithstanding we are subject to sinne and death, whereunto the Apostle answereth, that the full efficacy of Christs vertue hath not yet shewed itselfe, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we strive.

i Chap. 1. 13.

k Although there doe yet remaine in us reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth upon the selfe same sacrifice which never shall be repeated: and that the Apostle prooveth by alleging againe the testimonies of Jeremie, thus, Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. * Ier. 31.

33. rom. 11. 27. chap. 8. 3.

1 He preventeth a privie objection. Why then were those sacrifices offered? the Apostle answereth: first touching that yeerly sacrifice which was the solemnity of all, wherein (saith he) there was made every yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated every yeere, if those sacrifices did abolish sinne?

2 A Of things which are everlasting, which were promised to the Fathers, and exhibited in Christ.

3 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth evidently that God relecth not in the sacrifices, but in the obedience of his Sonne our

hie Priest, in which obedience he offered up him-

selfe once to his Father for us.

b The Sonne of God is sayd to come into the world, when he was made man. * Psal. 40. 7.

c It is word for word in the Hebrew text, Thou hast pearfed mine eares thorow, that is, thou hast made me obedient, and willing to heare.

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33. rom. 11. 27. chap. 8. 3.

f Why then, where is the fir. of Purgatorie, and that Popish distinction of the fault and the punishment? g He said well, for sinne; for there remaineth another offering, to wit, of thanksgiving. 6 The summe of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood not of beasts, but of Jesus. Neither as in times past, doeth the hie Priest shut us out by setting the vail against us, but through the vail, which is his flesh, he hath brought us into heaven itselfe, being present with us, so that wee have now truly an high Priest, which is over the house of G. d. h So Christs flesh sheweth us the Godhead as it were under a vail, for otherwise we were not able to abide the brightness. i. 7 A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applied to us: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all means possible one another's salvation, through the love that is in us one towards another. i With no double and counterfeit heart, but with such an heart as is truly and in deede given to God. k That is it which the Lord faith, Be ye holy, for I am holy. l With the grace of the holy Ghost. m Having mentioned the last coming of Christ, he stirreth up the godly to the meditation of an holy life, and cirteth the faithlesse fallers from God, to the fearefull judgement seat of the judge, because they wickedly rejected him in whom onely salvation consisteth. * Chap. 6. 4. n Without any cause or occasion, or shew of occasion. o For it is another matter to sinne through the frailtie of mans nature, and another thing to proclaim warre as it were to God, as to an enemy. p If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ? † Deut. 19. 15. mat. 19. 16. John 8. 17. 2. cor. 13. 1. 10 The reason of all these things is, because God is a revealer of sin. h as despise him: otherwise he should not rightly governe his Church. Now there is nothing more horrible then the wrath of the living God. * Deut. 32. 35. rom. 12. 19. o Rule or governe. 11 As he terrified the fallers away from God, so doeth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them up to a sure hope of a full and readie victory. p You were brought forth to be ashamed. q In taking their miseries, to be your miseries.

unto them after those dayes, sayth the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember f no more.

18 Now where remission of these things is, there is no more offering for g sinne.

19 Seeing therefore, brethren, that by the blood of Jesus we may beholde to enter into the Holy place,

20 By the new and living way, which he hath prepared for us, through the vail, that is, his flesh:

21 And seeing wee have an high Priest, which is over the house of God.

22 Let us draw neere with a true heart in assurance of faith, our hearts being pure from an evil conscience,

23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering, (for he is faithfull that promised)

24 And let us consider one another, to provoke unto love, and to good workes,

25 Not forsaking the fellowship that wee have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because yee see that the day draweth neere.

26 For if we sinne m willingly after that wee have received and acknowledged that truth, there remaineth no more sacrifice for finnes.

27 But a fearefull looking for of Judgement, and violent fire, which shall devoure the n adversaries.

28 He that despiseth Moses Law, dieth without mercy † under two or three witnesses:

29 Of how much forer punishment suppose yee shall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath said, * Vengeance belongeth unto me: I will recompence, faith the Lord. And againe, The Lord shall n judge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had received light, ye indured a great fight in afflictions,

33 Partly while ye were made a p gazing stock both by reproaches and afflictions, and partly while ye became q companions of them which were so tossed to and fro.

34 For both yee sorrowed with mee for my

bondes, and suffered with joy the spoyling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring r substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye have neede of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very f little while, and he that shall come, will come, and will not tarie.

38 * 12 Now the just shall live by faith: but if any withdraw himselfe, my soule shall have no pleasure in him.

39 But wee are not they which withdrawe our selves unto perdition, but followe faith unto the conservation of the soule.

CHAP. XI.

1 He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way then by faith, that the Lawes may know that by the same onely, they are knit unto the Fathers in an holy union.

NOW faith is the ground of things which are hoped for, and the evidence of things which are not seene.

2 For by it our a elders were well reported of.

3 * 3 Through faith wee understand that the world was ordeined by the word of God, so that the things which we b see, are not made of things which did appeare.

4 * 4 By faith Abel * offered unto God a greater sacrifice then Cain, by t the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was * Enoch translated, that he should not c see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is unpossible to please him: for he that commeth to God, must believe that God is, and that hee is a d rewarder of them that seeke him.

7 * 6 By faith * Noe being warned of God of the things which were as yet not seene, mooved with reverence, prepared the Arke to the saving of his householde, through the which Arke he condemned the world, and was made heire of the righteousness, which is by faith.

8 7 By faith t Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receive for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city having a e foundation, whose builder and maker is God.

11 Through faith * Sara also received strength to conceive seede, and was delivered of a childe when she was past age, because shee judged him faithfull which had promised.

12 And therefore sprang there of one, even of one which was f dead, so many as the starres of the skie in multitude, and as the sand of the sea-shore which is innumerable.

13 All these died in g faith, and received not

is set against their tabernacles. * Gen. 17. 19. and 21. 2. f. As unlikely to beare children, as if he had bene like dead. g In faith, which they had while they lived, and followed them even to their graves.

r Goods and riches. f He will come within this very little while. * Habak. 2. 4. rom. 1. 17. galat. 3. 11. 21 He commendeth the excellency of a sure faith by the effect, because it is the onely way to life, which sentence he stretcheth forth and applieth by setting the contrary against it.

i An excellent description of faith by the effect, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible. a He sheweth that the Fathers ought to be accounted of by this virtue. b That is, those Fathers of whom we came: and whose authority and example ought to move us very much. * Genes. 1. 1. John 1. 10. 3 He sheweth the propriety of faith by setting out unto us most piked examples of such as from the beginning of the world excelled in the Church. b So that the world which we see, was not made of any matter that appeared or was before, but of nothing. 4 Abel. † Gen. 4. 4. * Mat. 23. 35. 5 Enoch. † Genes. 5. 19. c That he should not die. d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull. Rom. 4. 4. 6 Noe. * Genes. 6. 13. 7 Abraham and Sara. † Gen. 12. 4. e This foundation

^h This is the figure
Metonymie, for the
things promised.
ⁱ For the Patriarks
were wont when
they received the
promises, to pro-
fesse their religion,
by building of al-
tars, and calling on
the name of the
Lord.

* Gen. 22. 10.
k Tried of the
Lord.
l Although the
promises of life
were made in that
only begotten
sonne Isaac, yet he
appointed him to
die, and so against
hope he believed
in hopes.

* Gen. 31. 12.
rom. 9. 7.
m From which
death.
n For there was
not the true and
verie death of Isa-
ac, but as it were
the death, by
meanes whereof
hee seemed also as
it were to have
risen againe.

* Gen. 27. 28. 39.
o Jacob.
p Gen. 48. 15.
q Gen. 47. 31.
r Joseph.
s Gen. 50. 25.
t Moses.

* Exod. 2. 2.
u They were not
afraid to bring him
up.

* Exod. 1. 16.
v Exod. 2. 11.
w Such pleasures
as he could not en-
joy, but he must
needs provoke
Gods wrath against
him.

* Exod. 12. 32.
x The red-sea.
y Exod. 14. 22.
z Jericho.
aa Josh. 6. 20.

q A notable ex-
ample of Gods
goodnesse.
* Josh. 6. 13.
* Josh. 2. 1.

r Courteously and
friendly, so that she
did not onely not
hurt them, but also
kept them safe.
s Gideon, Barac
and other Judges
and Prophets.

* Judg. 6. 11.
* Judg. 4. 6.
* Judg. 13. 24.
* Judg. 11. 1. and
12. 7.

t He seemeth to
meane the storie
of that woman: s Sarepta, whose sonne Elias raised againe from death: and the Shuna-
mite, whose sonne Elizeus restored to his mother.

the ^b promises, but sawe them afarre off, and beleev-
ed ^c them, and ^d received them thankfully, and
confessed that they were strangers and pilgrimes
on the earth.

14 For they that say such things, declare plaine-
ly, that they seeke a countrey.

15 And if they had been mindfull of that coun-
trei, from whence they came out, they had leasure
to have returned.

16 But now they desire a better, that is an hea-
venly: wherefore God is not ashamed of them to
be called their God: for he hath prepared for them
a citie.

17 By faith * Abraham offered up Isaac, when
he was ^k tryed, and he that had received the ^l pro-
mises, offered his onely begotten sonne.

18 (To whom it was said, * In Isaac shall thy
seede be called.)

19 For hee considered that God was able to
raise him up even from the dead: from ^m whence
he received him also after ⁿ a fort.

20 * By faith * Isaac blessed Jacob and Esau,
concerning things to come.

21 * By faith * Jacob when he was a dying, blef-
sed both the sonnes of Joseph, and * leaning on the
end of his staffe, worshipped God.

22 ^o By faith * Joseph when hee dyed, made
mention of the departing of the children of Israel,
and gave commandement of his bones.

23 ^p * By faith Moses when he was borne, was
hid three moneths of his parents, because they saw
hee was a proper childe, neither ^q feared they the
kings * commandement.

24 By faith * Moses when he was come to age,
refused to be called the sonne of Pharaohs daugh-
ter,

25 And chose rather to suffer adversitie with the
people of God, then to enjoy the ^r pleasures of
sinne for a season,

26 Esteeming the rebuke of Christ greater rich-
es, then the treasures of Egypt: for hee had re-
spect unto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not
the fiercenesse of the king: for he endured, as hee
that saw him which is invincible.

28 Through faith he ordained the * Paschever
and the effusion of blood, least hee that destroyed
the first-borne, should touch them.

29 ^s By faith they * passed through the red-sea
as by drieland; which when the Egyptians had as-
sayed to doe, they were swallowed up.

30 ^t By faith the * walls of Jericho fell downe
after they were compassed about seven dayes.

31 ^u By faith the ^v harlot * Rahab perished
not with them which obeyed not, when * she had
received the spies * peaceably.

32 ^w And what shall I more say: for the time
would be too short for me to tell of * Gedeon, of
* Barac, and of * Sampson, and of * Jephre, also
of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes,
wrought righteousness, obtained the ^x promises,
stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the
edge of the sword, of weake were made strong,
waxed valiant in battell, turned to flight the
armies of the aliens,

35 The ^y women received their dead raised to
life: other also were ^z racked, and would not be
delivered, that they might receive a better resur-
rection.

36 And others have beene tryed by mockings
and scourgings, yea, moreover by bonds, and pri-
sonment.

37 They were stoned, they were hewen a fun-
der, they were tempted, they were slaine with the
sword, they wandred up and downe in ^a sheepes
skinner, and in goates skinner, being destitute,
afflicted, and tormented:

38 Whom the world was not worthie of: they
wandered in wildernesses and mountaines, and
dennes, and caves of the earth.

39 ^b And these all through faith obtained good
report, and received ^c not the promise.

40 God providing a better thing for us, that
they ^d without us should not be made perfite.

is as one, as is also their consecration and ours. ^y But saw Christ a farre off.
2 For their salvation, and hang upon Christ, who was exhibited in our dayes.

CHAP. XII.

1 He doeth not onely by the examples of the Fathers before rectified,
exhort them to patience and constancie, 3 but also by the
example of Christ. 11 That the chastenings of God cannot
be rightly judged by the outward sense of our flesh.

Wherefore, * let us also, seeing that wee are
compassed with so great a cloud of witness-
es, cast away every thing that presseth downe, and
the sinne that ^a hangerh so fast on: let us run with
patience the race that is set before us.

2 ^b Looking unto Jesus the authour and fini-
sher of our faith, who for the ^c joy that was set be-
fore him, endured the crosse, and despised the
shame, and is set at the right hand of the throne of
God.

3 ^d Consider therefore him that endureth such
speaking against of sinners, least ye should be wea-
ried and faint in your mindes.

4 ^e Ye have not yet resisted unto blood, stri-
ving against sinne.

5 ^f And yee have forgotten the consolation,
which speaketh unto you as unto children, * My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loveth, hee chasteneth:
and he scourgeth every sonne that he receiveth.

7 If yee endure chastening, God offered him-
selfe unto you as unto sonnes: for what sonne is it
whom the father chasteneth not?

8 If therefore ye be without correction, where-
of all are partakers, then are ye bastards, and not
sonnes.

9 ^g Moreover wee have had the fathers of our
bodies which corrected us, and we gave them re-
verence: should we not much rather be in subjec-
tion unto the father of spirits, that we might live?

10 ^h For they verely for a few dayes chastened

themselves: for how great is Jesus in comparison of us, and how farre more grievous things
did he suffer then wee?

4 Hee taketh an argument of the profit which
commeth to us by Gods chastisements, unless wee be in fault. First of all because sinne,
or that rebellious wickednesse of our flesh, is by this means turned. 5 Secondly,
because they are testimonies of his fatherly good will toward us, in so much that they
shew themselves to be bastards, which cannot abide to be chastened of God.

* Prov. 3. 11. 6 Thirdly, if all men yeeld this right to fathers, to whom
next after God wee owe this life, that they may rightfully correct their children. Shall
wee not be much more subject to that our Father, who is the Author of the spiritall and
everlasting life?

7 An amplification of the same argument: Those
fathers have corrected us after their fashie, for some fraile and transitorie profit, but
God chasteneth and instructeth us for our singular profit, to make us partakers of his
holines: w^hch thing although these our senses doe not presently perceive, yet the end
of the matter proveth it.

u He meaneth that
persecution which
Antiochus
wrought.

x In vile and rouge
cloathing, so were
the faints brought
to extreme pover-
tie, and constrained
to live like beasts in
wildernes.

16 An amplifica-
tion taken of the
circumstance of the
time: their faith is
so much the more
to be marvelled at,
by how much the
promises of things
to come were more
darke, yet at length
were in deed exhibi-
ted to us, so that
their faith and ours
their faith and ours

* Rom. 6. 4.
coloss. 3. 1.
ephe. 4. 24.

1. pet. 2. 1.
1 As applying of
the former exam-
ples, whereby we
ought to be stirred
up to runne the
whole race, cas-
ting away all
stops and impedi-
ments.

a For sinne besie-
geth us on all sides,
so that we cannot
scape out.

2 He setteth be-
fore us, as the
marke of this race,
Jesus himselfe our
captaine, who wil-
lingly overcame
all the roughnesse
of the same way.

b As it were upon
the marke of our
faith.

c Whereas he had
all kind of blessed-
nesse in his hand
and power, yet
suffered willingly
the ignominie of
the crosse.

3 An amplifica-
tion taken of the
circumstance of
the person, and the
things themselves,
which he compa-
reth betwixt them-

8 The conclusion, we must goe forward courageously and keepe alwayes a right course, and (as farre forth as we may) without any staggering or stumbling.

d The description of a man that is out of heart and cleane discouraged.

e Keepe a right course, and so that you shew example of good life for others to follow.

* Rom. 12, 18. 9 We must live in peace, and holiness with all men.

10 We must studie to edifie one another, both in doctrine and example of life.

f That no heresie, or backsliding be an offence.

11 We must eschew fornication, and a prophane mind, that is, such a mind, as giveth not to God his due honour, which wickedness how severely God will at length punish, the horrible example of Esau teacheth us.

* Gen. 25, 33. * Gen. 27, 38.

g There was no place left for his repentance: and it appeareth by the effects: what his repentance was, for when he was gone out of his fathers sight, he threatened his brother to kill him.

12 Now he applieth the same exhortation, to the Prophetical and kingly office of Christ compared with Moses, after this sort, If the majestie of the Lawe was so great, how great thinke you, that the glorie of Christ and the Gospel is? And this comparison he declarerth also particularly.

* Exod. 19, 16. h Which might be touched with bandes, which was of a grosse and earthly matter.

* Exod. 20, 19. i The shape and forme which he saw, which was no counterfeit and forged shape, but a true one.

k So he calleth them that are taken up into heaven, although one part of them doeth sleepe in the earth.

13 The applying of the former comparison, If it were not lawfull to condemne his worde which spake on the earth, how much lesse his voyce which is from heaven?

14 He comparerth the stedfast majestie of the Gospel, whereas the whole world was shaken, and even the verie frame of heaven was as it were astonied with the small and ravishing sound of the governance by the Law.

* Agge. 2, 7. l It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the kingdome of Christ.

15 A generall exhortation to live reverently and religiously under the most happy subjection of so mighty a king, who as he bleeseth his most mightily, so doeth he most severely revenge the rebellious. And this is the summe of a Christian life, respecting the first table.

us after their owne pleasure, but he chastened us for our profite, that we might be partakers of his holinesse.

11 Now no chaffing for the present seemeth to be joyous, but grievous: but afterward, it bringeth the quiet fruite of righteousness, unto them which are thereby exercised.

12 Wherefore lift up your hands which hang downe, and your weake knees,

13 And make straight steps unto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holines, without the which no man shall see the Lord.

15 Take heede, that no man fall away from the grace of God: let no froot of bitterness spring up and trouble you, least thereby many be defiled.

16 Let there be no fornication, or prophane person as Esau, which for one portion of meate sold his birthright.

17 For ye know how that afterward also when he would have inherited the blessing, he was rejected: for he found no place to repentance, though he sought that blessing with teares.

18 For ye are not come unto the mount that might be touched, nor unto burning fire, nor to blacknesse and darkenesse, and tempest.

19 Neither unto the found of a trumpet, and the voice of wordes, which they that heard it, excused themselves, * that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commanded, * yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come unto the mount Sion, and to the citie of the living God, the celestiall Hierusalem, and to the companie of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heaven, and to God the iudge of all, and to the spirits of just and perfect men.

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him that speaketh from heaven.

26 Whose voice then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heaven.

27 And this worde, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receive a king-

dome, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with reverence and feare.

29 For even our God is a consuming fire.

CHAP. XIII.

1 Hee teacheth good lessons not onely for manners, 2 but also for doctrine.

Let brotherly love continue.

2 Be not forgetfull to entertaine strangers: for thereby some have received Angels into their houses unawares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie.

4 Mariage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousnesse, and be content with those things that ye have, for he hath said,

6 I will not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lord is mine helper, neither will I feare what man can doe unto me.

8 Remember them which have the oversight of you, which have declared unto you the worde of God: whose faith follow, considering what hath bene the end of their conversation. 9 Iesus Christ yesterday, and to day, the same also is for ever.

9 Be not caried about with divers and strange doctrines: for it is a good thing that the heart be stablished with grace, and not with meats, which have not profited them that have bene occupied therein.

10 Wee have an altar, whereof they have no authoritie to eate, which serve in the Tabernacle.

11 For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore even Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let us goe forth to him therefore out of the campe, bearing his reproach.

14 For here have we no continuing citie: but we seeke one to come.

15 Let us therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lips, which confesse his Name.

of him, neither is at this day saved, neither shall be saved hereafter.

6 He toucheth them which mixed an externall worship, and especially the difference of meats, which the Gospel, which doctrine hee plainly condemneth as cleane repugnant to the benefite of Christ.

d By this one kind which concerneth the difference of cleane and uncleane meates, we have to understand all the ceremoniall worship.

e Which observed the difference of them superstitiously.

7 He reproveth their error by an apt and fit comparison. They which in times past served the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the high Priest.

Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the Tabernacle, that is, such as stand in the service of the Law: but let not us be ashamed to follow him out of Hierusalem, from whence hee was cast out and suffered: for in this also Christ, who is the truth, auferreth that figure, in that he suffered without the gate.

f By the Altar, he meaneth the offerings.

g Whereof they cannot be partakers which stubbly retaine the rites of the Law.

* Levit. 4, 11. and 6, 30. and 15, 17. h He goeth on further in this comparison, and sheweth that this also signified unto us, that the godly followers of Christ must as it were goe out of the worlde, bearing his crosse. * Mich. 2, 10.

i Now that those corporall sacrifices are taken away, he teacheth us that the true sacrifices of confession remaine, which consist partly in giving of thanks, and partly in liberalitie, with which sacrifices indeed God is now delighted. * Heb. 14, 13.

m By reverence is meant that honest shamefastness which keepeth them in their duties.

n Religious and godly feare.

* Deut. 4, 14.

* Rom. 12, 10.

1 He cometh to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

* 1. Pet. 4, 9.

* Gen. 18, 3. and 29, 3.

a Be so much touched, as if their miserie were yours.

2 He commendeth that matrimonie in all sorts of men, and threatneth utter destruction from God, against whoremongers and adulterers.

3 Covetousnesse is condemned, against which is set a contented mind with that which the Lord hath given.

b Even the Lord himselfe.

* Ioh. 1, 9.

* Psal. 118, 6.

c He setteth man against God.

4 We have to set before us the examples of valiant Captaines, whom we ought diligently to follow.

5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of manners, and that is this: That we ought to quiet and content our selves in Christ onely: for there was yet never any man saved without the knowledge

of the knowledge

6 He toucheth

7 He reproveth their error by an apt and fit comparison.

8 He goeth on further in this comparison, and sheweth that this also signified unto us, that the godly followers of Christ must as it were goe out of the worlde, bearing his crosse.

* Mich. 2, 10.

9 Now that those corporall sacrifices are taken away, he teacheth us that the true sacrifices of confession remaine, which consist partly in giving of thanks, and partly in liberalitie, with which sacrifices indeed God is now delighted.

* Heb. 14, 13.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of the souls which are committed unto them.
11 The last part of this Epistle, wherein he commendeth his ministry to the Hebrewes, and wisheth them continuance and increase of graces from the Lord; and excuseth himself in that he hath used but few words to comfort them, having spent the Epistle in disputation; and saluted certaine brethren familiarly and friendly.

a That is, written to no one man, city or country, but to all the Jewes generally, being now dispersed.

b To all the beleeving Jewes of what Tribe soever they be, and are dispersed thorow the whole world.
c The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint-hearted: but rather rejoyce and be glad.
d Seeing their condition was miserable in that scattering abroad, hee doeth well to begin at he doeth.
e The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is behoveable for us.
f Rom. 5. 3.
g The second, Because patience, a farre passing and most excellent vertue, is by this meanes ingendred in us. d That wherewith your faith is tryed, to wit, these manifold temptations. 6 The third argument propounded in manner of an exhortation, that true &c continuall patience may be discerned from fained and for a time. The Crosse is as it were the instrument wherewith God doeth polish and fine us. Therefore the worke and effect of afflictions, is the perfecting of us in Christ. 5 An answer to a privy objection: It is easily sayd, but it is not so easily done. He answereth that we neede in this case a farre other manner of wisdom, then the wisdom of man, to judge those things best for us, which are most contrary to the flesh: but yet we shall easily obtaine this gift of wisdom, if we aske it rightly, that is, with a sure confidence of God, who is most beautifull and liberall. 6 By wisdom he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we have to reape of affliction. * Mat. 7. 7. Mar. 11. 24. Luke 11. 9. Job 14. 23. and 16. 23. f Why then, what neede other Mediators? 6 A digression or going aside from his matter, against prayers which are conceived with a doubting minde, whereas we have a certaine promise of God, and this is that second part of the Epistle. g In all his thoughts and his deeds. 7 He returneth to his purpose, repeating the proposition, which is, that we must rejoyce in the crosse, for it doeth not presse us downe, but exalt us. b Who is afflicted with povertrie, or contempt, or with any kinde of calamitie. 8 Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to use prosperitie, which is plentie of all things: to wit, so that no man therefore please himself, but be so much the more void of pride. i Who hath all things at his will.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 ¹⁰ Obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give accounts, that they may doe it with joy, and not with grief: for that is unprofitable for you.

18 ¹¹ I pray for us, for we are assured that wee have a good conscience in all things, desiring to live honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Jesus, the great shepheard of the sheepe, through the blood of the ever-

lasting Covenant,

21 Make you a perfect in all good workes, to doe his will, i working in you that which is pleasant in his sight through Jesus Christ, to whom be praise for ever and ever, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I have written unto you in few words.

23 Know that our brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

h Make you fit or meete.
i Hence commeth that saying of the Fathers, that God crowneth his workes in us.

THE GENERAL EPISTLE OF IAMES.

CHAP. I.

4 Hee entreateth of patience, 5 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for evil. 17 because he is the author of all goodnesse. 22 In what manner the word of life must be received.

IAMES a servant of God, and of the Lord Jesus Christ, to the twelve Tribes, which are b scattered abroad, salutation.

2 ¹ My brethren, c count it exceeding joy, a when yee fall into divers tentations.

3 ³ Knowing that the d trying of your faith bringeth forth patience.

4 ⁴ And let patience have her perfect worke, that ye may be perfect and entier, lacking nothing.

5 ⁵ If any of you lacke e wisdom, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.

6 ⁶ But let him aske in faith, and f waver not: for he that wavereth, is like a wave of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 A double minded man is unstable in g all his wayes.

9 ⁷ Let the brother of h low degree rejoyce in that he is exalted:

10 ⁸ Again, he that is i rich, in that hee is

made low: ⁹ for as the floure of the grasse, shall he k vanish away.

11 ¹¹ For as when the sunneriseth with heat, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: even so shall the rich man wither away in all his k wayes.

12 ¹⁰ * Blessed is the man, that endureth l tentation: for when he is tryed, hee shall receive the crowne of life, which the Lord hath promised to them that love him.

13 ¹¹ Let no man say when he is m tempted, I am tempted of God: ¹² for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth n sinne, and when it is finished, bringeth forth death.

16 ¹³ Erre not my deare brethren.

17 Every good giving and every perfect gift is from above, and commeth downe from the o Father of lights, with whom is no variablenesse, neither p shadow of turning.

18 ¹⁴ Of his owne q will begate he us with the word of truth, that we should be as the r first fruits of his creatures.

19 Wherefore my deare brethren, * let every

that is, from afflictions, whereby God trieth us, to inward, that is, to those lusts whereby we are stirred up to doe evil. The summe is this: Every man is the author of these temptations to himself, and not God: for we beare about in our bosomes that wicked corruption, which taketh occasions by what meanes soever, to stirre up evil motions in us, whence out at length proceed wicked doings, and in conclusion followeth death the just reward of them. m When he is provoked to doe evil. n Here is a reason shewed why God cannot be the author of evil doing in us, because hee desireth not evil.

o By sinne is meant in this place actual sinne. p Another reason taken of contraries: God is the author of all goodnesse, and so, that he is alwayes like himself: how then can he be thought to be author of evil? q From him who is the fountaine and author of all goodnesse. r He goeth on in the metaphore: for the sun by his manifold and sundrie kindes of turning, maketh houres, dayes, mooneths, yeares, light and darkenesse.

s The fourth part concerning the excellencie and fruit of the word of God. The summe is this: we must heare the word of God most carefully and diligently, seeing it is the feede, wherewith God of his free favour and love hath begotten us unto himself, picking us out of the number of his creatures. And the Apostle condemneth two faults, which doe greatly trouble us in this matter, to wit, for that we so please our selves, that we had rather speake our selves then heare God speaking: yea, we fustie and are angry when we are reprehended: against which faults, hee setteth a peaceable and quiet mind, and such an one as is desirous of puritie. t This is it which Paul calleth gracious favour, and good will, which is the fountaine of our salvation.

x As it were an holy kind of offering, taken out of the residue of men.

many

f That which God appointeth.

t By meeknesse, he meaneth modestie, and whatsoever is contrary to an haughty and proude stomacke.

* Matt. 7. 21.

Rom. 2. 13. 15 Another admonition. Therefore is Gods word heard that wee may frame our lives according to the prescript thereof.

16 He addeth reasons and those most weighty: first, because they that doe otherwise, doe very much hurt themselves.

17 Secondly, because they lose the chiefe use of Gods word,

which correct not by it the faults that they know. u He alludeth to that naturall spot, to which is contrary that puritie whereunto we are borne againe, the lively image whereof we behold in the Law. x Behaving himself so: for workes doe shew faith.

18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. y The fountaine of all bragging, and cursed speaking, and sawcinesse, is this, that men know not themselves.

19 The fourth: the true service of God standeth in charitie toward our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life.

z To have a care of them, and to helpe them as much as we can.

CHAP. II.

1 Hee saith, that to have respect of persons is not agreeable to Christs faith. 14 which to professe in words is not enough, unless 15 we shew it also in deeds of mercy and charitie, 21 after the example of Abraham.

MY brethren, have not the faith of our glorious Lord Jesus Christ * in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vilerment,

3 And yee have a respect to him that weareth the gay cloathing, and say unto him, Sit thou here in a goodly place, and say unto the poore, Stand thou there, or sit here under my foot-stoole.

4 Are ye not partiall in e your selves, and are become Judges of evil thoughts?

5 1 Harken my beloved brethren, hath not God chosen the d poore of this world, that they should be rich in faith, and heires of the kingdome which he promised to them that love him?

6 But ye have despised the poore. 3 Doe not the rich oppresse you by tyranny, and do they not draw you before the judgement-seats?

7 Doe not they blaspheme the worthy Name after which ye be * named?

c Have yee not (which you ought not to doe) by this meanes with your selves judged one man to be preferred before another? 2 Hee sheweth that they are perverse and naughty Judges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich.

d The needie and wretched, and (if we measure it after the opinion of the world) the veriest objects of all men. 3 Secondly, hee prooveth them to be made men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them have beene alwayes, against whom he fettereth the poore and abject.

e Word for word, which is called upon of you.

8 4 But if ye fulfill the royall Law according to the Scripture, which sayeth, Thou shalt love thy neighbour as thy self, ye doe well.

9 But if yee regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For whosoever shall keepe the whole Law, and yet faileth in one point, he is guiltie of all.

11 6 For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Now though thou doe none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 7 So speake ye, and so doe, as they that shall be judged by the Law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not a mercie, and mercie rejoyceth against condemnation.

14 8 What availeth it my brethren, though a man saith, he hath faith, when he hath no workes? can that faith save him?

15 For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say unto them, Depart in peace: warme your selves, and fil your bellies, notwithstanding ye give them not those things, which are needfull to the bodie, what helpeth it?

17 Even so the faith, if it have no workes, is dead in it self.

18 But some man might say, Thou hast the faith, and I have workes: shew me thy faith out of thy workes, and I will shew thee my faith by my workes.

19 10 Thou beleevest that there is one God: thou doest well: the devils also beleeve it, and tremble.

20 11 But wilt thou understand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father * justified through workes, when he offered Isaac his sonne upon the altars?

22 Seest thou not that the faith wrought with his workes? and through the workes was the faith made m perfect.

23 And the Scripture was fulfilled which sayth, * Abraham beleevd God, and it was imputed unto him for righteousnesse: and hee was called the friend of God.

delivered from the curse of the Law by the mercie of God, that in like sort we should maintaine and cherishe charitie and good will one towards another, and who so doeth not so, shall not taste of the grace of God. h He that is hard and curishe against his neighbour, or else helpeth him not, he shall find God an hard and rough Judge to himselfe.

i The fifth place which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of this place is this: faith which bringeth not forth workes, is not that faith whereby wee are justified, but an image of faith: or else this, they are not justified by faith, which shew not the effects of faith.

9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy bellie, and yet giveth him nothing, this shall not be true charitie: so if a man say he beleeveth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incurre reprobation, seeing that the cause is understood by the effects.

i Nay, thus may every man beate downe the pride. 10 Another reason taken of absurditie: If such a faith were the true faith whereby we are justified, the devils should be justified: for they have that, but yet notwithstanding they tremble and are not justified therefore, neither is that faith a true faith.

11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himself to have that faith which was not void of workes, and therefore he received a true testimony when it was said, that faith was imputed to him for righteousnesse.

k Was he not by his workes known and found to be justified? for he speaketh not here of the causes of justification, but by what effects we may know that a man is justified. * Genes. 22. 10. l Was effectually and fruitfull with good workes.

m That the faith was declared to be a true faith, and that by workes. n Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. * Gen. 15. 6. Rom. 4. 3. Galat. 3. 6.

a The conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we must walke in the kings high way.

f The Law is said to be royall and like the Kings high way, for that it is plaine and without turnings, and that the Law calleth every one our neighbour, without respect, whom we may helpe by any kind of duty.

g A new argument to proove the same conclusion: They doe not love their neighbours which neglect some, and ambitiously honour other: for he doeth not obey God, which curseth off from the commendements of God that, that is not so commo- dious for him, nay he is rather guiltie generally for the breach of the whole Law, although he observe the residue.

g Not that all finnes are equally, but because he that breaketh one title of the Law, offendeth the majesty of the Law-giver.

6 A proove: because the Law-maker is alwayes one and the self-same, and the body of the Law cannot be divided.

7 The conclusion of the whole treatise: we are upon this condition delivered from the curse of the Law by the mercie of God, that in like sort we should maintaine and cherishe charitie and good will one towards another, and who so doeth not so, shall not taste of the grace of God.

h He that is hard and curishe against his neighbour, or else helpeth him not, he shall find God an hard and rough Judge to himselfe.

i The fifth place which hangeth very well with the former treatise, touching a true and lively faith. And the proposition of this place is this: faith which bringeth not forth workes, is not that faith whereby wee are justified, but an image of faith: or else this, they are not justified by faith, which shew not the effects of faith.

9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy bellie, and yet giveth him nothing, this shall not be true charitie: so if a man say he beleeveth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incurre reprobation, seeing that the cause is understood by the effects.

i Nay, thus may every man beate downe the pride. 10 Another reason taken of absurditie: If such a faith were the true faith whereby we are justified, the devils should be justified: for they have that, but yet notwithstanding they tremble and are not justified therefore, neither is that faith a true faith.

11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himself to have that faith which was not void of workes, and therefore he received a true testimony when it was said, that faith was imputed to him for righteousnesse.

k Was he not by his workes known and found to be justified? for he speaketh not here of the causes of justification, but by what effects we may know that a man is justified.

* Genes. 22. 10. l Was effectually and fruitfull with good workes.

m That the faith was declared to be a true faith, and that by workes.

n Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. * Gen. 15. 6. Rom. 4. 3. Galat. 3. 6.

12 The conclusion he is onely justified that hath faith which worketh following it.

13 It is proved to be just.

14 Of that dead and fruitles faith which you boast of.

15 A fourth reason taken from a like example of Rahab the harlot, who also proved by her workes that she was justified by a true faith.

16 * John. 2, 7. The conclusion repeated againe, faith which bringeth forth fruits and workes, is not faith, but a dead carcase.

24 12 Ye see then how that of workes a man is justified, and not of a faith onely.

25 13 Likewise also was not * Rahab the harlot justified through workes, when she had received 7 messengers, and sent them out another way?

26 14 For as the body without the spirit is dead, even so the faith without workes is dead.

27 A fourth reason taken from a like example

28 of Rahab the harlot, who also proved by her workes that she was justified by a true faith.

29 * John. 2, 7. The conclusion repeated againe, faith which bringeth forth fruits and workes, is not faith, but a dead carcase.

CHAP. III.

3 To shewe that a Christian man must governe his tongue with the bridle of faith and charitie: 6 hee declareth the commodities and mischiefes, that insue thereof. 15 and how much mans wisdom, 17 differeth from heavenly.

MY brethren, be not many masters, a knowing that wee shall receive the greater condemnation.

2 For in many things wee * sinne all. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 4 Beholde, wee-put bittes into the horses mouthes, that they should obey us, and wee turne about all their bodie.

4 Behold also the shippes, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, whilst the foever the governour listeth.

5 Even so the tongue is a little member, and boasteth of great things: behold, howe great a thing a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an unruly evil, full of deadly poyson.

9 Therewith blesse we God even the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth that one place sweete water and bitter?

12 Can the figge-tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweete.

13 Who is a wiseman and endued with knowledge among you? let him shew by good conversation his works in meekenesse of wisdom.

14 But if yee have bitter envying, and strife in your hearts, rejoyce not, neither be lyars against the truth.

15 An escape of all mischiefes. It is able to set the whole worlde on fire. 16 Amongst other faults of the tongue, the Apostle chiefly reprooveth backbiting and speaking evil of our neighbours, even in them especially which otherwise will seeme godly and religious.

17 Hee denieth by two reasons, that God can be praised by that man, that useth cursed speaking, or to backbite: first because man is the image of God, which whosoever reverence not, doth not honour God himself.

18 Secondly, because the order of nature which God hath set in things, will not suffer things that are contrary the one to the other, to stand the one with the other.

19 The right part which hangeth with the former, touching meekenesse of minde, against which he setteth envie and a contentious minde. And in the beginning he stoppeth the mouth of the chief fountaine of all these mischiefes, to wit, a false persuasion of wisdom, whereas notwithstanding there is no true wisdom, but that is heavenly, and frameth our mindes to all kinde of true moderation, and simplicitie.

15 This wisdom descendeth not from above, but is earthly, sensuall, and devillish.

16 For where envying and strife is, there is sedition, and all manner of evil workes.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruites, without judging, and without hypocrisie.

18 And the fruites of righteousness is sown in peace, of them that make peace.

19 Because the world perswadeth it selfe that they are miserable which live peaceably and simply: on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

CHAP. IV.

1 Hee reckoneth up the mischiefes that procede of the workes of the flesh. 7 Hee exhorteth to humilitie, 8 and to purge the heart 9 from pride, 10 highlighting, 14 and the forgetfulness of our owne infirmities.

From whence are warres and contentions among you? are they not hence, even of your pleasures, that fight in your members?

2 Ye lust, and have not: ye envie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, because ye aske not.

3 Ye aske, and receive not, because ye aske amisse, that yee might lay the same on your pleasures.

4 Ye adulterers and adulteresses, know yee not that the amitie of the worlde is the enimitie of God? Whosoever therefore will be a friend of the worlde, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in us, lusteth after envie?

6 But the Scripture offereth more grace, and therefore faith, * God resisteth the proud, and giveth graceto the humble.

7 Submit your selves to God: resist the devil, and he will flee from you.

8 Drawe neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and your joy into heavinesse.

10 * Cast downe your selves before the Lord, and he will lift you up.

11 Speake not evil of another, brethren. He that speaketh evil of his brother, or hee that condemneth his brother, speaketh evil of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a judge.

12 The taking away of an objection: I deduce our mindes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubborne, and giveth that grace to the modest and humble that surmounteth all those vices. * Prov. 3 34. 1. Pet. 5, 5. * Ephes. 4 27.

13 The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the devil, wee must submit our mindes to God, and resist the devil, with a certaine and assured hope of victorie: To be short, wee must employ our selves to come neere unto God by puritie and sincerity of life.

14 Hee goeth on in the same comparison of contraries, and setteth against those prophane joyes an earnest sorowe of minde, and against pride and arrogancie, a holy modestie.

15 By this worde the Grecians meant an heavinesse joyined with shamefastnesse, which is to be seene in a cast downe countenance, and felt as it were upon the ground. * 1. Pet. 5, 6.

16 Hee reprehended most sharply another double mischief of pride: the one is in that the proud and arrogant will have other men to live according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth them not: whilst thing cannot bee done without great injurie to our onely Lawe-maker, for by this meanes his Lawes are found fault withall, as not circumspetly yough written: and men challenge that unto themselves which properly belongeth to God alone, in that they lay a Law upon mens consciences.

17 He setteth mercie against the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruits, for he that is heavenly wife, referreth all things to Gods glory, and the profit of his neighbour.

18 Because the world perswadeth it selfe that they are miserable which live peaceably and simply: on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

19 He goeth on forward in the same argument, condemning certaine other causes of warres and contentions, to wit, unbridled pleasures, and immoderate lusts, by their effects for so much as the Lord doth worthily make them voyd, so that they bring nothing els to them in whom they are, but incurable torment. 20 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselves unlawful, or being lawfull, aske them to wicked purposes and uses. 21 An other reason why such unbridled lusts and pleasures are utterly to be condemned, to wit, because that he that giveth himselfe to the worlde, divorceth himselfe from God, and breaketh the band of that holy and spirituall marriage.

* Rom. 14. 4.
 3 The other fault is this: that men doe so confidently determine upon these and those matters and businesses, as though that every moment of their life did not depend of God.
 * 1 Cor. 4. 19.
 9 The conclusion of all the former treatise: The knowledge of the will of God doeth not onely nothing at all profite, unless the life be answerable unto it, but also maketh the sinnes farre more grievous.

a He denounceth utter destruction to the wicked and prophane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more vaine then such things.
 a The Lord who is more mightie then ye are, hath heard them.
 b Ye have pampered up your selves.
 c The Hebrewes call a day that is appointed to solemne banquetting, a day of slaughter or feasting.
 2 He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will revenge the injuries which the rich men doe them.
 3 The taking away of an objection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the times that are proper for the frutes of the earth. And againe, God will not deferre the least iote of the time that he hath appointed.
 4 He commendeth Christian patience, so that whereas other through impatience use to accuse one another, the faithfull on the contrary side complaine not, although they receive injuries.
 d By grudging, hee meaneth a certaine inward complaining which berokeneth impatience.
 5 The conclusion: The Lord is at the doore, who will defend his own, and revenge his enemies, and therefore we need not to trouble our selves.

12 There is one Law-giver, which is able to save, and to destroy. * Who art thou that judgest another man?

13 * Go to now, ye that say, To day or to morrow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine.

14 (And yet ye cannot tell what shall be to morrow. For what is your life? it is even a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, † If the Lord will, and, If we live, we will doe this or that.

16 But now ye rejoyce in your boastings: all such rejoycing is evill.

17 * Therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the rich with Gods severe judgement, for their pride.
 7 That the poore hearing the miserable end of the rich,
 8 may patiently beare afflictions,
 11 as Iob did,
 14 doe in their distresses.

GO to now, ye rich men: weepe, and howle for your miseries that shall come upon you.
 2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which have reaped, are entred into the * eares of the Lord of hostes.

5 Yee have lived in pleasure on the earth, and in wantonnesse. Ye have b nourished your hearts, as in a c day of slaughter.

6 Yee have condemned, and have killed the just, and he hath not resisted you.

7 * Be patient therefore, brethren, unto the comming of the Lord. 3 Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, untill hee receive the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of † Lord draweth neere.

9 4 d Grudge not one against another, brethren, lest yee be condemned: 1 behold, the judge

standeth before the doore.

10 6 Take, my brethren, the Prophets for an ensample of suffering adversitie, and of long patience, which have spoken in the name of the Lord.

11 Beholde, we count them blessed which endure. Yee have heard of the patience of Job, and have known what * end the Lord made. For the Lord is very pitifull and mercifull.

12 7 But before all things, my brethren, * sweare not, neither by heaven, nor by earth, nor by any other oathe: but let † your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with † oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he have committed i sinnes, they shall be forgiven him.

16 10 Acknowledge your faultes one to another, and pray one for another, that ye may be healed: 11 for the prayer of a righteous man availeth much, if it be fervent.

17 * Helias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, & it rained not on the earth for three yeeres and fixe moneths.

18 And he prayed againe: and the heaven gave rayne, and the earth brought forth her fruit.

19 12 Brethren, † If any of you hath erred from the trueth, and some man hath k converted him,

20 Let him know that hee which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

9 Hee sheweth peculiarly, to what physicians especially wee must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also coulde cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of sinnes.

† Marke 6. 13. This was a signe of the gift of healing: and now wee have the gift no more, the signe is no longer necessary.
 b By calling on the Name of the Lord.
 i Hee hath reason in making mentions of sinnes, for diseases are for the most part sent because of sinnes.
 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeth, that wee ought freely to confesse one with another touching those inward diseases, that wee may helpe one another with our prayers.
 11 Hee commendeth prayer by the effectes that come of them, that all men may understand that there is nothing more effectuall then they are, so that they proceede from a pure minde.

* 1 Kings 17. 2. and 18. 45. Luke 4. 35.
 12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is no thing more acceptable to God, then to call into the way a brother that was wandring out of the way.
 † Matth. 18. 15.
 k Hath called him backe from his way.

6 Because most men are wont to object, that it is good to repell injuries by what means soever, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, never forsaketh his.
 e What end the Lord gave.
 7 Because even the best men sometimes through impatience breake out into oathes, sometime lesse, sometimes greater, the Apostle warneth us to desist such wickednesse, and to accustom our tongues to simple and true talke.
 * Matth. 5. 34.
 f That that you have to say or asserme, speake or asserme it simply, and without an oathe: and that that you will denie, denie it simply and truly.
 8 He sheweth the best remedie against all afflictions, to wit, prayers which have their place both in sorrow and joy.

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

1 Hee extolles Gods mercie shewed in Christ, which wee lay holde on by faith, and possesse through hope.
 10 wherof the Prophets foretolde.
 13 Hee exhorteth, 15 to renounce the world,
 23 and their former life, and wholly yeeld themselves to God.

PETER an Apostle of JESUS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 * Ele& according to the * foreknowledge of God the Father unto b sanctification of the Spirit,

1 Peter purposing to speake of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, and carrying us also farre above the same. For he sheweth that wee which are otherwife of nature sinners, were through the free mercie of God the Father first chosen from everlasting: then according to that everlasting decree were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, and by whose blood we also are reconciled, to the end, that as Christ himself rose againe from the dead, we also might be received into that same heavenly and everlasting glory.
 a Or according to the purpose of God, who never altereth nor chargeth the same.
 b That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephes. 1. 5.

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 b That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephes. 1. 5.

through

through obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you:

3 Blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

4 To an inheritance immortall and undefiled, and that withereth not, reserved in heaven for us.

5 Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.

6 Wherein ye rejoyce, though now for a season (if need require) ye are in heaviness, through manifold tentations.

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Jesus Christ:

8 Whom ye have not seene, and yet love him, in whom now, though yee see him not, yet doe you beleeve; and rejoyce with joy unspeakable and glorious.

9 Receiving the end of your faith, even the salvation of your soules.

10 Of the which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you.

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come unto Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they should minister the things which are shewed unto you by them which have preached unto you the Gospel by the holy Ghost sent downe from heaven, the which things the Angels desire to behold.

13 Wherefore gird up the loynes of your mind: be sober, and trust perfectly on that grace that is brought unto you, in the revelation of Jesus Christ.

14 As obedient children, not fashioning your selves unto the former lusts of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conversation,

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person judgeth according to every mans worke, passe the time of your dwelling here in feare.

18 Knowing that yee were not redeemed with corruptible things, as silver and golde, from your vaine conversation, received by the traditions of the fathers.

19 But with the precious blood of Christ, as of a Lambe undefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleeve in God that rayled him from the dead, and gave him glory, that your faith and hope might be in God.

22 Having purified your soules in obeying the trueth through the Spirit, to love brotherly without feining, love one another with a pure heart fervently:

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liveth and endureth for ever.

24 For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 But the word of the Lord endureth for ever: and this is the word which is preached among you.

and earnest reverence against vaine severitie.

If you will be called the sonnes of that Father. * Deut. 10, 17. Rom. 8, 11. Gal. 3, 6. wherein he setteth forth the excellencie and greatness of the benefite of God the Father, in sanctifying us by the death of his owne Sonne. And he partly setteth the purifying of the Law against the thing itself, that is, against the blood of Christ, and partly also many traditions which hee condemneth as utterly vaine and superstitious, be they never so olde and ancient. * 1 Cor. 6, 10. and 7, 23. Hebr. 9, 14. 1 John 1, 7. Revel. 1, 5.

12 The taking away of an objection: what was done to the world before that Christ was sent into the world? was there no holiness before, and was there no Church? The Apostle answereth, that Christ was ordeined and appointed to redeeme and deliver mankind, before that mankind was: much lesse was there any Church without him before his coming into the flesh: yet we are happiest above the rest, to whom Christ was exhibited indeed, in that he having suffered and overcome death for us, doeth now most effectually worke in us by the vertue of his Spirit, to create in us faith, hope, and charitie. * Rom. 16, 25. Eph. 3, 9. Col. 3, 16.

13 He commendeth the practise of obedience, that is, charitie: earnestly beating into their heads againe, that he speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the word layed holde on by faith, and ingendred also in us a spirituall and everlasting life, as God is most pure and truly living. * Chap. 2, 17. Rom. 8, 10. Eph. 4, 2.

14 A reason why wee have neede of this heavenly generation, to wit, because that men, be their glory never so great, are of nature voyde of all true and sound goodnesse. * Isai. 40, 6. James 1, 10.

15 The word (flesh) sheweth the weaknesse of our nature, which is chiefly to be considered in the flesh itself.

16 Again, least any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth us backe to the word of God, teaching us furthermore, that there is no other word of the Lord to be looked for, then this which is preached, in which onely we must trust.

8 Hee passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and living godly: which lusts have their beginning of that blindness wherein all men are borne: but holiness proceedeth from the grace and favour of GOD, which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition. * Luke 1, 75.

9 Hee sheweth that sanctification doeth necessarily follow adoption.

* Levit. 11, 44. and 29, 2. and 30, 7.

10 As before he distinguished true faith and hope from false, so doeth hee now obedience, setting the quick and sharpe sight of God, against an outward make.

11 An exhortation,

wherein he setteth forth the excellencie and greatness of the benefite of God the Father, in sanctifying us by the death of his owne Sonne. And he partly setteth the purifying of the Law against the thing itself, that is, against the blood of Christ, and partly also many traditions which hee condemneth as utterly vaine and superstitious, be they never so olde and ancient. * 1 Cor. 6, 10. and 7, 23. Hebr. 9, 14. 1 John 1, 7. Revel. 1, 5.

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Everlasting hope.

Now hee sheweth by what way we come unto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh us so secure, that we are not onely not overcome with sorow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith are unspeakable joyfull: because all such things, as they are but for a time, so are they not applied unto us to destroy us, but as it were by fire to purge us, and to make us perfite, that at the length we may obtaine salvation.

4 This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures looke for, Rom. 8, 19.

5 He speaketh of the second coming of Christ. * Or, reward. 3 He putteth a difference betweene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the self-same faith, according to the manner of the divers revelations, when as indeede it is but one onely faith: Thirdly, he sayth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for the very Angels.

6 He alludeth to the prophesie of Joel, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which this same our Peter declareth, Acts 2, 6.

7 Hee goeth from faith to hope, which is indeede a companion that cannot be sundred from faith: and he useth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very Angels waite for with great desire.

8 This is a borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could not travaile unless they girded up themselves: and hence it is that Christ sayd, Let your loynes be girded up.

9 He setteth forth very briefly, what manner of hope ours ought to be, to wit, continuall, untill we enjoy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free salvation), revealed to us in the Gospel, and not that, that men doe rashly and fondly promise to themselves.

10 Soundly and sincerely. 7 An argument to stirre up our mindes, seeing that God doeth not wait till wee seeke him, but causeth so great a benefite to be brought even unto us.

7 He setteth out the end of faith, least any man should promise himself, either sooner or latter that full salvation, so wit, the latter coming of Christ: and therewithall warneth us, not to measure the dignity of the Gospel according to the present state, seeing that that which we are now, is not yet revealed.

C H A P. II.

1 He exhortheth the newe borne in faith, to leade their liues answerable to the same: 6 and leaſt their faith ſhould be ſuffer, he bringeth in that which was foretold touching Chriſt. 11 Then hee willeth them to be obedient to Magiſtrates. 12 And that they patiently beare aduerſe after Chriſtes example.

Wherefore, * 1 Lying aſide all maliciousneſſe, and all guile, and diſſimulation, and envie, and all evil ſpeaking.

2 2 As a newe borne babes deſire that ſincere milke of the worde, that yee may growe thereby.

3 3 Becauſe yee have taſted that the Lord is boundfull.

4 4 To whom comming as unto a living ſtone, diſallowed of men, but choſen of God and precious.

5 Yee alſo as lively ſtones be made a ſpiritual houſe, an holy * Priſt-hood to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.

6 6 Wherefore alſo it is conteyned in the Scripture, Beholde, I put in Sion a chiefe corner-ſtone, elect and precious, and hee that beleeveth therein, ſhall not be aſhamed.

7 7 Unto you therefore which beleeve, it is precious: but unto them which be diſobedient, the * ſtone which the builders diſallowed, the ſame is made the head of the corner.

8 And a ſtone to ſtumble at, and a rocke of offence, even to them which ſtumble at the worde, being diſobedient, unto the which thing they were even ordained.

9 9 But yee area choſen generation, a royall

* Rom. 6, 4. Ephes. 4, 13. col. 3, 8. hebr. 12, 1. 1 Having laid for the foundation the Spirit of God effectually working by the word, and having built thereupon three vertues which are the grounds of all Chriſtian actions, to wit, faith, hope and charitie: now he proceedeth to a general exhortation, the firſt member whereof is, that we ſee all theſe, both of ſecrer and alſo open millice. a The ſecond is, that being newly begotten and borne of the new ſeede of the uncorrupt word drawing and ſucking greedily the ſame word as milke, we ſhould more and more at it weſe growe up in that ſpiritual life. And he calleth it, Sincere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heed of them which corrupt it. 2 As becometh new men. He commendeth that ſpiritual nouſhment for the ſweetneſſe and profite of it. 3 Or, doe taſte. 4 He goeth on forward in the ſame exhortation, and ſeteth another kinde of borrowed ſpeech alluding to the Temple. Therefore he ſayeth, that the companie of the faithfull is as it were a certaine holy and ſpiritual building, built of lively ſtones, the foundation whereof is Chriſt, as a lively ſtone ſuſtaining all that are joynd unto him with his living vertue, and knitting them together with himſelf, although this ſo great treaſure be neglected of men. 5 Going forward in the ſame ſimilitude, hee comparerh us now to Priſtes placed to this ende in that ſpiritual temple, that we ſhould ſerve him with ſpiritual worſhip, that is, with holieſſe and righteousneſſe: but as the temple, ſo is the Priſt-hood built upon Chriſt, in whom onely all our ſpiritual offerings are accepted. 6 He prooveth it by the teſtimonie of the Prophet Eſai. 7 By ſetting the moſt bleſſed condition of the beleevers, and the moſt miſerable of the rebellious one againſt another, hee pricketh forward the beleevers, and triumpheth over the other: and alſo preventeth an offence which ariſeth hereof, that none doe more teſt this doctrine of the Goſpell, then they which are chiefeſt amongſt the people of God, as were at that time that Peter wrote theſe things, the Priſtes and Elders, and Scribes. Therefore he answereth firſt of all that there is no cauſe why any man ſhould be aſtoniſhed at this their ſubbornneſſe, as though it were a ſtrange matter, ſeeing we have becomen forewarned ſo long before, that it ſhould ſo come to paſſe: and moreover, that it pleaſed God to create and make certaine to this ſelfe ſame purpoſe, that the Sonne of God might be glorified in their juſt condemnation. Thirdly, for that the glory of Chriſt is hereby ſet forth greatly, whereas notwithstanding Chriſt remaineth the ſure head of his Church, and they that ſtumble at him, caſt downe and overthrow themſelves, and not Chriſt. Fourthly, although they be created to this ende and purpoſe, yet their fall and decay is not to be attributeth to God, but to their owne obſtinate ſubbornneſſe which cometh betweene Gods decree, and the execution thereof of their condemnation, and is the true and proper cauſe of their deſtruction. * Pſal. 118. 11. matth. 23, 41. Actes 4, 11. 8 The contrary member, to wit, he deſcribeth the ſingular excellencie of the elect: and alſo leaſt any man ſhould doubt whether hee be choſen or not, the Apoſtle calleth us backe to the effectually calling, that is, to the voice of the Goſpell founding both in our eares and minde by the outward preaching and Sacraments, whereby wee may certieuly underſtand that everlaſting decree of our ſalvation, which otherwiſe is moſt ſecrer and hidden: and that through the onely mercy of God, who freely chuſeth and calleth us. Therefore this onely remaineth, ſayth he, that by all meanes poſſible wee ſet forth ſo great goodneſſe of the moſt mightie God.

* Priſt-hood, an holy nation, a people ſet at libertie, that ye ſhould ſhew forth the vertues of him that hath called you out of darkeneſſe into his marvellous light.

10 † Which in time paſt were not a people, yet are now the people of God: which in time paſt were not under mercy, but now have obtained mercie.

11 9 Dearely beloved, 10 I beſeech you, as ſtrangers and pilgrims, * 11 abſteine from fleſhly luſts which fight againſt the ſoule.

12 13 † And have your converſation honeſt among the Gentiles, that they which ſpeake evil of you as of evil doers, 14 may by your good * workes which they ſhall ſee, glorifie God in the day of viſitation.

13 15 † Therefore ſubmit your ſelves unto all manner ordinance of man 16 for the Lords ſake, 17 whether it be unto the King, as unto the ſuperiour.

14 Or unto governours, as unto them that are ſent of him, 15 for the puniſhment of evil doers, and for the praife of them that doe well.

15 19 For ſo is the will of God, that by well doing yee may put to ſilence the ignorance of the fooliſh men.

16 As free, and not as having the libertie for a cloake of maliciousneſſe, but as the ſervants of God.

17 20 d Honour all men: * love e brotherly fellowſhip: feare God: honour the King.

18 † 21 Servants, be ſubject to your maſters with all feare, not onely to the good and courteous, but alſo to the froward.

19 * 22 For this is thanke worthie, if a man

yet they beaſe not to fight againſt our ſalvation.

13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo wee provide for our good name and eſtimation, whileſt wee compell them at length to change their mindes, which ſpeake evil of us. * Chap. 3, 16.

14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet forth by that meanes, whileſt by example of our honeſt life, even the moſt prophane men are brought unto God, and ſubmit themſelves unto him. † Mat. 5, 16.

b When God ſhall have mercy on them. 15 That which he ſpake generally, he now expounderh by particulars, deſcribing ſeverally every mans duty. And firſt of all he ſpeaketh of obedience which is due both to the Lawe, and alſo to the Magiſtrates both higher and lower.

* Rom. 13, 1. c By ordinances, it meaneth the framing and ordering of civil government: which he calleth ordinance of man, not becauſe man invented it, but becauſe it is proper to men.

16 The firſt argument: becauſe the Lord is the author and revenger of this pollicie of men, that is, which is ſet amongſt men and therefore the true ſervants of the Lord muſt above all others be diligent obſervers of this order.

17 He preventeth a cavill which is made by ſome, that ſay they will obey Kings and the higher Magiſtrates, and yet contemne their miniſters: as though their miniſters were not armed with their authoritie which ſent them.

18 The ſecond argument taken of the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, & vice puniſhed: where is the quietneſſe and happineſſe of this life conſiſteth.

19 He deſcribeth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things leaſt or not at all conſiſt herein, to wit, to caſt off the bridle of Lawe: (as at that time ſome altogether unſkilfull in the Kingdome of God reported) but rather in this, that living holily according to the will of God, wee ſhould make manifeſt to all men, that the Goſpel is not a cloake for ſinne and wickedneſſe, ſeeing we are in ſuch fort free, that yet we are ſtill the ſervants of God, and not of ſinne.

20 He divideth the civil life of man, by occaſion of thoſe things which he ſpake into two general parts: to wit, into thoſe duties which private men owe to private men; and eſpecially the faithfull to the faithfull, and into that ſubjection whereby inferiours are bound to their ſuperiours: but ſo, that Kings be not made equall to God, ſeeing that feare is due to God, and honour to Kings.

d Be charitable and dueſt full towards all men. † Chap. 3, 12. Rom. 12, 10.

e The ſtable and fellowſhip of the brethren, as Zach. 11, 14. * Ephes. 4, 6. colos. 3, 11.

21 He goeth to the duties of ſervants towards their maſters, which he deſcribeth with theſe boundes: that ſervants ſubmit themſelves willingly and not by constraint,

not onely to the good and courteous, but alſo to the froward and ſharpe maſters. † 2 Cor. 7, 10.

22 The taking away of an objection: Indeed the condition of ſervants is hard, eſpecially if they have froward maſters, but this their ſubjection ſhall be ſo much the more acceptable to God, if his will prevaille more with ſervants, then the maſters injuries.

for

* Exod. 19, 6.

* Hoſe. 2, 13. rom. 9, 21. 9 He returneth to that general exhortation.

10 A reſon why we ought to live holily, to wit, becauſe we are citizens of heaven, and therefore we ought to live according to the Lawe, not of this world, which is much corrupt, but of the heavenly cite, although we be ſtrangers in the world.

† Rom. 13, 14. galat. 5, 16.

11 Another argument: The children of God live not according to the fleſh, that is, according to that corrupt nature, but according to the ſpirit. Therefore fleſhly motions ought not to beare rule in us.

12 The third argument: ſoal. though thoſe luſts, flatter us,

f Because he maketh a conscience of it to offend God, by which good will and appointment, he knoweth this burden is laid upon him.

23 He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should beate so much the more patiently this inequality betwixt men which are of one selfe same nature, more over setting before them Christ that Lord of Lords for an example, he signifieth that they cannot but seeme too delicate, which shew themselves more grieved in bearing of injuries, then Christ himself who was most just, and most sharply of all afflicted, and yet was most patient.

*g A borrowed kinde of speech taken of painters and schoolmasters. * Esai. 53. 9. 1. John 3. 5. 24 He sheweth them a remedie against injuries, to wit, that they commend their cause to God, by the ensample of Christ. 25 He seemeth now to turne his speech to masters, which have also themselves a master and judge in heaven: who will justly revenge the injuries that are done to servants without any respect of persons. * Esai. 53. 5. Mat. 8. 17. 26 He calleth the servants backe from the consideration of the injuries which they are constrained to beare, to thinke upon the greatnesse, and the end of the benefite received of Christ.*

CHAP. III.

1 That Christian women should not contemne their husbands, though they be infidels. 2 He bringeth in examples of godly Women. 3 General exhortations. 4 patiently to beare persecutions. 5 and boldly to yeeld a reason of their faith. 6 Christes example.

Likewise * 1 let the wives be subject to their husbands, 2 that even they which obey not the world, may without the word be wonne by the conversation of the wives.

2 While they behold your pure conversation which is with feare:

3 * 3 Whose apparelling let it not be that outward, with brodered haire, and gold put about, or in putting on of apparell:

4 But let it be the a hidden man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is b before God a thing much set by.

5 4 For even after this manner in time past did the holy women, which trusted in God, tire themselves, and were subject to their husbands.

6 As Sara obeyed Abraham, and * called him Sir: whose daughters ye are, while ye doe well, 5 not being afraid of any terror.

7 * 6 Likewise ye husbands, c dwell with them as men of d knowledge, 7 giving e honour unto

** Coloss. 3. 18. Ephes. 5. 22. 1 In the third place he setteth forth the wives due to their husbands, commanding them to be obedient. 2 He speaketh namely of them which had husbands that were not Christians, which ought so much the more be subject to their husbands, that by their honest and chaste conversation they may give them to the Lord. * 1. Tim. 2. 9. 3 He condemneth the riot and excesses of women, and setteth fourth their true apparelling such as is precious before God: to wit, the inward and incorruptible which consisteth in a meeke and quiet spirit. a Who hath his feare fastened in the heart: so that the hid man is set against the outward decking of the body. b Precious indeed, and so taken of God. 4 An argument taken of the example of women, and especially of Sara, who was the mother of all believers. * Gen. 18. 12. 5 Because women are of nature fearefull, he giveth them to understand, that he requirerth of them that subjection, which is not wrung out of them either by force or feare. * 1. Cor. 7. 3. 6 He teacheth husbands also their duties, to wit, that the more understanding and wisdom they have, the more wisely and circumspectly they behave themselves. c Doe all the duties of wedlocke. d The more wisdom the husband hath, the more circumspectly he must behave himself in bearing those commodities, which through the womans weaknesse oft times cause trouble both to the husband and the wife. 7 The second argument, because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man made to farre most excellent use: whereupon it followeth that she is not therefore to be neglected because she is weake, but on the contrary part shee ought to be so much the more cared for. e Having an honest care of her.*

the woman, as unto the weaker f vessel, 8 even as they which are heires together of the g grace of life, 9 that your prayers be not interrupted.

8 10 Finally, be ye all of one mind: one suffer with another: love as brethren, be pitifull, be courteous.

9 * 11 Not rendring evill for evill, neither rebuke for rebuke: but contrariwise bleisde, 12 knowing that ye are thereunto called, that ye should be heires of blessing.

10 * 13 For if any man long after life, and to see good dayes, let him refraine his tongue from evill, and his lips that they speake no guile.

11 * Let him eschew evill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lord are over the righteous, and his eares are open unto their prayers: and the face of the Lord is against them that do evill.

13 14 And who is it that will harme you, if ye follow that which is good?

14 * Notwithstanding bleisde are ye, if ye suffer for righteousness sake. 15 Yea, * feare not their feare, neither be troubled.

15 But sanctifie the Lord God in your hearts, 16 & be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekenesse and reverence,

16 Having a good conscience, that when they speake evill of you as of evil doers, they may be ashamed which slander your good conversation in Christ.

17 17 For it is better (if the will of God be so) that ye suffer for well doing, then for evil doing.

18 * 18 For Christ also hath once suffered for sinnes, 19 the just for the unjust, 20 that he might

the maintenance of peace and mutuall love. * Prov. 17. 13. and 20. 22. Mat. 5. 39. Rom. 12. 17. 1. Thess. 5. 15. 21 We must not onely not recompense injurie for injurie, but we must also recompense them with benefites. 22 An argument taken of compassion: Seeing that wee our selves are called of God whom we offend so often, to so great a benefite (so farre is hee from revenging the injuries which we do unto him) shall we rather make our selves unworthy of so great bountifullnesse, then forgive one anothers faults? And from this verse to the end of the chapter, there is a digression, or going from the matter he is in hand with, to exhort us valiantly to beare afflictions. * Psal. 34. 13. 23 A secrete objection, But thus our patience shall be nothing els, but a fleshing and hardening of the wicked in their wickednesse, to make them to set upon us more boldly, and to destroy us. Nay (saith the Apostle by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is he wry to the happy and quiet peace. And if so be any man be afflicted for doing jully, the Lord maketh all things, and will in his time deliver the godly, which cry unto him, and will destroy the wicked. h Leade a blessed and happy life. * 1. Cor. 1. 16. i This word (face) after the manner of the Hebrewes, is taken for (anger.) 14 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turnes: And if they cannot be gotten by that means also: yet notwithstanding wee shall be bleisde if we suffer for righteousness sake. * Mat. 5. 10. 15 A most certaine counsell in afflictions, be they never so terrible, to be of a constant minde, and to stand fast. But how shall we attaine unto it, if we sanctifie God in our minds and hearts, that is to say, if we rest upon him, as one that is Almighty, that loveth mankind, that is good and true indeed. * Esai. 8. 12. 13. k Be not dismayed as they are. l Give him all praise and glory, and hang onely on him. 16 Hee will have us when we are afflicted for righteousness sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such means: but rather to give an account of our faith boldly, and yet with a meeke spirit, and full of godly reverence, that the enemies may not have any thing justly to object, but may rather be ashamed of themselves. 17 A reason which standeth upon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this, because we are so afflicted, not by happe, but by the will of our God. * Rom. 5. 6. Hebr. 9. 15. 18 A proofe of either of the rules, by the example of Christ himself our chief paterne who was afflicted, not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree.

19 An argument taken of comparison: Christ the just suffered for us that are unjust, and shall it grieve us that are unjust to suffer for the justes cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth us to his Father that same way that he went himself, and partly from the cause efficient: to wit, because Christ is not onely set before us for an example to follow, but also hee holdeth us up by verue in all the difficulties of this life, untill he bring us to his Father.

f The woman is called a vessel after the manner of the Hebrewes, because the husband setteth her as his fellow and helper to life faithfully before God. 8 The third argument: for that they are equal in that which is the chiefest (that is to say, in the benefite of eternall life) which otherwise are unequal as touching the governance and conversation at home, and therefore they are not to be despised although they be weake.

g Of that gracious and free benefite whereby we have everlasting life given us.

9 The fourth argument: All drawings and chidings must be eschewed, because they hinder prayers and the whole service of God, whereunto both the husband and the wife, are equally called. 10 He returneth to common exhortations, and commendeth concord and whatsoever things pertaine to

11 Another argument taken of the happy end of these afflictions, wherein also Christ goeth before us both in example and virtues, as one who suffered most grievous torments even unto death, although but in one part onely of him, to wit, in the flesh or mans nature, but yet became conquerour by the vertue of his divinity.

12 As touching his manhood, for his body was dead, and his soule felt the sorowes of death. 22 A secret objection: Christ indeed might do this, but what is that to us? yet (saith the Apostle) for Christ hath shewed forth this vertue in all ages both to the preservation of the godly, were they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporal presence, but by his divine vertue, preaching repentance even by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those few (that is, eight onely persons) in the water. * By the vertue of which Spirit, that is to say, of the divinity: therefore this word, Spirit, cannot in this place be taken for the soule, unlesse we will say, that Christ was raised up againe, and quickened by the vertue of his soule. * He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. Gen. 6. 14. matt. 24. 33. luke 17. 26. o Men. 23 A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters, was a figure of our Baptisme, nor as though that materiall water of Baptisme saveth us, as those waters which bare up the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preserveth us being washed, so that we may call upon God with a good conscience. p The conscience being sanctified may freely call upon God. 24 That selfe same vertue, whereby Christ rose againe, and now being carried into heaven, hath received all power, doeth at this day defend and preserve us.

bring us to God, 21 and was put to death concerning the flesh, but was quickened by the spirit.

19 22 By * the which he also went, and preached unto the * spirits that are in prison.

20 Which were in time passed disobedient, when * once the long suffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight o soules were saved in the water.

21 23 Wherefore the baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a confident demanding with a good conscience maketh to p God) saveth us also 24 by the resurrection of Jesus Christ.

22 Which is at the right hand of God, gone into heaven, to whom the Angels, and Powers, and might are subject.

preached also unto the dead, that they might be condemned, according to men in the flesh, but might live according to God in the spirit.

7 5 Now the end of all things is at hand. Be yee therefore sober, and watching in prayer.

8 6 But above all things have fervent love among you: * for love shall cover the multitude of finnes.

9 7 Be ye harberous one another, without grudging.

10 8 * Let every man as he hath received the gift, minister the same one to another, 9 as good disposers of the manifold grace of God.

11 10 If any man speake, let him speake as the words of God. If any man minister, let him doe it as of the ability which God ministreth, that God in all things may be glorified through Jesus Christ, to whom is praise and dominion for ever, and ever, Amen.

12 11 Dearly beloved, thinke it not d strange 12 concerning the fiery trial, which is among you to prove you as though some strange thing were come unto you.

13 13 But rejoyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and rejoyce.

14 14 If ye be raised upon for the Name of Christ, blessed are yee: for the spirit of glorie and of God resteth upon you: which on their part is evil spoken of, but on your part is glorified.

15 15 But let none of you suffer as a murderer, or as a thiefe, or an evil doer, or as a busiebody in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 16 For the time is come that judgement must begin at the house of God. 17 If it first begin at us, what shall the end be of them which obey not the Gospel of God?

18 18 * And if the righteous scarcely be saved,

CHAP. IV.

1 He beginneth in Christs example, and applyeth it. 6 to the mortifying of the flesh, especially commendeth Charity: 12 And so treateth of patience. 17 This it is necessary that correction begin at the Church.

1 **F**Orasmuch 1 then as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should live (as much time as a remaineth in the flesh) not after the lusts of men, but after the will of God.

3 * 2 For it is sufficient for us that we have spent the time past of the life, after the lust b of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 3 Wherein it seemeth to them c strange, that ye runne not with them unto the same excelsse of riot: therefore speake they evill of you.

5 Which shall give account to him, that is ready to judge quicke and dead.

6 4 For unto this purpose was the Gospell

1 Having ended his digression and sliding from his quarter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death, and resurrection of Christ, so desiring our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leave off from our wickedness and viciousness: and to rise againe to God, that is to say,

to be renewed by the vertue of the holy Ghost: that we may lead the rest of our life which remaineth, after the will of God. a So much of this present life as remaineth yet to be passed over. * Ephes. 4. 22. 2 By putting us in minde of the dishonesty of our former life led in the filth of sinne, he calleth us to earnest repentance. b Wickedly and licentious after the manner of the Gentiles. 3 That wee be not moved with the enemies perverse and slanderous judgements of us, wee have to set against them that fast judgement of God which remaineth for them, for none, whether they be then found living, or were dead before, shall escape it. c They thinke it a new and strange matter. 4 A digression: because hee made mention of the last general judgement. And he preventeth an objection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth, for (saith he) this selfe same Gospell was preached unto them also: (for he speaketh unto the Jewes) and that to the same end that I now preach it unto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be governed by the vertue of the Spirit of God.

5 He returneth to his purpose, using an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must so much the more diligently watch and pray with true sobriety of minde.

6 Hee commendeth charity of one toward another, because it doeth as it were bury a multitude of finnes, and therefore preferreth and maintaineth peace and concord: for they that love one another, doe easily forgive one another their offences.

* Prov. 10. 12. 7 Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will have to be voluntary and most courteous and bountifull. * Rom. 12. 13. hebr. 13. 2.

8 He sheweth the use of charity, to wit, that every man bestow that gift which he hath received to the

profit of his neighbour. * Rom. 12. 6. phil. 2. 14. 9 A reason, because that what gift soever wee have, we have received it of God upon this condition, to be his disposers and stewards. 10 He reckoneth up two kinds of these gifts as chiefly, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ, as to the proper mark.

11 Because the crosse is joyned with the sincere profession of Religion, the Apostle fitly repeateth that which hee touched before, warning us not to be troubled at persecutions and afflictions, as a newe and strange thing.

d Although some new thing had befallen you, which you never thought of before. 12 The first reason: because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our crosse, and make us perfite. 13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * Matt. 5. 10. 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so raised upon, are honoured of God with the true spirituall glory, and their adoption sealed in them by the Spirit of God.

e By Spirit hee meaneth the gifts of the Spirit. 15 The third difference: for the godly are not afflicted for their evill doings, but for righteousness sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimonie unto them of faith and righteousness, ministreth unto them not an occasion of sorrow, but of unspeakable joy: now the Apostle propoundeth the third difference, under the forme of an exhortation. 16 The third reason: because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest severity: And as he hath always used to doe heretofore, so doth he now specially when as he exhibited himselfe in person to his Church.

17 Least the godly should be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good case, and the godly in evill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nurturcth them under the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to utter destruction, * Pro. 2. 31.

where

¹⁵ The conclusi-
on, seeing the god-
ly are not afflicted
by chance, but by
the will of God, they ought not to despaire, but goe forward, notwithstanding in the
way of holinesse and well doing, commanding themselves to God their faithfull Crea-
tor, that is to say, their Father.

¹ He describeth
peculiarly the of-
fice of the Elders,
that is to say, of
them that have
the care of the
Church.

² He useth a pre-
face touching the
circumstance of
his owne person:
to wit, that he as
their companion,
communneth with
them not of mat-
ters which hee
knoweth not, but
wherein he is as
well experienced
as any, and pro-
poundeth unto
them no other
condition, but
that which he him-
selfe hath susteined before them, and doth still take the same
paines, and also hath one selfe same hope together with them. ³ The first rule:
Hee that is a shepheard, let him feed the flocke. ⁴ He saith not, Offer for the
quicke and dead, and sing patched shreds in a strange tongue, but (Feed.) ⁵ The
second: Let the shepheard consider, that the flocke is not his, but Gods. ⁶ The
third: Let not the shepherds invade other mens flocks, but let them feed that which
God hath committed unto them. ⁷ Let the shepherds governe the Church with
the word and example of godly and unblameable life, not by constraint but wil-
lingly, not for filthy lucre, but of a ready minde, not as Lords over Gods portion
and heritage, but as his ministers. ⁸ Which is the Christian people. ⁹ That the
shepherds minde be not overcome either with the wickednesse of men, or their crue-
tie, he warneth them to cast their eyes continually upon that chiefe Shepheard, and
the crowne which is layd up for them in heaven. ¹⁰ Hee commendeth many pecu-
liar Christian vertues, and especially modestie: which admonition all of us stand in
need of, but especially the younger sort, by reason of the untowardnesse and pride of
that age.

where shall the ungodly and the sinner appeare?
¹⁹ Wherefore let them that suffer according
to the will of God, commit their soules to him in
well doing, as unto a faithfull Creator.

C H A P. V.

¹ Hee warneth the Elders not to usurpe authoritie over the
Church. ⁵ warning the younger sort to be willing to be taught,
and to be modest. ⁸ to be sober and watchfull to resist the
cruell adversarie.

THe Elders which are among you: I beseech
which am also an Elder, and a witness of the
sufferings of Christ, and also a partaker of the glory
that shalbe revealed.

² Feed the flocke of God, which depen-
deth upon you, caring for it not by constraint,
but willingly: not for filthy lucre, but of a ready
minde:

³ Not as though yee were Lords over Gods
heritage, but that yee may be ensamples to the
flocke.

⁴ And when that chiefe Shepheard shall ap-
peare, ye shall receive an incorruptible crowne of
glory.

⁵ Likewise yee younger, submit your selves
unto the Elders, and submit your selves every man

that which he him-
selfe hath susteined before them, and doth still take the same
paines, and also hath one selfe same hope together with them. ³ The first rule:
Hee that is a shepheard, let him feed the flocke. ⁴ He saith not, Offer for the
quicke and dead, and sing patched shreds in a strange tongue, but (Feed.) ⁵ The
second: Let the shepheard consider, that the flocke is not his, but Gods. ⁶ The
third: Let not the shepherds invade other mens flocks, but let them feed that which
God hath committed unto them. ⁷ Let the shepherds governe the Church with
the word and example of godly and unblameable life, not by constraint but wil-
lingly, not for filthy lucre, but of a ready minde, not as Lords over Gods portion
and heritage, but as his ministers. ⁸ Which is the Christian people. ⁹ That the
shepherds minde be not overcome either with the wickednesse of men, or their crue-
tie, he warneth them to cast their eyes continually upon that chiefe Shepheard, and
the crowne which is layd up for them in heaven. ¹⁰ Hee commendeth many pecu-
liar Christian vertues, and especially modestie: which admonition all of us stand in
need of, but especially the younger sort, by reason of the untowardnesse and pride of
that age.

THE SECOND EPISTLE GENE- RALL OF PETER.

C H A P. I.

³ Having spoken of the beautyfullnesse of God, and of the
vertues of faith. ⁶ He exhorteth them to holinesse of life.
¹² And that his counsell may be the more effectfull. ¹⁴ He
sheweth that his death is at hand. ¹⁶ and that himselfe did
see the power of Christ, which he opened unto them.



Simon Peter a servant & an Apostle
of Jesus Christ, to you which have
obtained like precious faith with
us by the righteousnesse of our
God and Saviour Jesus Christ:

Grace and peace be multipli-
ed to you, through the acknowl-
ding of God, and of Jesus Christ our Lord.

³ According as his divine power hath gi-
ven unto us all things that pertaine unto life and
godlinesse, through the acknowledging of him

¹ A salutation
wherein he giveth
them to under-
stand that he dea-
leth with them as
Christ's ambassa-
dour, and other-
wise agreeth with
them in one selfe
same faith which
is grounded upon
the righteousness
of Jesus Christ our
God and Saviour.
² In that that
God standing to his
promises, shewed
himselfe faithfull,
and therefore just
unto us. ³ Faith
is the acknowledging
of God and Christ,
from whence all our
blessednesse issueth
and floweth. ⁴
Christ fettereth
himselfe to us plain-
ly in the
Gospel, and that by
his onely power, and
giveth us all things
which are requisite
both to
eternall life, where-
in hee hath appoint-
ed to glorifie us, and
also to godlinesse,
in that
he doeth furnish us
with true vertue. ⁵
He speaketh of
Christ, whom hee
maketh
God, and the onely
Saviour. ⁶ Unto
salvation. ⁷ This
is the summe of
true Religion,
to be led by Christ
to the Father, as it
were by the hand.

one to another: * decke your selves inwardly in
lowliness of minde: ⁹ For * God resisteth the
proud, and giveth grace to the humble.

⁶ Humble * your selves therefore under the
mighty hand of God, that hee may exalt you in
due time.

⁷ * Cast all your care on him: for hee careth for
you.

⁸ Be sober, and watch: for * your adversary
the devill as a roaring lyon walketh about, seeking
whom he may devour:

⁹ Whom resist stedfast in the faith, knowing
that the same afflictions are accomplished in
your brethren which are in the world.

¹⁰ And the God of all grace, which hath
called us unto his eternall glory by Christ Jesus,
after that ye have suffered a little, make your per-
fite, confirme, strengthen, and stablish you,

¹¹ To him be glory and dominion for ever and
ever, Amen.

¹² By Silvanus a faithfull brother unto you,
as I suppose, have I written briefly, exhorting and
testifying how that this is the true grace of God,
wherein ye stand.

¹³ The Church that is at Babylon elected
together with you, saluteth you, and Marcus my
sonne.

¹⁴ Greete yee one another with the * kisse of
love. Peace be with you all which are in Christ
Jesus, Amen,

ons which Satan stirreth up, are neither new nor proper to any one man, but from
old and ancient time common to the whole Church, and therefore we must suffer
that patiently wherein we have such and so many fellowes of our conflicts and
combates. ^c Amongst your brethren which are dispersed throughout the
world. ¹³ He sealeth up as it were with a seale, the former exhortation with
a solemne prayer, againe willing them to aske increase of strength at his hands of
whom they had the beginning, and hope to have the accomplishment, to wit, of
God the Father in Jesus Christ, in whom we are sure of the glory of eternall life.

¹⁴ Continuance and perseverance in the doctrine of the Apostles, is the onely
ground and foundation of Christian strength: Now the summe of the Apostles doctrine,
is salvation freely given of God. ¹⁵ Familiar salutations. ^d In that famous
cite of Assyria where Peter the Apostle of circumcision then was.

* Rom. 16. 26. 1. cor. 16. 20. 2. cor. 13. 11.

that hath called us unto glory and verue.

⁴ Whereby most great and precious pro-
mises are given unto us, that by them yee should
be partakers of the divine nature, in that yee see the
corruption, which is in the world through
lust.

⁵ Therefore give even all diligence there-
unto: joyne moreover verue with your faith: and
with verue, knowledge:

⁶ And with knowledge, temperance: and
with temperance, patience: and with patience
godlinesse:

is, from the wicked lusts which we carie about us) and are made, after a sort
like unto God himselfe. ^e By the divine nature, he meaneth not the substance of
the Godhead, but the partaking of these qualities whereby the image of God is re-
stored in us. ^f In men. ^g For lust is the seate of corruption, and hath his seate
even in our very bowels and inmost parts. ⁵ Having layd the foundation (that
is, having declared the causes of our salvation and especially of our sanctification)
now hee beginneth to exhort us to give our mindes wholly to the true use of this
grace. And hee beginneth with faith without which nothing can please God, and
hee warneth us to have it full fraught with verue (that is to say) with good and
godly meanes, being joynt with the knowledge of Gods will, without which there
is neither faith neither any true verue. ^h Supply also, and support prayde. ⁶ He
reckoneth up certaine other principall verues, whereof some pertaine to the first Table
of the Law, others to the last.

⁴ An explication
of the former se-
ntence, declaring
the causes of so
great benefits, to
wit, God and his
free promise from
whence all these
benefits proceed.
I say, these most
excellent benefits,
whereby we are
delivered from
the corruption of
the world, (that

7 As those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge it self is foistered, and groweth by bringing forth such fruits, inso-much that he that is unfruitfull did either never know the true light, or hath forgotten the gift of sanctification which he hath received. i He that hath not an effectual knowledge of God in him, is blinde as touching the kingdom of God, for he cannot see things that are a farre off, that is to say, heavenly things. 8 The conclusion: Therefore seeing our calling and election is approved by those fruits, and is confirmed in us, and moreover seeing this is the only way to the everlasting kingdom of Christ, it remaineth that we cast our minds wholly that way. 9 An amplifying of the conclusion joyned with a modest excuse, wherein he declareth his love towards them, and foretelleth them of his death, which is at hand. k In this body. * John 21.18. * 1. Cor. 15.17. and 2.1. 10 Another amplification taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Jesus Christ the Sonne of God is authour, whose glory the Apostle himself both saw and heard. * Matt. 17.5. 11 The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apostles doeth not shun out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gave light unto the blinde, untill the brightnesse of the Gospell beganne to shine. l A more full and open knowledge then was under the shadowes of the law. m That clearer doctrine of the Gospell. * 2 Tim. 3.16. 13 The Prophets are to be read, but so, that we aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is also the interpreter of them. n He joyneth the Scripture and prophecie together, to distinguish true prophecies from false. o For all interpretation cometh from God. p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, love. 8 7 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitfull in the acknowledging of our Lord Jesus Christ: 9 For he that hath not these things, is blinde, and i cannot see farre off, and hath forgotten that he was purged from his old finnes. 10 8 Wherefore, brethren, give rather diligence to make your calling and election sure: for if yee doe these things, ye shall never fall. 11 For by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye have knowledge, and be established in the present truth. 13 For I thinke it meet as long as I am in this k tabernacle, to stirre you up by putting you in remembrance, 14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 1 I will endeavour therefore alwayes, that ye also may be able to have remembrance of these things after my departing. 16 * 10 For wee followed not deceiveable fables, when we opened unto you the power, and coming of our Lord Jesus Christ, but without eyes we saw his majestie: 17 For he received of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, * This is my beloved Sonne, in whom I am well pleased. 18 And this voyce wee heard when it came from heaven, being with him in the holy mount. 19 11 We have also a most sure word of the Prophets, 12 to the which ye doe well that yee take heed, as unto a light that shineth in a darke place, untill the 1 day dawne, and the m day-starre arise in your hearts. 20 * 13 So that ye first know this, that no prophecie of the n Scripture is of any o private interpretation: 21 For the prophecie came not in old time by the will of man: but p holy men of God spake as they were q mooved by the holy Ghost.

11 The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apostles doeth not shun out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gave light unto the blinde, untill the brightnesse of the Gospell beganne to shine. l A more full and open knowledge then was under the shadowes of the law. m That clearer doctrine of the Gospell. * 2 Tim. 3.16. 13 The Prophets are to be read, but so, that we aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is also the interpreter of them. n He joyneth the Scripture and prophecie together, to distinguish true prophecies from false. o For all interpretation cometh from God. p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

CHAP. II.

He foretelleth them of false teachers, 3 whose wicked helges and destruction hee declareth. 12 Hee compareth them to brute beasts, 17 and to wolves without trace, 20 because they seeke to withdrawe men from God to their old filthyneesse.

BUt 1 there were false prophets also among the people, even as there shall be false teachers among you: which privily shall bring in damnable hereses, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

2 2 And many shall follow their destructions, by whom the way of truth shall be evil spoken of,

3 3 And through covetousnesse shall they with fained words make merchandise of you, 4 whose condemnation long since resteth not, and their destruction slumbereth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into c hell, and delivered them into d chaines of darkenesse, to be kept unto damnation:

5 Neither hath spared the e old world, but saved * Noe the eight person a f preacher of righteousness, and brought in the Flood upon the world of the ungodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and overthrow them, and made them an ensample unto them that after should live ungodly,

7 And delivered just Lot vexed with the uncleanly conversation of the wicked:

8 (For hee being righteous, and dwelling among them, in g seeing and hearing, h vexed his righteous soule from day to day with their unlawful deeds.)

9 The Lord i knoweth to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement under punishment:

10 5 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despise government, which are bold, and stand in their owne conceit, and feare not to speake evil of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, give not raising judgement against them before the Lord.

12 6 But these as naturall brute beasts, led with sensuality, and made to be taken, and destroyed, speake evil of those things which they know not, and shall perish through their owne m corruption.

13 And shall receive the wages of unrighteousnesse, as they which count it pleasure dayly to live deliciously. * Spots they are and blots, delighting themselves in their deceivings, n in feasting with you.

torment the souls of the wicked in. d Bound them with darknesse as it were with chaines: and by darknesse, he meaneth that most miserable state of life, that is full of horror. e Which was before the Flood: not that God made a new world, but because the world seemed new. * Gen. 7.1. f For he ceased not for the space of an hundred and twentie yeeres to warne the wicked both by word and deed, what wrath of God hanged over their heads. * Gen. 19.13.14. g Which way soever hee looked and turned his eyes. h Hee had a troubled soule, and being vehemently grieved, lived a painfull life. i He hath bene long practised in saving and delivering the righteous. j He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly given, and doe seditiously speake evil of the authority of Magistrates, (which the Angels themselves that minister before God, doe not dispraise) A true and lively description of the Romish Clergie (as they call it.) k Princes and great men, be they never so high in authority. l A lively painting out of the same persons, wherein they are compared to beasts, which are made to snare themselves to destruction, while they give themselves to fill their bellies. For there is no greater ignorance then is in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beasts, with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly. m Made to this end to be a pray to others: so doe these men willingly cast themselves into Satan snare. n Their owne wicked manners shall bring them to destruction. * Or, little rocks. o When as by being amongst the Christians in the holy banks which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.

7 Hee condem-
neth those men,
as shewing even in
their behaviour
and countenance
an unmeasurable
lust, as making
merchandise of
the soules of light
persons, as men
exercised in all the
craftes of covet-
ousnesse, to be
short as men that
sell themselves for
money to carrie
the soules of God
after Balaams ex-
ample, whom the
dumbe beast re-
proved.

* Num. 22. 33.

* Jude 12.

8 Another note
why they may
be well knowne
what manner of
men they are, be-
cause they have
inwardly nothing
but either utterly
false or very hurt-
full, although they
make a shew of
some great good-
nesse, but they
shall not escape
unpunished for it,
because under pre-
tence of false li-
berty, they draw
men into most mi-
serable slavery of
sine.

9 Which boast of knowledge, and have nothing in them. p Most grosse darkenes.

q They deceive men with vaine and swelling words. r They take them as
filthes are taken with the hooke. s Unfaithfully and indeed cleane departed from
Idolatry. * John 8. 34. rom. 6. 20. t It were better never to have knowne the
way of righteousness, then to turne backe from it to the olde filthinesse: and men that
doe so are compared to dogs and swine. * Matt. 23. 45. hebr. 6. 4. * Prov. 16. 21.

CHAP. III.

1 He sheweth that he writeth the same things againe. 2 Be-
cause they must often be stirred up. 3 Because dangers hang
over their heads through certaine mockers. 4 Therefore he
warneth the godly that they doe not after the judgement of the
flesh. 5 appoint the day of the Lord, 14 but that they thinke
it always at hand. 15 in which doctrine hee sheweth that
Paul agreeth with him.

His second Epistle I now write unto you,
beloved, wherewith I stirre up, and warne
your pure mindes.

2 To call to remembrance the words, which
were tolde before of the holy Prophets, and also
the commandment of us the Apostles of our Lord
and Saviour.

3 * This first understand, that there shall
come in the last dayes, a mockers, which will
walke after their lusts.

4 * And say, Where is the promise of his com-
ming? for since the Fathers died, all things con-
tinue alike from the beginning of the creation.

5 * For this they willingly know not, that the
heavens were of olde, and the earth that was

of the water, and by the water, by the word of
God.

6 * Wherefore the world that then was peri-
shed, overflowed with the water.

7 * But the heavens and earth, which are now,
are kept by the same word in store, and reserved
unto fire against the day of condemnation, and of
the destruction of ungodly men.

8 * Dearly beloved, be not ignorant of this
thing, that one day is with the Lord, * as a
thousand yeeres, and a thousand yeeres as one
day.

9 * The Lord of that promise is not slacke (as
some men count slackenesse) * but is patient to-
ward us, and * would have no man to perish, but
would all men to come to repentance.

10 * But the day * of the Lord will come as a
thiefe in the night, in the which the heavens shall
passe away with a noise, and the elements shall
melt with heat, and the earth with the workes that
are therein shall be burnt up.

11 * Seeing therefore that all these things
must be dissolved, what manner persons ought ye
to be in holy conversation and godlinesse.

12 * Looking for, and * hating unto the com-
ming of that day of God, by the which the heavens
being on fire, shall be dissolved, and the elements
shall melt with heate.

13 * But wee looke for * new heavens, and a
new earth, according to his promise, * wherein
dwelleth righteousness.

14 * Wherefore, beloved, seeing that yee looke
for such things, be diligent that yee may bee
found of him in peace, without spot and blame-
lesse.

15 * And suppose that the long suffering of
our Lord is salvation, * even as our beloved bro-
ther Paul according to the wisdom given unto
him wrote unto you.

16 As one that in all his Epistles speaketh of
these things: * among the * which some things
are hard to be understood, which they that are
unlearned and unstable, wrest, as they doe also
other Scriptures unto their owne destruction.

17 * Ye therefore beloved, seeing ye know these
things before, beware, least yee be also plucked a-
way with the error of the wicked, and fall from
your owne stedfastnesse.

18 * But grow in grace, and in the knowledge
of our Lord and Saviour Jesus Christ: to him be
glory both now and for evermore, Amen.

Secondly, hee
setteb against
them the universall
flood which was
the destruction,
as it were of the
whole world.

c For the waters
returning into the
former place this
world, that is to
say, this beauty of
the earth which
we see, and all li-
ving creatures
which live upon
the earth perished.

6 Thirdly, he pro-
nounceth that it
shall not be harder
for God to burne
heaven and earth
with fire in that
day, which is
appointed for the
destruction of the
wicked (which
thing he will also
doe) then it was
for him in time
past to make them
with his onely
word, and after
ward to over-
whelme them
with water.

7 The taking
away of an
objection: in
that he seemeth
to deferre this
judgement a long
season in respect
of us it is true,
but not before
God, with whom
there is no time
either long or
short.

8 Psalm 90. 4.
9 The Lord will
surely come, be-
cause he hath pro-
mised: and that
neither sooner nor
later then he hath
promised.

9 A reason why
the latter day
cometh not out
of hand, because
God doth patient-
ly waite till the
elect be brought

to repentance, that none of them may perish. * Ezek. 3. 31. * and 33. 11. 1. Tim. 2. 4.

10 A very short description of the last destruction of the world, but in such sort as
nothing could be spoken more gravely. Matt. 24. 44. 1. Thess. 5. 2. revel. 3. 3. and
16. 15.

d With the violence as it were of a hissing storme. 11 An exhorta-
tion to purity of life, setting before us that horrible judgement of God both to
bridle our wantonnesse, and also to comfort us, so that we be found watching and
ready to meet him at his coming.

e Hee requireth patience of us, yet such
patience as is not slothfull. * Esai. 65. 17. and 66. 22. revelation 21. 1. f In
which heavens.

g That you may trie to your profite, how gentle and peaceable
hee is. * Rom. 3. 4. 12 Pauls Epistles are allowed by the expresse testimonie
of Peter.

13 There be certaine of these things obscure and darke: whereof the
unlearned take occasion to overthrow some men that stand not fast, wresting the
testimonies of the Scripture to their owne destruction. But this is the remedy against
such deceit, to labour that wee may dayly more and more grow up and increase in
the knowledge of Christ.

* That is to say, among the which things: for he dis-
puteth not here whether Pauls Epistles be plaine or darke, but saith: that amongst
those things which Paul hath written of his Epistles, and Peter himselfe in these
two of his owne, there are some things which cannot be easily understood, and
therefore are of some drawne to their owne destruction: and this he saith to make us
more attentive and diligent, and not remove us from the reading of holy things, for to
what end should they have written vaine speculations?

14 * Wherefore, beloved, seeing that yee looke
for such things, be diligent that yee may bee
found of him in peace, without spot and blame-
lesse.

15 * And suppose that the long suffering of
our Lord is salvation, * even as our beloved bro-
ther Paul according to the wisdom given unto
him wrote unto you.

16 As one that in all his Epistles speaketh of
these things: * among the * which some things
are hard to be understood, which they that are
unlearned and unstable, wrest, as they doe also
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things before, beware, least yee be also plucked a-
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THE FIRST EPISTLE GENERAL OF JOHN.

CHAP. I.

1. He testifieth that he bringeth the eternall word, wherein is life, and light. 2. God will be mercifull unto the faithfull, if groaning under the burden of their finnes, they learn to flee unto his mercy.



That which was from the beginning, which we have heard, which we have seene with these our eyes, which we have looked upon, and these hands of ours have handled of that word of life,

2. For that life was made manifest, and wee have seene it, and beare witness, and shew unto you that eternall life, which was with the Father, and was made manifest unto us.

3. That I say, which we have seene and heard, declare we unto you, that yee may also have fellowship with us, and that our fellowship also may be with the Father and with his Sonne Jesus Christ.

4. And these things write I unto you, that your joy may be full.

5. This then is the message, which we have heard of him, and declare unto you, that God is light, and in him is no darkenesse.

6. If wee say that wee have fellowship with him, and walke in darkenesse, we lie, and doe not truly.

7. But if we walke in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Sonne cleanseth us from all sinne.

8. If we say that we have no sinne, we deceive our selves, and truth is not in us.

9. If we acknowledge our finnes, he is faithful and just, to forgive us our finnes, and to cleanse us from all unrighteousnesse.

10. If wee say, wee have not sinned, wee make him a liar, and his word is not in us.

1. He beginneth with the description of the person of Christ, whom he maketh one and not two; and him both God from everlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom John himselfe and his companions, both heard and behelde, and handled.

2. I heard him speake, I saw him me selfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not alone, but others also that were with mee.

3. That same everlasting word, by whom all things are made, and in whom onely there is life.

4. Being sent by him: and that doctrine is rightly said to be shewed, for no men could so much as have thought of it, if it had not bene thus shewed.

5. The use of this doctrine is this, that all of us being coupled and joynd together with Christ by faith, might become the Sonnes of God, in which thing onely consisteth all happinesse.

6. Now he entrencheth into a question, whereby we may understand that wee are joynd together with Christ, to wit, if wee be governed by his light, which is perceived by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light; therefore he agreeth with them, which are lightsome, but with them which are darkesome he hath no fellowship. John 8. 12. d. God is sayd to be light of his owne nature, and to be in light, that is to say, in that everlasting infinite blessednesse; and wee are sayd to walke in light, in that the beames of that light doe shine unto us in the world.

7. A digression or going from the matter hee is in hand with, to the remission of finnes: for this our sanctification which walke in the light, is a testimonie of our joyning and knitting together with Christ; but because this our light is very darke, wee must needs obtaine another benefit in Christ, to wit, that our finnes may be forgiven us being sprinkled with his blood: and this in conclusion is the proppre and stay of our salvation.

8. Hebr. 9. 28. 1. Pet. 1. 19. revel. 1. 5. There is none but needeth this benefit, because there is none that is not a sinner. 1 Kings 8. 46. 2. chron. 6. 36. prov. 20. 9. e. This place doeth fully refuse that perfectnesse, and workes of supererogation which the Papists dreame of. f. So then John speaketh not thus for modestie sake, as some say, but because it is so indeede.

9. Therefore the beginning of salvation is to acknowledge our wickednesse, and to require pardon of him who freely forgiveth all finnes, because he hath promised so to doe, and he is faithful and just.

10. So then our salvation hangeth upon the free promise of God, who because he is faithful and just, will performe that which he hath promised. h. Where are then our merites? for this is our true felicity.

7. A rehearsal of the former sentence: wherein he condemned all of sinne without exception, inasmuch that if any man perfwade himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a liar, for to what end eates in times past needed sacrifices or now Christ and the Gospel, if wee be not sinners? i. They doe not onely deceive themselves, but also are blasphemous against God.

k. His doctrine shall have no place in us, that is, in our hearts.

CHAP. II.

1. Hee declareth that Christ is our mediator and advocate, 3. and sheweth that the knowledge of God consisteth in holinesse of life, 12. which appertaineth to all sorts, 4. that depend on Christ alone: 15. Then having exhorted them to contemne the world, 18. hee giveth warning that Antichrist be avoided, 24. and that the knowers truth be stood unto.

My little children, these things write I unto you, that ye sinne not; and if any man sinne, we have an Advocate with the Father, Jesus Christ, the just.

2. And he is the reconciliator for our finnes: and not for his onely, but also for the finnes of the whole world.

3. And hereby we are sure that we know him, if we keepe his commandments.

4. Hee that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But he that keepeth his word, in him is the love of God perfect indeed: hereby wee know that we are in him.

6. He that faith he remaineth in him, ought even so to walke as he hath walked.

7. Brethren, I write no new commandment unto you, but an old commandment, which yee have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

8. Again, a new commandment I write unto you, that which is true in him, and also in you: for the darkenesse is past, and that true light now shineth.

9. Hee that faith that he is in that light, and hateth his brother, is in darkenesse, untill this time.

10. He that loveth his brother, abideth in that light, and there is no occasion of evil in him.

11. But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blindeth his eyes.

12. Little children, I write unto you, because your finnes are forgiven you for his Names sake.

declaring what it is to walke in the light, to wit, to keepe Gods commandments. Whereby it followeth that holies doeth not consist in those things which men have devised, neither in a vaine profession of the Gospel. d. This must be understood of such a knowledge, as hath faith with it, and not of a common knowledge. e. For the tree is knowne by the fruit. f. Holinesse, that is, a life ordered according to the prescript of Gods commandments how weake soever they be, is of necessity joynd with faith, that is, with the true knowledge of the Father in the Sonne.

4. Hee that keepeth Gods commandments, loveth God indeed. He that loveth God, is in God, or is joynd together with God. Therefore hee that keepeth his commandments, is in him.

f. Wherewith we love God. g. Hee meaneth our conjunction with Christ. h. Hee that is one with Christ, must needs live his life, that is must walke in his steps. i. The Apostle going about to expound the commandment of charity one toward another, telleth first, that when he ureth holinesse, he bringeth no new trade of life (as they use to doe which devise traditions, one after another) but putteth them in minde of the same Law which God gave in the beginning, to wit, by Moses, at that time that God began to give Laws to his people.

7. Hee addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of us: in whom he through the Gospel engraveth his Law effectually, not in tables of stone, but in our mindes.

h. Which thing (to wit, that the doctrine is new of which I write unto you) is true in him and in you. i. Now he cometh to the second Table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the founte of God, which hateth his brother: and such an one wandreth miserably in darkenesse, brag he of never so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. * Chap. 3. 14.

9. Hee returneth againe from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation.

i. Therefore I write unto you, because you are of their number whom God hath reconciled to himselfe. k. For his owne sake: And in that he nameth Christ, he shutteth out all others, whether they be in heaven or earth.

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.

11 He advertiseth young men, if they be desirous to show their strength that they have a most glorious combat here before them, to wit. Satan the world enemy, who must be overcome: willing them to be as sure of the victory as if they had already gotten it.

12 Finally, he sheweth to children, that that true Father, from whom they have to look for all good things, is set forth unto them in the Gospel. 13 He addeth afterwards in like order, as many exhortations, as if he should say, Remember your fathers as I wrote even now, that the everlasting Sonne of God is revealed to us. Remember ye young men, that

13 ¹⁰ I write unto you fathers, because ye have known him that is from the beginning. ¹¹ I write unto you, young men, because ye have overcome that wicked one. ¹² I write unto you, little children, because ye have known the Father.

14 ¹³ I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you, young men, because yee are strong, and the word of God abideth in you, and ye have overcome that wicked one.

15 ¹⁴ Love not this world, neither the things that are in this world. If any man love this world, the love of the Father is not in him.

16 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 ¹⁵ And this world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth ever.

18 ¹⁶ Little children, ¹⁷ it is the last time, and as ye have heard that Antichrist shall come, even now there are many Antichrists: whereby we know that it is the last time.

19 ¹⁹ They went out from us, but they were not of us: for if they had been of us, they would have continued with us. ²⁰ But this cometh to passe, that it might appear, that they are not all of us.

20 ²¹ But yee have an oymntment from that Holy one, and know all things.

21 ²² I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 ²³ Who is a liar, but he that denieth that Jesus is: that Christ the same is that Antichrist that denieth the Father and the Sonne.

23 ²⁴ Whosoever denieth the Sonne, the same hath not the Father.

24 ²⁵ Let therefore abide in you that same

that strength whereby I sayd that you put Satan to flight, is given you by the word of God, which dwelleth in you. ¹⁴ The world which is full of wicked desires, lusts or pleasures and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together, and this admonition is very necessary for greene and flourishing youth.

¹ Hee speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinit love, John 3. 16. that is to say, those whom he chose out of the world. ¹¹ Wherewith the Father is loved.

¹⁵ Hee sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and unlike event. ¹⁶ Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and wilsh them by diverse reasons to shake off foolishness, which is too familiar with that age.

¹⁸ He useth this word (little) not because he speaketh to children, but to allure them the more by using such sweet words. ¹⁷ First, because the last time is at hande, so that the matter suffereth no delay. ¹⁸ Secondly because Antichrists, that is, such as fall from God are already come, even as they heard that they should come. As it was very requisite to warne that unheedy and warlesse age of that danger.

¹⁹ A digression against certaine offence and stumbling blocks, whereas that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine unto them, that although such as fall from God and his religion, had place in the Church, yet they were never of the Church, because the Church is the Company of the elect which cannot perish, and therefore cannot fall from Christ. ²⁰ So then the elect can never fall from grace.

²⁰ Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainly known. ²¹ Thirdly, he comforteth them to make them stand fast, inasmuch as they are anointed of the holy Ghost with the true knowledge of salvation.

²² The grace of the holy Ghost, and this is a borrowed kinde of speech taken from the ointings used in the Law. ²³ From Christ who is peculiarly called holy.

²⁴ The taking away of an objection. He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know the truth, yet so farre forth that they are able to discern truth from falsehood.

²⁵ He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office or both together and at once. And they that doe so doin vaine boast and brag of God, for that in denying the Son the Father also is denied. ²⁶ He is the true Messiah. ²⁷ They then are deceived themselves, and also doe deceive others, which say that the Turkes and others idolaters worship the same God that we doe.

²⁸ The whole preaching of the prophets and Apostles is contrary to that doctrine: Therefore it is utterly to be cast away, and this wholly to beholden and kept, which leadeth us to seeke eternall life in the free promise, that is to say, in Christ alone, who is given us of the Father.

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised us, even that eternall life.

26 ²⁵ These things have I written unto you, concerning them that deceive you.

27 But that anointing which ye received of him, dwelleth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 ²⁶ And now, little children, abide in him, that when he shall appeare, we may behold, and not be ashamed before him at his coming.

29 ²⁷ If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

were never heard of, but call them to your remembrance as things which you doe know.

²⁸ He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

²⁶ The conclusion both of the whole exhortation, and also of former treatise.

²⁷ A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order: for before hee taught us to goe up from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousness: and therefore they that give themselves to righteousness, are known to be borne of him, because they resemble God the Father.

CHAP. III.

¹ Setting downe the inestimable glory of this, that we are Gods sonnes. ⁷ he sheweth that newnesse of life must be testified by good works, whereof charitie is a manifest token. ¹⁹ Of faith, and praying unto God.

BEhold, ¹ what love the Father hath given to us, that we should be called the sonnes of God: ² For this cause this world knoweth you not, because it knoweth not him.

² ³ Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what wee shall be: and we know that when hee shall be made manifest, we shall be like him: for wee shall see him as he is.

³ ⁴ And every man that hath this hope in him, purgeth himself, even as he is pure.

⁴ ⁵ Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

⁵ ⁶ And ye know that he was made manifest, that he might take away our sinnes, and in him is no sinne.

⁶ ⁷ Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

⁷ ⁷ Little children, let no man deceive you, hee that doeth righteousness, is righteous, as hee is righteous.

world, for the world knoweth not God the Father himselfe.

³ The other: This dignity is not fully made manifest to our selves, much lesse to strangers, but we are sure of the accomplishment of it, inasmuch that wee shall be like to the Sonne of God himselfe, and shall enjoy his sight indeed, such as hee is now: but yet notwithstanding this is deferred until his next coming. ⁴ Like, but not equall. ⁵ For now we see as in a glasse, 1. Cor. 13. 12.

⁴ Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Sonne of God, endeavoureth to resemble the Father in puritie.

⁵ This word signifieth a likeness, but not in equalitie. ⁶ The role of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne.

⁷ Given not himselfe to puritie. ⁸ A short definition of sinne. ⁹ An argument taken from the materiall cause of salvation: Christ in himselfe is most pure, and he came to take away our sinnes by sanctifying us with the holy Ghost.

Therefore, whosoever is truly partaker of Christ, doeth not give himselfe to sinne: and so contrariwise he that giveth himselfe to sinne knoweth not Christ. ¹⁰ Ifai. 53. 6. 9. 21. 2. Pet. 2. 22. 24. ¹¹ Hee is said to sinne, that giveth not himselfe to puritie, and in him sinne reigneth, but sinne is said to dwell in the faithfull, and not to reign in them.

¹² Another argument of things coupled together: Hee that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Sonne of God.

²⁵ The same Spirit which endueth the elect with the knowledge of the truth, and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end.

²⁶ The Spirit which you have received of Christ, and which hath led you into all truth.

²⁷ You are not ignorant of these things, and therefore I teach them not as things that

¹ He beginneth to declare this agreement betweene the Father and the Sonne at the highest cause, to wit, at that free love of God towards us wherewith he so loveth us, that he also adopteth us to his children.

² What a gift of how great love.

³ That we should be the sonnes of God, and so that all the world may perceive we are so.

⁴ Before he declareth this adoption, he saith two things: he one that this so great a dignitie is not to be esteemed according to the judgement of the flesh, because it is unknown to the

⁵ The other: This

⁶ But we are

⁷ sure of the accomplishment of it, inasmuch that wee shall be like to the Sonne of God himselfe, and shall enjoy his sight indeed, such as hee is now: but yet notwithstanding this is deferred until his next coming.

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¹⁸ Another argument of things coupled together: Hee that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Sonne of God.

8 An argument taken of contraries: the devill is the author of sinne, and therefore he is of the devill, or is ruled by the inspiration of the devill that serveth sinne: and if he be the devill, sonne, then is he not Gods Sonne: for the devill and God are so contrary the one to the other, that even the Sonne of God was sent to destroy the works of the devill.

Therefore on the contrary side, who serves righteously is the Sonne of God, being borne againe of his spirit as of new seed, inasmuch that of necessity he is now delivered from the slavery of sinne.

* John 8.44. i Resembleth the devill, as the child doeth the father, and is governed by his spirit.

k He faith not, sinned, but sineth, for he did nothing els but sinne.

l From the very beginning of the world.

m The holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.

9 The conclusion: By a wicked life they are known which are governed by the spirit of the Devill, and by a pure life, which are Gods children.

10 Hee beginneth to commend charity towards the brethren, as another marke of the Sonnes of God.

11 The first reason, taken of the authority of God, which giveth the commandment.

* John 13.34. and 15.12. 21 An amplification, taken of the contrary example of Cain, which slew his brother.

* Gen. 4.8. 22 Hee bringeth forth a very new and very old example, wherein we may behold both the nature of the sonnes of God, and of the sonnes of the devill, and what state and condition remaineth for us in this world: and what shall be the end of both at length.

13 A short digression: Let us not marvelle that we are hated of the world for doing our duty, for such was the condition of Abel who was a just person: and who would not rather be like him then Cain?

14 The second reason: Because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, and whosoever nourished it, doeth as it were to feed death in his bosome.

15 Love is a token that we are translated from death to life, forasmuch as by the effects the cause is known.

* Chap. 2.10. levis. 9. 17. A confirmation: Whosoever is a murderer, is in eternall death, who so hateth his brother, is a murderer, therefore he is in death.

And therefore upon followeth the contrary: He that loveth his brother, hath passed to life, for indeed we are borne death.

John 16.13. ephel. 5.2. 18 Now hee sheweth now faire Christian charity extendeth, even so farre, that according to the example of Christ, every man forget himselfe, to provide for and helpe his brethren.

* Luke 9.31. 19 Hee reasoneth by comparison: For if we are bound even to give our life for our neighbours, how much more are we bound to helpe our brothers necessity with our goods and substance?

20 What with this life is finneyed, 21 Openeth not his heart to him, nor helpe him willingly and cheerfully.

22 Christian charitie standeth not in words, but in deede, and proceedeth from a sincere affection.

23 Hee commendeth charitie, by a ribble effect: for first of all, by it wee know that wee are indeed the sonnes of God, as he sheweth before.

24 Thereof it cometh that wee have a quiet confidence, as on the contrary side he that thinketh that he hath God for a judge, because he is guiltie to himselfe, either hee is unvert or is very rare quiet: for God hath a faster quicker sight then we, and judgeth more severely.

25 If an owll confidence convinceth us, much more ought the judgement of Gods goodnesse us, who knoweth our hearts better then we our selves do.

26 A third effect also riseth out of the former, that in these miseries we are sure to be heard, because we are the sonnes of God, as we understand by the grace of sanctification which is proper to the elect.

8 He that committeth sinne, is of the devill: for the devill sinneth from the beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the devill.

9 Whosoever is borne of God sinneth not: for his sinne remaineth in him, neither can hee sinne, because he is borne of God.

10 In this are the children of God known, and the children of the devill: whosoever doeth not righteously, is not of God; neither hee that loveth not his brother.

11 For this is the message that yee heard from the beginning, that we should love one another.

12 Not as Cain which was of that wicked one, and slew his brother: 13 and wherefore slew he him? because his owne workes were evill, and his brothers good.

14 Marvella not my brethren, though this world hate you.

15 Wee know that we are translated from death unto life, because we love the brethren: * he that loveth not his brother, abideth in death.

16 Whosoever hateth his brother, is a man-slayer: and ye know that no man-slayer hath eternal life abiding in him.

17 Hereby have we perceived love, that hee laide downe his life for us: therefore we ought also to lay downe our lives for the brethren.

18 And whosoever hath this p works good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

19 My little children, let us not love in word, neither in tongue onely, but indeed and in truth.

20 For thereby we know that we are of the truth, and shall before him assure our hearts.

21 For if our hearts condemne us, God is greater then our heart, and knoweth all things.

22 Beloved, if our heart condemne us not, then have we boldnesse toward God.

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23 And whatsoever we aske, wee receive of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

24 This is ther his commandment, that we believe in the Name of his sonne Jesus Christ, and love one another, as hee gave commandment.

25 For hee that keepeth his commandments, dwelleth in him, and he in him: and hereby wee know that he abideth in us, even by that Spirit which hee hath given us.

* John 6.56. and 15.3. * John 13.34. and 15.10. f He meaneth the Spirit of Sanctification, whereby we are borne anew, and live unto God.

CHAP. IV.

1 Having spoken somewhat touching the trying of Spirits: 4 For some speake after the world, 5 and some after God, 7 He returned to charitie, 11. 19 and by the example of God becometh to brotherly love.

1 Barely beloved, believe not every spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 Hereby shall yee know the Spirit of God. b Every spirit that confesseth that Iesus Christ is come into the flesh, is of God.

3 And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom yee have heard, how that he should come, and now already he is in this world.

4 Little children, ye are of God, and have overcome them: for greater is hee that is in you, then he that is in this world.

5 They are of this world, therefore spake they of this world, and this worlde heareth them.

6 We are of God, * hee that knoweth God, heareth us: hee that is not of God, heareth us not. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another: 7 for love cometh of God, and every one that loveth, is borne of God, and knoweth God.

8 Hee that loveth not, knoweth not God, 8 for Gods love.

able to discern the Spirit of God, which are altogether to be followed from impure spirits which are to be eschewed.

a This is spoken by the figure Metonymie, and is as if hee had said, Believe not every one that sayth that hee hath a gift of the holy Ghost to doe the office of a Prophet.

b Hee giveth a certaine and perpetuall rule to know the doctrine of antichrist by, to wit, if either the divine or humane nature of Christ, or the true uniting of them together be denied: or if the least jot that may be, be derogate from his office who is our onely King, Prophet, and everlastig high Priest.

c Hee speaketh simply of the doctrine, and not of the person. d The true Messiah.

e Is true man. f He comforteth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God.

g Hee bringeth a reason: why the world receiveth these teachers more willingly then the true to wit, because they heare no nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

h He testifieth unto them that his doctrine and the doctrine of his fellows, is the adured word of God: which of necessity we have boldly to set against all the mouths of the whole world, and thereby discern the truth from falsehood.

* John 3.27. i True Prophets against whom are set false Prophets, that is, such as erre themselves, and lead other into error.

6 Hee returneth to the commanding of brotherly love and charitie.

7 The first reason: Because it is a very divine thing: and therefore very meet for the sonnes of God: so that whosoever is voyde of it, cannot be sayd to know God aright.

8 A confirmation: For it is the nature of God to love men, whereof wee have a most manifest prove above all others: in that that of his onely free and infinite good, will toward us, hee hath begotten Sonnes, to the end that wee being reconciled through his blood, might be made partakers of his everlasting glory.

f In that hee called God, Love, hee sayth more then if hee had sayd that hee loveth us infinitely.

* Math. 23.22. John 15.9. and 16.27. chap. 5.14.

12 The conclusion: That faith in Christ, and love one towards another, are things joyed together, and therefore the outward testimonies of sanctification must and doe answer that inward testimony of the Spirit given unto us.

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* John 3. 16.
 9 Another reason
 by comparison :
 If God so loved
 us, shall not we his
 children love one
 another ?
 * John 1. 18.
 1. Tim. 6. 16.
 10 A third reason :
 Because God is in-
 visible, therefore
 by this effect of his
 Spirit, to wit, by
 charity, he is un-
 derstood, yea, and
 to be not out of
 us, but joynd
 with us, and in us,
 in whom he is so
 effectually work-
 ing.
 It is surely in us, in
 deed and in truth, as
 he underlayeth
 this charity with
 another foundati-
 on, to wit, faith
 in Jesus, which
 joynd us indeed
 with him, even as
 charity witnesseth
 that we are joynd
 with him. Fur-
 thermore he testi-
 fies of Christ, as
 who had seen him
 with his eyes.
 With such a con-
 fession as cometh
 from true faith, and
 is accompanied
 with love, so that
 there be an

9 * Herein was that love of God made mani-
 fest amongst us, because God sent that his onely
 begotten Sonne into this world, that wee might
 live through him.

10 Herein is that love, not that we loved God,
 but that he loved us, and sent his Sonne to be a re-
 conciliation for our finnes.

11 9 Beloved, if God so loved us, we ought al-
 so to love one another.

12 * 10 No man hath seene God at any time.
 If we love one another, God dwelleth in us, and
 his love is perfect in us.

13 Hereby know we, that we dwell in him, and
 he in us : because he hath given us of his Spirit.

14 11 And we have seene, and do testifie, that the
 Father sent the Sonne to be the Saviour of the world.

15 Whosoever confesseth that Jesus is the
 Sonne of God, in him dwelleth God, and he in God.

16 And we have known, and beleeveth the love
 that God hath in us, 12 God is love, and hee that
 dwelleth in love, dwelleth in God, and God in him.

17 13 Herein is that love perfect in us, that we
 should have boldnesse in the day of judgement; for
 as he is, even so are we in this world.

18 There is no feare in love, but perfect love
 casteth out feare: for feare hath painefulnesse; and
 he that feareth, is not perfect in love.

19 14 We love him, because he loved us first.

20 15 If any man say, I love God, and hate his
 brother, he is a liar: 16 for how can hee that lov-
 eth not his brother whom he hath seene, love
 God whom he hath not seene?

21 * 17 And this commandment have we of
 him, that hee that loveth God, should love his
 brother also.

12 A fourth reason: God is the fountaine and wellspring
 of charity, yea, charity it selfe: therefore whosoever abideth in it, hath God with
 him.

13 Again (as a little before) he commendeth love, for that seeing that by
 our agreement with God in this thing, we have a certain testimonie of our adoption,
 it cometh thereby to passe, that without feare we looke for that latter day of judge-
 ment, so that trembling and that torment of conscience is cast out by this love. 1 This
 signifieth all likenesse, not equality.

K. If we understand by love, that we are in
 God, and God in us, that we are sonnes, and that we know God, and that everlasting
 life is in us: be concludeth a right that we may well gather peace and quietnesse there-
 by. 14 Least any man should thinke that that peace of conscience proceedeth from our
 love as from the cause, he goeth backe to the fountaine, to wit, to the free love, where-
 with God loveth us although we deserved and doe deserve his wrath. And hereof
 springeth another double charity, which both are tokens and witnesses of that first, to
 wit, that wherewith we love God, who loved us first, and then for his sake our neigh-
 bours also.

15 As he shewed that the love of our neighbour cannot be separate
 from the love wherewith God loveth us, because this last engendeth the other: so he
 denieth that the other kinde of love wherewith we love God, can be separate from
 the love of our neighbour: whereof it followeth that they lye impudently which say
 they worship God, and yet regard not their neighbour.

19 The first reason
 taken of comparison, why we cannot hate our neighbour, and love God, to wit, because
 that hee that cannot love his brother, whom he seeth, how can hee love God whom hee
 seeth not?

* John 13. 34. and 15. 12. 17 A second reason, who
 God cannot be hated and our neighbour loved, because the selfe same Law-maker com-
 manded both to love him and our neighbour.

CHAP. V.

1 Hee sheweth that brotherly love and faith are things insepa-
 rable: 10 and that there is no faith towards Gods, but by
 beleeveth in Christ: 14 Hence proceedeth calling upon
 God with assurance, 16 and also that our prayers be
 available for our brethren.

W Hosoever i beleeveth that Jesus is that
 a Christ, is borne of God: and every one that
 loveth him, which begate, loveth him also which
 is begotten of him.

2 * In this we know that we love the children

1 He goeth on for-
 ward in the same
 argument, shewing
 how both those
 loves come into us
 from the love
 wherewith God

loveth us, to wit, by Jesus our Mediator laid hold on by faith, in whom we are made
 the children of God, and doe love the Father of whom we are so begotten and also our
 brethren which are begotten with us.

a Is the true Messias. b By one he
 meaneth all the faithfull. 1 The love of our neighbour doeth so hang upon the love
 wherewith we love God, that this last must needs go before the first, whereof it
 followeth, that that is not to be called love when men agree together to doe evil, neither
 that, when as in loving our neighbours, wee respect not Gods commandments.

of God, when we love God, and keepe his com-
 mandements.

3 3 For this is the love of God, that we keepe
 his commandments: 4 and his command-
 ments are not burdensome.

4 5 For all that is borne of God, overcommerh
 this world: 6 and this is that victory that e hath
 overcome this world; even our faith.

5 * 7 Who is it that overcommerh this world;
 but hee which beleeveth that Jesus is that Sonne
 of God?

6 8 This is that Jesus Christ that came by wa-
 ter and blood: 9 not by water onely, but by water
 and blood: and it is that Spirit that beareth wit-
 nesse: for that Spirit is truth.

7 For there are three, which beare record in
 heaven, the Father, the Word, and the holy
 Ghost: and these three are one.

8 And there are three, which beare record in
 the earth, the Spirit, and the Water, and the Blood:
 and these three agree in one.

9 10 If God receive the witness of men, the wit-
 nesse of God is greater: for this is the witness
 of God, which he testified of his Sonne.

10 * 11 Hee that beleeveth in that Sonne of
 God, hath the witness in himself: he that bele-
 veth not God, hath made him a liar, because hee
 beleeveth not the record, that God witnesseth of
 that his Sonne.

11 12 And this is that record, to wit, that God
 hath given unto us eternal life, and this life is in
 that his Sonne.

12 Hee that hath that Sonne, hath that life;
 and he that hath not that Sonne of God, had not
 that life.

13 13 These things have I written unto you,

burden of them * Math. 23. 30. d To them that are regenerate, that is to
 say, borne anew, which are led by the Spirit of God, and are through grace delivered
 from the curse of the Law.

5 A reason: Because by regeneration, wee have gotten
 strength to overcome the world, that is to say, whatsoever sturth against the com-
 mandments of God.

6 He declarerh what that strength is, to wit, Faith.
 e Hee useth the time that is past to give us to understand, that although wee be in
 the battell, yet undoubtedly wee shall be conquerours, and are most certaine of the victory.

f Which is the instrumentall cause, and as a meane and hand whereby we lay hold on
 him, who indeed doeth performe this, that is, hath and doeth overcome the world,
 even Christ Jesus. * 1. Cor. 15. 57. 7 Moreover hee declarerh two things,
 the one what true faith is, to wit, that which resteth upon Jesus Christ the Sonne of God
 alone: whereupon followeth the other, to wit, that this strength is not proper to faith,
 but by faith as an instrument is drawn from Jesus Christ the Sonne of God.

8 He prooveth the excellencie of Christ, in whom onely all things are given us by five
 witnesses, three heavenly, and three earthly, which wholly and fully agree together.
 The heavenly witnesses are: the Father who seeth the Sonne, the worde it selfe which
 became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our fan-
 ctification) blood, (that is our justification) the Spirit, (that is, a acknowledging of God
 the Father in Christ by faith through the testimonie of the holy Ghost.)

9 Hee
 warneth us not to separate water from blood: (that is, sanctification from justifi-
 cation, or righteousness begunne, from righteousness impured) for we stand not upon
 sanctification, but so farre forth as it is a witness of Christs righteousness impured
 unto us: and although this imputation of Christs righteousness be never separated
 from sanctification, yet it is onely the matter of our salvation.

g Our spirit
 which is the third witness, testifieth that the holy Ghost is truth: that is to say, that
 that is true which he telleth us, to wit, that we are the sonnes of God.

h Lookpe
 John 8. 14. i Agree in one. 10 Hee sheweth by an Argument of comparison,
 of what great weight the heavenly testimonie is, that the father hath given of the Sonne,
 unto whom agreeeth both the Sonne himselfe and the holy Ghost.

k I conclude
 this a right: for the testimonie which I said is given in heaven, cometh from God, who
 setteth forth his Sonne. * John 3. 16. 11 Hee prooveth the surenesse
 of the earthly witnesses by every mans conscience, having that testimonie in it selfe,
 which conscience hee saith cannot be deceived, because it consenteth the heavenly testi-
 monie, which the Father giveth of the Sonne: For otherwise the Father must needs be
 a liar, if the conscience, which accordeth and assenteth to the Father should lye.

12 Now at length hee sheweth what this testimonie is, that is confirmed with so
 many witnesses: to wit, that life of everlasting felicie, is the meere, and unely gift
 of God, which is in the Sonne, and proceedeth from him unto us, which by faith are
 joynd with him, so that without him life is no where to be found.

13 The con-
 clusion of the Epistle wherein hee sheweth first of all, that even they which already be-
 lieve, doe stand in deede of this doctrine, so that they may growe more and more
 in faith, that is to say, to the end that they may be dayly more and more certified of their
 salvation in Christ through faith.

c There is no love
 where there is no
 true doctrine.
 3 The reason: for
 to love, God is to
 keepe his com-
 mandments,
 which being so,
 and seeing that
 both the loves are
 commanded of
 one and the self
 same law maker
 (as he taught be-
 fore it) follow-
 eth altho that we
 doe not love our
 neighbour, when
 we breake Gods
 commandments.
 4 Because expe-
 rience teacheth us
 that there is no a-
 bilitie in our selfe,
 neither yet will to
 performe Gods
 commandments,
 therefore least the
 Apostle should
 seeme, by so often
 putting them in
 minde of the keep-
 ing of the com-
 mandments of
 God, to require
 things that are
 possible, he pro-
 nounceth that the
 commandments
 of God are not in
 such sort grievous
 or burdensome,
 that we can be op-
 pressed with the

that

14 Because we do not yet in effect obtaine that which we hope for, the Apostle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. * Chap. 3. 23. 15 We have to make prayers not onely for our selves, but also for our brethren which doe sinne, that their finnes be not unto them, to death: and yet hee excepteth that sinne, which is never forgiven: or the sinne against the holy Ghost, that is to say, an universall and willfull falling away from the known truth of the Gospel. 1 This is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being so desired. * Matth. 12. 31. marke 3. 29.

that beleve in the name of that Sonne of God, that ye may know that ye have eternall life, and that ye may beleve in the Name of that Sonne of God.

14 And this is that assurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we aske, we know that wee have the petitions, that we have desired of him.

16 15 If any man see his brother sinne a sinne that is not unto death, let him aske, and he shall give him life for them that sinne not unto death. * There is a sinne unto death, I say not that thou shouldest pray for it.

17 16 All unrighteousnesse is sinne, but there is a sinne nor unto death.

18 17 We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 18 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that the Sonne of God is * come, and hath given us a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Jesus Christ, the same is that very God, and that eternall life.

21 19 Little children, keep your selves from idoles. Amen.

15 to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serve sin, neither are deadly wounded of Satan.

18 particularly apply to himselfe the generall promises, that we may certainly persuade our selves, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Jesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 24. 45.

19 The divinitie of Christ is most plainly proved by this place. 19 He expresth a plaine precept of taking heed of idoles: which hee setteth against the onely true God, that with this scale as it were he might scale up all the former doctrine.

16 The taking away of an objection: indeed all iniquitie is comprehended under the name of sin, but yet we must not despair therefore, because every sin is not deadly, and without hope of remedie.

17 A reason why not all, nay rather why no sin is mortal to some: to wit, because they be borne of God, that

18 Every man must particularly apply to himselfe the generall promises, that we may certainly persuade our selves, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Jesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 24. 45.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowne, 4 who brought up her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but avoid them.

a This is no proper name, but to be taken as the word soundeth, that is to say, to the worthy and noble Lady.

b Excellent and honourable Dame.

1 The bond of Christian conjunction or linking together, is the true and constant profession of the truth.

c With true knowledge, which hath alwayes love joyned with it, and following it.

a This true profession consisteth both in love one toward another which the Lord had commanded, and also especially in wholesome and sound doctrine, which also is delivered unto us: for the commandment of God is a sound and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them.

THE ELDER to the a elect b Ladie, and her children, 1 whom I love in the truth: and not I onely, but also all that have known the truth.

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Sonne of the Father, with c truth and love.

4 a I rejoyced greatly, that I found of thy children walking in d truth, as we have received a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment unto thee, but the same which we had from the beginning) that we * love one another.

6 And this is that love, that we should walke after his commandments. This commandment is, that as ye have heard from the beginning, yee should walke in it.

6 And this is that love, that we should walke after his commandments. This commandment is, that as ye have heard from the beginning, yee should walke in it.

7 3 For many deceivers are entred into this world, which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 4 e Looke to your selves, that we lose not the things, which we have done, but that we may receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any unto you, and bring not this doctrine, * receive him not to house, neither bid him, God speed.

11 For he that biddeth him, God speed, is partaker of his evill deeds. Although I had many things to write unto you, yet would I not write with paper and ynke: but I trust to come unto you, and speake mouth to mouth, that our joy may be full.

12 The sonnes of thine elect sister greete thee. Amen.

3 Antichrists fighting against the person and office of Christ, were already crept into the Church in the time of the Apostles.

4 He that maketh shipwrecke of doctrine, loseth all. e Beware and take good heed.

4 We ought to have nothing to doe with them that defend perverse doctrine. * Rom. 16. 17.

THE THIRD EPISTLE OF JOHN.

1 He commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vainglory: 10 He exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

1 An example of a Christian gratulation.

a Then these joys. b As becommeth a belever and a Christian.

c He commendeth to Gaius either those selfe same men whom he had entertained before, returning now againe to him about the affaires of the Church, or els some other which had like businesse.

THE Elder unto the beloved Gaius whom I love in the truth.

2 Beloved, I wish chiefly that thou prosperedst and farest well as thy soule prospereth.

3 I rejoyceth greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I have no greater joy then * these, that is, to hear that my sonnes walke in veritie.

5 Beloved, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy love before the Churches: Whom if thou bringest on their journey as it becometh according to God, thou shalt doe well.

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and took nothing of the Gentiles.

8 Wee therefore ought to receive such, that we might be d helpers to the truth.

9 2 I wrote unto the Church: but Diotrephes which loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against us with malicious words, and not therewith content, neither he himself receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloved, follow not that which is evill, but that which is good: he that doth well, is of God: but he that doeth evill, hath not seene God.

12 Demetrius

d That we our selves may helpe somewhat to the preaching of the truth.

2 Ambition and covetousnesse, two pestilent plagues (especially in them which have any Ecclesiastical function) are condemned in Diotrephes person. e Hath not known God.

12 Demetrius hath good report of all men, and of the truth it self: yea, and wee our selves beare record, and ye know that our record is true.
13 I have many things to write: but I will

not with ynke and pen write unto thee:

14 For I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be with thee. The friends salute thee. Greete the friends by name.

THE GENERAL EPISTLE OF JUDE.

3 Hee warneth the godly to take heed of such men. 4 That make the grace of God a cloake for their wantonnesse: 5 and that they shall not escape unpunished, for the contempt of this grace. 6, 7 hee proveth by three examples: 14 and allegeth the prophetic of Enoch: 20 Finally hee sheweth the godly a meane to overthrow all the snares of these deceivers.

J

ude a servant of Jesus Christ, and a brother of James, to them which are called, and sanctified of God the Father, and reserved to Jesus Christ:

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once given unto the Saints.

4 For there are certaine men crept in, which were before of olde ordained to this condemnation: 3 ungodly men they are, which turne the grace of our God into wantonnesse, and denie God the onely Lord, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after hee had delivered the people out of Egypt, destroyed them afterward which beleevied not.

6 The Angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chaines under darkenesse unto the judgement of the great day.

7 As Sodome and Gomorhe, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these sleepers also defile the flesh, and despise government, and speake evil of them that are in authoritie.

9 Yet Michael the Archangel, when hee strove against the devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake evil of those things which they know not: and whatsoever things they know naturally, as beasts, which are without

reason, in those things they corrupt themselves.

11 Woe be unto them: for they have followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gainsaying of Core.

12 These are rockes in your feastes of charity, when they feast with you, without all feare, feeding themselves: cloude they are without water, caried about of windes, corrupt trees and without fruit, twise dead, and plucked up by the rootes.

13 They are the raging waves of the sea, forming out their owne shames: they are wandering starres, to whom is reserved the blackenesse of darkenesse for ever.

14 And Enoch also the seventh from Adam, prophesied of such, saying, Beholde, the Lord cometh with thousands of his Saints.

15 To give judgement against all men, and to rebuke all the ungodly among them of all their wicked deedes, which they have ungodly committed, and of all their cruell speakings, which wicked sinners have spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: whose mouthes speake proud things, having mens persons in admiration, because of advantage.

17 But, yee beloved, remember the wordes which were spoken before of the Apostles of our Lord Jesus Christ:

18 How that they tolde you that there should be mockers in the last time, which should walke after their owne ungodly lusts.

19 These are they that separate themselves from other, naturall having not the Spirit.

20 But, yee beloved, edifie your selves in your most holy faith, praying in the holy Ghost.

21 And keepe your selves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternall life.

22 And have compassion of some, in putting difference:

23 And other save with feare, pulling them out of the fire, and hate that garment which is spotted by the flesh.

24 Now unto him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with joy.

25 That is to God onely wise, our Saviour be glory, and majestie, and dominion, and power, both now and for ever, Amen.

11 It is the property of Antichristes to separate themselves from the godly, because they are not governed by the Spirit of God: and contrariwise it is the property of Christians to edifie one another through godly prayers both in faith and also in love until the mercy of Christ appeare to their full salvation.

12 Among them which wander and goe astray, the godly have to use this choice, that they handle some of them gently, and that other some being even in the very flame, they endeavour to save with severe and sharpe instruction of the present danger, yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew even the least contagion that may be.

13 By fearing them, and holding them backe with godly severity.

14 An amplification taken from the forbidden things of the Law which did defile.

15 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can give us that constancie which he requirerh of us.

9 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice. Balaams filthy covetousnesse, and to be short, Cores seditious and ambitious head.

* Gen. 4. 8.

* Num. 22. 31.

2. Pet. 2. 15.

* Num. 16. 7.

10 He rebuketh most sharply with many other notes

and markes, both their dishonestie

of filthyneesse,

and their sawci-

nesse, but especially

allly their vaine

bravery of words,

and most vaine

pride, joyning

therewithall a

most grave and

beavis threatening

out of a most an-

cient prophetic

of Enoch touching

the judgement to

come.

1 The feasts of

charitie were cer-

taine bankets,

which the brethren

that were members

of the Church, kept

altogether, as

Tertullian setteth

them forth in his

Apolog. Chap. 9. 9.

10 Impudently,

without all reve-

rence either to God

or man.

* 2. Pet. 2. 17.

11 Most grosse

darkenesse.

* Revel. 1. 7.

12 The present

time, for the time

to come.

* Psal. 17. 10.

13 The rising up

of such monsters

was spoken of

before, that wee

should not be

troubled at the

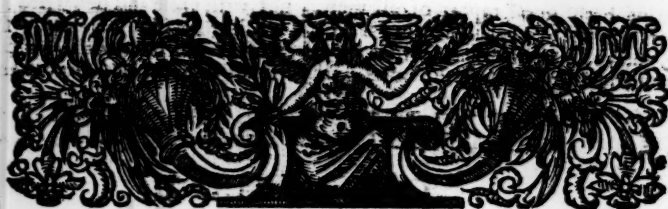
newnesse of the

matter.

* 1. Tim. 4. 1.

1. Tim. 3. 1.

2. Pet. 3. 3.



THE ORDER OF TIME, whereunto the Contents of this booke are to be referred.

The yeere
of Christ

1.&c.

34.

67.

70.

97

1073.

1217.

1295.

1300.

1301.

1305.



THE dragon watched the Church of the Jewes, which was ready to travaile: She bringeth forth, fieth, and hideth her self, whiles Christ was yet upon the earth.

The dragon persecuted Christ ascending into heaven, hee fighteth and is thrown down: and after persecuteth the Church of the Jewes.

The Church of the Jewes is received into the wildernesse, for three yeeres and an half.

When the Church of the Jewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Traiane for ten yeeres, chap. 2. and 3.

God by word and signes provoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth fourth examples of his wrath upon all creatures, mankinde excepted, chap. 8.

The dragon is let loose after 1000 yeeres, and Gregory the vij. being Pope, rageth against Henrie the third then Emperour, chap. 20..

The Dragon vexeth the world 150 yeeres unto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the authour of the first booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrated the Jubile.

About this time was a great earthquake, which overthrew many houses in Rome.

Prophecie ceaseth for three yeeres and an half, untill Benedict the second succeeded after Boniface the viij. Prophecie is revived, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deede, chap. 14. With threats and armes, chap. 15, with singular judgements, chap. 16.

Christ giveth his Church victory over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in heaven with eternall glory, in Christ Jesus, chap. 21. and 22.

THE

THE REVELATION OF SAINT JOHN THE APOSTLE AND EUANGELIST, with the Annotations of

Francis Iunius.

CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 even his that is the beginning and ending. 13 Then the mystery of the seven Candlestickes and starres 20 is expounded.



I He 1 a Revelation of b Jesus Christ, which God gave unto him, to shewe unto his servants things which must shortly be done: which hee sent, and shewed by his Angel unto his servant John: 2 Who bare record of the word of God, and of the testimonie of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this propheticie, & keepe those things which are written therein: for the time is at hand.

4 2 John to the seven Churches which are in Asia, Grace be with you, and peace 3 from him, 4 Which * is; and Which was, and Which is to come, and from 4 the 4 seven Spirits which are before his Throne.

5 And from Jesus Christ, which is that * faithfull witness, and * that first begotten of the dead, and that Prince of the Kings of the earth, unto him that loved us, and washed us from our finnes in his * blood,

6 And made us * Kings and Priests unto God even his Father, to him, I say, be glory, and dominion for evermore. Amen.

7 Behold, he cometh with * clouds, and every eye shall see him: yea, even they which

perched him thorow: and all kindreds of the earth shall waile before him; Even so, Amen.

8 6 I * am f Alpha and Omega, the beginning and ending, saith the Lord, Which is, and Which was, and Which is to come, even the Almighty.

9 7 John, even your brother and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the 8 Ile called Patmos, for the word of God, and for the witnessing of Jesus Christ.

10 And I was ravished in 11 spirit on the 1 Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest write in a booke, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 8 Then I turned backe to * see the voyce that spake with me: 9 and when I was turned, I saw seven golden candlestickes,

13 And in the mids of the seven candlestickes, one like unto the sonne of man, clothed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and heires were white as white wool, and as snow, and his eyes were as a flame of fire.

15 And his feet like unto fine brasse burning as in a furnace: and his voyce as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sword, and his face shone as the sonne shineth in his strength.

17 10 And when I sawe him, I fell at his feete as dead: 11 then he laide his right hand upon me, saying unto me, Feare not: 12 I am that * first

called unto this Revelation, in what place, and how occupied, verse 9. Then at what time and by what meanes, namely, by the spirit and the word, and that on the Lords day, which day ever since the resurrection of Christ, was consecrated for Christians unto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the sum of his calling. g Patmos is one of the yles of Sporas whither John was banished as some write. h This is that holy ravishment expressed, wherewith the Prophets were ravished, and being as it were carried out of the world, were conversant with God, and so Ezekiel saith often that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord fell upon him. i Hee called it the Lords day, which Paul calleth the first day of the weeke, 1. Cor. 16. 2. k The exposition: declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken first of the author of his calling unto the 17 verse. Secondly of the calling it self unto the end of the Chap. And first of all the occasion is noted in this verse in that S. John turned himself towards the vision: after is set downe the description of the author in the verses following, 13. 14. 15. 16.

k To see him whose voyce I had heard. 9 The description of the Author, which is Christ: by the candlestickes that standeth about him, that is the Churches that stand before him, and depend upon his direction, in this verse: by his properties that hee is one furnished with wisdom and dexteritie to the achieving of great things, verse 13. and ancient gravitie and most excellent sight of the eye, verse 14. with strength invincible, and with a mightie word, verse 15. By his operations, that he ruleth the ministry of his servants in the Church, giveth the effect thereof: by the sword of his word and enlightening all things with his countenance, doeth most mightily provide for every one by his divine providence, verse 16.

10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God. 11 A divine confirmation in this calling partly by signe and partly by word of power. 12 A most elegant description of this calling contained in three things, which are necessary unto a just vocation: first the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verse, for that he is eternall and omnipotent, verse 13. Secondly, the sum of this propheticall calling, and revelation, verse 19. Lastly a declaration of those persons unto whom this propheticie is by the commandement of God directed in the description thereof, vers. 20. * Eia. 41. 4. and

6 A confirmation of the salvation aforesaid, taken from the words of God himself: in which he avoucheth his operation in every singular creature eternitie that is in himself, and his omnipotence in all things: and concludeth in the unitie of his own essence, that Trinitie of persons, which was before spoken of. * Chap. 21. 6. and 22. 13.

f I am he before whom there is nothing, yea, by whom every thing that is made, was made and shall remaine though all they should perish.

7 The narration opening the way to the declaring of the authoritie and calling of Saint John the Evangelist in this singular Revelation, and to procure faith, and credit unto this propheticie. This is the second part of this Chapter consisting of a proposition and an exposition. The proposition that sheweth, first who was

1 This Chapter hath two principall parts, the title or inscription, which standeth in stead of an exordium: and a narration going before the whole propheticie of this booke: The inscription is double, generall and particular. The generall containeth the kind of propheticie, the author and matter, instruments and manner of communicating the same, in the first verse: the most religious faithfullnesse of the Apostle as a publicke witness, vers. 2. And the use of communicating the same taken from the promise of God, and from the circumstance of the time, verse the third.

2 An opening of a secret and hid thing.

b Which the Sonne opened to us out of his Fathers bosome by Angels. 2 This is the particular or singular inscription wherein salvation is written unto certaine Churches by name, which represent the Church Catholike: and the certainty and truth of the same is declared, from the Author thereof, unto the eighth verse. 3 That is, from God the Father, eternall, immortall, immutable: whose unchangeablenesse S. John declareth by a forme of speech which is undecieved. For there is no incongruities in this place, whereof necessitie the words must be tempered unto the mysteries, and not the mysteries corrupted or impaired by the word. c By these three times, Is, Was and shall be, is signified this word Jehovah, which is the proper name of God. * Exod. 3. 14.

4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his subsistence: but in communication of his vertue, and in demonstration of his divine workes in those seven Churches, doeth so perfectly manifest himself, as if there were so many Spirits, every one perfectly working in his owne Church, wherefore after Chap. 5. 6. they are called the seven hornes and seven eyes of the Lambe, as much to say, as his most absolute power and wisdom: and Chap. 3. 1. Christ is said to have these seven Spirits of God, and Chap. 4. 5. it is said, that seven lampes do burne before his throne, which also are those seven Spirits of God. That this place ought to be so understood, it is thus proved: For first grace and peace is asked by prayer of this Spirit, which is a divine worke, and in action incommunicable, in respect of the most high Deitie. Secondly he is placed between the Father and the Sonne, as set in the same degree of dignitie and operation with them. Besides he is before the throne, as of the same substance with the Father and the Sonne: as the seven eyes and seven hornes of the Lambe. Moreover these Spirits are never said to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and loosed the seven scales thereof, when none could be found amongst all creatures by whom the booke might be opened, Chap. 5. Of these things long agoe, Master John Luid of Oxford wrote learnedly unto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long processe of speech to be used concerning Christ. d These are the seven spirits, which are afterward, Chap. 5. verse 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting upon God. e A most ample and grave commendation of Christ first from his offices, the Priesthood and kingdome, secondly from his benefites, as his love toward us, and washing us with his blood, in this verse, and communication of his kingdome and Priesthood with us: thirdly from his eternall glory and power, which alwayes is to be celebrated of us, verse 6. Finally from the accomplishment of all things once to be effected by him, at his second coming, what time hee shall openly destroy the wicked, and shall comfort the godly in the truth.

verse 7. * Psal. 89. 38. * 1. Cor. 15. 11. Col. 1. 18. * Heb. 9. 14. 1. Pet. 1. 29. 1. John 1. 9. * 1. Pet. 2. 5. * Eia. 3. 14. Mat. 24. 30. Jude 14. e All men.

13 The summe of this prophetic that the Apostle must write whatsoever he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts, one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were to come, contained in the rest of this booke.

14 That is, the things which was mytticall, signified by the particulars of the vision before going. 1 By the Angels he meant the Ministers of the Church.

C H A P. II.

1 John is commanded to write those things which the Lord knew necessary to the Churches of Ephesus. 8 Of the Smyrnians. 12 of Pergamus. 18 and of Thyatira. 25 that they keepe those things which they received of the Apostles.

1 The former part of this booke is comprised in a narration of those things which then were as S. John taught us, chap. 1, 19, it belongeth wholly to instruction and in these 2. next Chapters, containeth seven places according to the number and condition of those Churches which were named before Chap. 1. 21. figured verse 12. and distributed most aptly into their Pastours and flocks verse 20. which verse of that Chap. is as it were a passage unto the first part. Every one of the seven places hath three principall members, an Exordium taken from the person of the Author: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is evil: and instruction containing either an exhortation alone, or withall a dissuasion opposite unto it, and a conclusion stirring

unto attention by divine promises. And this first place is unto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Jesus the Author of this prophetic out of the 16. and 13. verse of the first Chapter. 3 The proposition, first condemning the Pastour of this Church verse 2, 3. then reproving him, verse 4. after informing him and withall threatening that hee will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kinde of correction, calling to minde the particular verue and pietie of the Church, which God never leaveth without recompense verse 6. Concerning the Nicolaitans see after upon the 11. verse. 4 To deale with thee for. 4 The conclusion, containing a commendement of attention and a promise of everlasting life, shadowed out in a figure of which Genes. 2. 9. 5 That is, in Paradise after the manner of the Hebrew phrase. b Thus Christ speaketh as the Mediator. 6 The second place is unto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first Chap. c Smyrna was one of the cities of Ionia in Asia. 7 The proposition of praise is in this verie, and of exhortation joynd with promise, is in the next verie.

and that last,

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 13 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 14 The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlesticks *is this*, The seven starres are the 1 Angels of the seven Churches: and the seven candlestickes which thou sawest, are the seven Churches.

21 That is, the things which were to come, contained in the rest of this booke.

14 That is, the things which was mytticall, signified by the particulars of the vision before going. 1 By the Angels he meant the Ministers of the Church.

1 Vnto the Angel of the Church of Ephesus write, 2 These things said he that holdeth the seven starres in his right hand, and walketh in the mids of the seven golden candlestickes,

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are evill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not failed.

4 Nevertheless, I have *forgiven* *what* *a* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent and doe the first workes: or else I will come against thee shortly, and will remove thy candlesticke out of his place, except thou amend.

6 But this thou hast, that thou hast the workes of the Nicolaitanes, which I also hate.

7 4 Let him that hath an eare heare what the Spirit saith unto the Churches: To him that overcommeth, will I give to eate of the tree of life which is in *s* the middes of the *b* Paradise of God.

8 5 And unto the Angel of the Church of the *c* Smyrnians write, These things saith hee that is first and last, which was dead and is alive,

9 7 I know thy workes and tribulation, and povertie (but thou art rich) and *I know* the blasphemie of them, which say they are Jewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the devill shall cast some of you into prison, that ye

may be tried, and ye shall have *s* tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crowne of life.

11 9 Let him that hath an eare, heare what the Spirit saith unto the Churches, He that overcommeth shall not be hurt *10* of the second death.

12 11 And to the Angel of the Church, which is at *d* Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 12 I know thy workes, and where thou dwellest, *even* where Satans throne is, and thou keepest my Name, and hast not denied my faith, even in *e* those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I have a fewe things against thee, because thou hast there them that maintaine the doctrine of ** Balaam*, which taught Balac to put a stumbling blocke before the children of Israel, that they should *f* eate of things sacrificed unto idoles, and commit fornication.

15 Even so hast thou them that maintaine the doctrine of the *13* Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 14 Let him that hath an eare, heare what the spirit saith unto the Churches, To him that overcommeth, will I give to eate *15* of the *g* Manna that is hid, and will give him a *h* 16 white stone, and in the stone a new *17* name written, which no man knoweth, saving he that receiveth it.

18 5 And unto *18* the Angel of the Church which is at Thyatira write, These things saith the sonne of God, which hath his eyes like unto a flame of fire, and his feete like fine brasse.

19 I know *19* thy workes and thy love, and *i* service and faith, and thy patience, and thy workes, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman Jezabel which calleth her selfe a prophetesse, to teach and to deceive my servants, to make them commit *k* fornication, and to eate meate sacrificed unto idoles.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I come quickly, and my reward is with me, to give unto every man according to his workes.

23 He that is overcome, he will I make a pillar in the temple of my God, and he shall go out of the temple, and shall be a pillar and a stone in the temple of my God, and shall be a pillar and a stone in the temple of my God, and shall be a pillar and a stone in the temple of my God.

24 The faith of them of Pergamus is so much the more highly commended, because they remained constant even in the very heat of persecution. ** Num. 24. 14. and 25. 1.* *f* That which is here spoken of things offered to idoles, is meant of the same kinde, which Paul speaketh of 1. Cor. 10. 13.

13 Which follow the footsteps of Balaam, and such as are abandoned unto all skinnesse, as he shewed in the verse a foregoing, and is here signified by a note of similitude. And thus also must the sixt verie be understood. For this matter especially Ireneus must be consulted withall.

14 The conclusion, standing of exhortation as before, and of promise. *g* Hee alludeth to that sermon which was read of John 6. and to the place where Psalms 10. 5. 40.

h Ararat writeth, that such a stone was wont to be given to wrestlers at games, or else that such stones did in olde time witness the quiting of a man.

15 The bread of life, invisible, spirituall, and heavenly, which is kept secretly with God, from before all eterneitie.

16 Which is a signe and witness of forgiveness and remission of finnes, of righteousness and true holinesse, and of puritie uncorrupted, after that the old man is killed.

17 A signe and testimonie of newnesse of life in righteousness and true holinesse, by putting on the new man, whom none doeth inwardly know, save the spirit of man which is in himself, the praise whereof is not of man, but of God, Rom. 2. 23.

18 The fourth place is unto the Pastours of Thyatira. The exordium is taken out of the 14. and 15. verses of the first Chapter.

19 The proposition of prayse is in this verie of reprehension, for that they tolerated with them, the doctrine of ungodlinesse and unrighteousnesse, is verse 20. the authors whereof though they were called backe of God, yet repented not verse 21. Whereunto is added a most heavy threatening, vers. 22. and 23. of a conditionall promise, and of exhortation to hold fast the truth, is in the two verses following.

i So he calleth those offices of charity which are done to the Saints. *k* By fornication, is oftimes in the Scripture idolatrie meant.

22 Behold,

8 That is, often yeeres, For so commonly both in this booke and in Daniel, yeeres are signified by the name of Dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint John wrote this booke in the end of Domitian the Emperour his reigne, as Justice and freeness doe witness, it is also together necessary that this should be referred unto that persecution which was done by the authoritie of the Emperour Traian, who began to make havocke of the Christian Church in the tenth yeere of his reigne as the Historiographers doe write 1 and his bloody persecution continued until Adrian the Emperour had succeeded in his place: the space of which time is precisely tenne yeeres, which are here mentioned.

9 The conclusions as verse 7. 10. See Chap. 20. 6.

11 The third place is unto the Pastours of Pergamus. The exordium is taken out of the 16 verie of the first Chapter.

d Pergamus was the name of a famous olde in olde time in Asia, where the Kings of the Attalians were alwayes resident.

12 The proposition of praise in this verie, of reprehension in the two following, and of exhortation joynd with a conditionall threat, verse 16.

Now this Antipas was the Angel or minister of the Church of Pergamus, as Aratas writeth.

e The faith of them of Pergamus is so much the more highly commended, because they remained constant even in the very heat of persecution.

** Num. 24. 14. and 25. 1.* *f* That which is here spoken of things offered to idoles, is meant of the same kinde, which Paul speaketh of 1. Cor. 10. 13.

13 Which follow the footsteps of Balaam, and such as are abandoned unto all skinnesse, as he shewed in the verse a foregoing, and is here signified by a note of similitude.

And thus also must the sixt verie be understood. For this matter especially Ireneus must be consulted withall.

14 The conclusion, standing of exhortation as before, and of promise.

g Hee alludeth to that sermon which was read of John 6. and to the place where Psalms 10. 5. 40.

h Ararat writeth, that such a stone was wont to be given to wrestlers at games, or else that such stones did in olde time witness the quiting of a man.

15 The bread of life, invisible, spirituall, and heavenly, which is kept secretly with God, from before all eterneitie.

16 Which is a signe and witness of forgiveness and remission of finnes, of righteousness and true holinesse, and of puritie uncorrupted, after that the old man is killed.

17 A signe and testimonie of newnesse of life in righteousness and true holinesse, by putting on the new man, whom none doeth inwardly know, save the spirit of man which is in himself, the praise whereof is not of man, but of God, Rom. 2. 23.

18 The fourth place is unto the Pastours of Thyatira. The exordium is taken out of the 14. and 15. verses of the first Chapter.

19 The proposition of prayse is in this verie of reprehension, for that they tolerated with them, the doctrine of ungodlinesse and unrighteousnesse, is verse 20. the authors whereof though they were called backe of God, yet repented not verse 21. Whereunto is added a most heavy threatening, vers. 22. and 23. of a conditionall promise, and of exhortation to hold fast the truth, is in the two verses following.

i So he calleth those offices of charity which are done to the Saints. *k* By fornication, is oftimes in the Scripture idolatrie meant.

* 1. Sam. 16. 7.
Psal. 7. 10. Jer. 12.
30. and 17. 10.

1 He pointeth out
the bragging of cer-
tain men, which
boasted of their
deeds, that is, plenti-
full and common
knowledge, which
notwithstanding
is devillish.

2 I will speak no
worfe thing against
you, being content
to have shewed you
what I require to
be in you.

3 The conclusi-
on, wherein Christ
directeth unto his
servants the com-
munion of his
Kingdome and
glory, in this verse
and the next fol-
lowing, and com-
mandeth an holy
attention in the last verse.

4 That is, I will make him a King by communion
with me, and my fellow heire, as it is promised, Mat. 19. 28. and 25. 34. Rom. 8. 17.
and 1. Cor. 6. 3. Eph. 2. 6. and 1. Tim. 2. 22. Apoc. 3. 22. and 4. 4. * Psal. 2. 9.
5 The brightnesse of greatest glory and honour neereft approaching unto the sight of
Christ, who is the Sonne of righteousness, and our head, Math. 4.

CHAP. III.

1 The fifth Epistle sent to the Pastors of the Church of Sardis,
7 of Philadelphia, 14 and of the Laodiceans, 16 that they
be not like warme, 20 but endeavour to further Gods glory.

2 And write unto the Angel of the Church
which is at Sardis, These things saith he that
hath the seven Spirits of God, and the seven stars,

3 I know thy works: for thou hast a name that
thou livest, but thou art dead.

4 Be awake, and strengthen the things which
remaine, that are ready to die: for I have not
found thy worke perfit before God.

5 Remember therefore, how thou hast recei-
ved and heard, and hold fast and repent. * If there-
fore thou wilt not warch, I will come on thee as
a thief, and thou shalt not know what houre I will
come upon thee.

6 Notwithstanding thou hast a few names yet
in Sardis, which have not defiled their gar-
ments: and they shall walke with me in white:
for they are worthy.

7 He that overcommeth, shall be clothed in
white aray, and I will not put out his Name out
of the booke of life, but I will confesse his name
before my Father, and before his Angels.

8 Let him that hath an eare, heare what the
Spirit saith unto the Churches.

9 And write unto the Angel of the Church
which is of Philadelphia, These things saith hee
that is Holy, and True, which hath the key of
David, which openeth and no man shutteth, and
shutteth and no man openeth.

10 I know thy workes: behold, I have set be-
fore thee an open doore, and no man can shut it:
for thou hast a little strenght, and hast kept my

word, and hast not denied my Name.

11 Behold, I will make them of the Synagogue
of Satan, which call themselves Jewes, and are not,
but doe lie: behold, I say, I will make them that
they shall come and worship before thy feet, and
shall know that I have loved thee.

12 Because thou hast kept the word of my
patience, therefore I will deliver thee from the
houre of tentation, which will come upon all the
world, to try them that dwell upon the earth.

13 Behold, I come shortly, hold that which
thou hast, that no man take thy crowne.

14 Him that overcommeth, will I make a
pillar in the Temple of my God, and he shall goe
no more out: and I will write upon him the
Name of my God, and the name of the city of my
God, which is the new Ierusalem, which commeth
downe out of heaven from my God, and I will
write upon him my new Name.

15 Let him that hath an eare, heare what the
Spirit saith unto the Churches.

16 And unto the Angel of the Church of the
Laodiceans write, These things saith Amen, the
faithfull and true witness, that beginning of the
creatures of God.

17 I know thy works, that thou art neither
cold nor hote: I would thou werest cold or hote.

18 Therefore because thou art luke warme, and
neither cold nor hote, it will come to passe, that
I shall spew thee out of my mouth.

19 For thou sayest, I am rich, and increased
with goods, and have need of nothing, and know-
est not how thou art wretched and miserable,
and poore, and blind, and naked.

20 I counsell thee to buy of me gold tryed by
the fire, that thou mayest be made rich: and white
raiment, that thou mayest be clothed, and that thy
fithy nakednesse doe not appeare: and anoint
thine eyes with eye salve, that thou mayest seee.

21 As many as I love, * I rebuke and chasten:
be zealous therefore and amend.

22 Behold, I stand at the doore, and knocke,
if any man heare my voyce, and open the doore,
I will come in unto him, and will sup with him, and
he with me.

23 To him that overcommeth, will I graunt
to sit with me in my throne, even as I overcame, and
sit with my Father in his throne.

24 Let him that hath an eare, heare what the
Spirit saith unto the Churches.

word, and hast not denied my Name.

9 Behold, I will make them of the Synagogue
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to sit with me in my throne, even as I overcame, and
sit with my Father in his throne.

22 Let him that hath an eare, heare what the
Spirit saith unto the Churches.

23 unto which are matched as correspondent those remedies which are offered, ver.
13. * Pro. 3. 12. heb. 12. 5. k Zeale is set against them which are neither hote nor
cold. 14 This must be taken after the manner of an allegory, as John 14. 23. 15 The
conclusion, consisting of a promise, as chap. 1. verse 16, and of an exhortation, hitherto
hath bin the first part of the booke of the Apocalypse.

CHAP. IIII.

1 Another vision containing the glory of Gods Majesty, which is
magnified of the four beasts, 10 and the four and twenty Elders.

2 After this I looked, and behold, a doore was
open in heaven, and the first voyce which I

3 Hereafter fol-
loweth the second
part of this booke,

4 altogether prophetically, foretelling those things which were to come, as was said
before, Chap. 1. 19. This is divided into two histories: one common unto the whole
world, unto the 9 Chapter: and another singular of the Church of God, thence unto the
22. chapter. And these histories are said to be described in severall bookes, chap.
5. 1, and 20. 2. Now this verse is at it were a passage from the former part unto this
second, where it is said, that the heaven was opened, that is, that heavenly things were
unlocked, and that a voyce as of a trumpet sounded in heaven to stirre up the Apostles,
and call him to the understanding of things to come. The first history hath two parts,
one of the causes of things done, and of this whole Revelation, in that and the next
chapter. Another of the actes done in the next 4 chapters. The principall causes
according to the distinction of persons in the unitie of the divine essence, and according
to the oeconomic or dispensation thereof, are two. One the beginning, which none can
approach unto, that is, God the Father, of whom is spoken in this chapter. The other,
the Sonne, who is the meane cause, easie to be approached unto, in respect that he is
God and man in one person: of whom Chap. 5.

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heard,

a The manner of revelation, as before 1.10.

a Look Chap. 1.1.

3 A description of God the Father, and of his glory in the heavens, framed unto the manner of men, by his office, nature, company, attending, effect, instruments and events that follow afterward. In this verse hee is presented in office as Judge, as Abraham sayd, Gen. 18. which is declared by his throne, as an ensigne of judgement and his sitting thereupon.

4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory overhining all other things.

5 By the company attending about him in that, as that most high Judge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ had made to be Priests and Kings, Chap. 1.6. and 5.10.

6 By effects, in that most mightily he speaketh all things by his voice and word, as Psal.

29.3. and with the light of his spirit and providence peruseth and passeth through all.

7 By instruments used, in that he both hath a most readie treasure, and as it were a workhouse excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, chap. 15.2. And hath also the Angels most ready administrators of his counsels and pleasure unto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments, without life last mentioned, courageous as lions, mightie as buls, wise as men, swift as eagles, vers. 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally pure and perfect Spirits, alwayes in continuall motion, vers. 8. b Every beast had six wings. 8 By events, in that for all the causes before mentioned, God is glorified both of Angels, as holy: Judge omnipotent, eternall and immutable, vers. 8. and also after their example hee is glorified of holy men (vers. 9.) in signe and in speech, vers. 10. 11. c God is sayd to have glory, honour, Kingdome, and such like given unto him, when we godly and reverently set forth that which is properly and onely his. 9 Three signes of divine honour given unto God, prostration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly empte themselves of all glory, moved with a religious respect of the majestie of God. 10 The summe of their speech: that all glory must be given unto God; the reason, because hee is the eternall beginning of all things, from whose onely will they have their being and are governed: and finally in all respects are that which they are. * Chap. 5.12. 11 That is, that thou shouldest challenge the same to thy self alone. But as for us, we are unworthy, that even by thy goodness we should be made partakers of this glory. And hitherto hath bin handled the principall cause unapproachable, which is God.

CHAP. V.

1 The booke sealed with seven seales. 3 which none could open. 6 That Lambe of God, 9 is thought worthy to open, 12 even by the consent of all the company of heaven.

x A passing unto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father manifested in the flesh. This chapter hath two parts: one that prepareth the way into the Revelation, by rehearsal of the occasions that did occur in the first four verses. Another, the history of the Revelation of Christ, thence unto the end of the chapter.

1 And I saw in the right hand of him that sat upon the throne, a booke written within, and on the backside sealed with seven seales.

heard, was as it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

2 And immediately I was ravished in the spirit, and behold, a throne was set in heaven, and one sat upon the throne.

3 And he that sat there, was to looke upon, like unto a Jasper stone, and a sardine, and there was a rainbow round about the throne, in sight like to an emerald.

4 And round about the throne were foure and twentie seats, and upon the seats I saw foure and twentie Elders sitting, clothed in white rayment, and had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thundrings and voices, and there were seven lampes of fire burning before the throne, which are the seven spirits of God.

6 And before the throne there was a Sea of glasse like unto crysall: and in the midst of the throne, and round about the throne were foure beastes, full of eyes before and behinde.

7 And the first beast was like a lyon, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beastes had each one of them fixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when those beastes gave glory, and honour, and thanks to him that sat on the throne, which liveth for ever and ever,

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him that liveth for evermore, and cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and have beene created,

upon the throne a booke written within, and on the backside sealed with seven seales.

2 And I saw a strong Angel which preached with a loud voice, Who is worthy to open the booke, and to loofe the seales thereof?

3 And no man in heaven nor in earth, neither under the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 And one of the Elders said unto me, Weepe not: behold, that Lion which is of the tribe of Juda, that roote of David, hath obtained to open the booke, and to open the seven seales thereof.

6 Then I beheld, and loe, in the midst of the throne, and of the foure beastes, and in the midst of the Elders stood a Lambe, as though he had beene killed, which had seven hornes, and seven eyes, which are the seven spirits of God, sent into all the world.

7 And he came, and tooke the booke out of the right hand of him that sat upon the throne.

8 And when hee had taken the booke, the foure beastes, and the foure and twenty Elders fell done before the Lambe, having every one harpes and golden vials full of odours, which are the prayers of the Saints.

9 And they sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

10 And hast made us unto our God Kings, and Priests, and we shall reigne on the earth.

11 Then I beheld, and I heard the voice of many Angels round about the throne, and about the beastes and the Elders, and there was a censure thousand times ten thousand, and thousand thousands,

12 Saying with a loud voice, Worthy is the Lambe that was killed, to receive power, and ri-

the earth: another in the earth: and another under the earth in these, as is after declared, vers. 13.

5 The second part of this chapter, in which is set downe the Revelation of the Sonne, as before was said. This part containeth first an history of the manner how God prepareth S. John to understand this Revelation in this verse. Secondly, the Revelation, of the Sonne himself unto the 7. verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts, one from without him, by speech in this verse. Another within, by opening the eyes of S. John (which before were held) that he might see; in the verse following.

* Gen. 49.6. 6 That is, the most mighty and most approved Prince according to the use of the Hebrew speech.

7 The summe of this Revelation: Christ the mediator taketh and openeth the booke, vers. 6.7. Therefore in his Revelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediator betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slain, and making intercession for us by the vertue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God essentially unto the government of this whole world.

8 The fact of Christ the Mediator, that he cometh unto the throne of the Father, of which chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap. 6.1. &c. 9 Now follow in the end the accidents of the Revelation knownen of, that all the holy Angels, and men did sing unto him: both the chief, vers. 9, 10. and common order of Angels, vers. 11.12. and of all things created, vers. 13. the princes of both sorts agreeing thereunto, vers. 14. 10 The symbols or signes of praise, sweet in favour, and acceptable unto God. See chap. 8.3. a Look chap. 9.3. b No common song.

11 That is composed according to the present matter: the Lambe having received the book, as it were with his feet, and opened it with his hornes, as is said in the Canicles. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefites, both which we have received of himself (as are the suffering of his death, our redemption upon the crosse by his blood in this verse: and our communion with him in Kingdome and Priesthood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtaine, as our kingdome to come in Christ, in the verse following. * Chap. 1.6. 1. Pet. 1.9. 13 The consent of the common order of Angels answering in melody unto their Princes that stood by the throne. 14 A number finite, but almost infinite for one infinite indeed, as Dan. 7.10. * Dan. 7.10. c By this is meant a great number. d To have all prayse given to him, as to the mightiest and wisest, &c.

3 Here are shewed the occasions for which this principall cause, and this Revelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God concerning the government of the whole world, which booke is sayd to be layd up with the Father as it were in his hand: but thus and unknown unto all creatures, in this verse. The second is a religious desire of the Angels of God to understand the mysteries of this booke, vers. 2. whereoffice 1. Pet. 1.12. The third is a lamentation of Saint John and all the godly, moved by the same desire, verse 4. when they saw that it was a thing unpossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heaven, nor of them which are in the earth, &c. A in this like better. Now this enumeration of partes is sufficient to the denying of the whole. For of the creatures one force is in heaven above

ches,

14 The content of all the common multitude of the creatures.

15 A confirmation of the praise be- foregoing, from the constellation of the Nobles, expre- sed in word and signes, as once or twice before this.

ches, and wisdom, and strength, and honour, and glory and praise.

13 And all the creatures which are in hea- ven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be unto him, that sitteth upon the throne, and unto the Lambe for evermore.

14 And the foure beasts said, Amen, and the foure and twenty Elders fell down and worshipped him that liveth for evermore.

CHAP. VI.

The Lambe openeth the first seale of the book. 3 The se- cond, 5 the third, 7 the fourth, the fifth, 12 and the sixth, and then arisemurders, famine, pestilence, outcries of Sannes, earthquakes, and divers strange signes in heaven.

After I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that sat on him had a bow, and a crowne was given unto him, and he went forth conquering that he might overcome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and hee that sat on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was given unto

them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.

9 And when hee had opened the fifth seale, I saw under the altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, which art holy and true! dost thou not judge and avenge our blood on them, that dwell on the earth?

11 And long white robes were given unto every one, and it was said unto them, that they should rest for a little season untill their fellow servants, and their brethren that should be killed even as they were, were fulfilled.

12 And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the Sunne was as blacke as sackcloth of haire, and the Moone was like blood.

13 And the starres of heaven fell unto the earth, as a figge-tree casteth her greene figges, when it is shaken of a mighty winde.

14 And heaven departed away, as a scroule, when it is rolled, and every mountaine and yle were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe capitaines, and the mightie men, and every bondman, and every free man, hid themselves in dennes, and among the rockes of the mountaines.

16 And said to the mountaines and rockes, Fall on us, and hid us from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

their light in this verse falling from on high, verse 13, withdrawing themselves and flying away for the greatness of the trouble, verse 14. So holily doe all creatures depend upon the will of God, and content themselves in his glory. So they called in old time these wofull workes that were of hate. 10 The intent of the signe afore going is that there is no man that shall not be astonished at this general commotion, flee away for feare, and hide himselfe in this verse, and with unto himselfe most bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that sorrow which is according unto God, which worketh repentance unto salvation, whereof a man shall never repent him, but that worldly sorrow that bringeth death, 1. Corin. 7. 9. as their willings doe declare: for this history is of the whole world, severed from the history of the Church, as I have shewed before, chap. 4. 1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments, the presence of God and of the Lambe provoked to wrath against the world in this verse, and the conscience of their owne weakness, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17. as it is: Eia. 14. 27. * Eia. 2. 19. Ioh. 10. 8. Luke 13. 30.

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed untill the elect of the Lord, 5 of all tribes were sealed. 13 Such as suffered persecution for Christs sake, 16 have great felicity, 17 and joy.

And after that, I saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the windes should

before, Chap. 6. 1. that is of the caution whereby God took care before hand and provided for his that after the example of the Israelites of old, Exod. 8. 13. the faithful might be exempted from the plagues of this wicked world. This whole place is a certaine interloquution and bringing in for this whole Chap. by occasion of the prediction and argument of the sixth seale. For first that evill is prevented in the elect unto the 9. vers. Then thanks are given by the elect for that cause, vers. 10. 11. 12. Lastly, the accomplishment of the thing is set forth unto the end of the chap. The first vers. is a transition speaking of the Angels which keepe these inferiour parts from all evill, untill God do command. For (as it is excellently figured by Ezech. 11. 12.) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction and every of them goeth into that part that is right before his face, whithersoever the Spirit shall goe, they goe, they sleepe, not out of the way, that is, they depart not so much as a foot breadth from the path commanded them of God. 16 On the foure quarters or coasts of the earth.

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not

7 The fifth signe that the holy martyrs which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy seale to advance his kingdome, and not of any private perturbation of the mind, in this and the next vers. and that God will indeede, signe and word comfort them, vers. 11. 3 At before 3. 4. 6. Untill their number be fulfilled. 9 The sixth signe, the narration whereof hath two parts, the signe, and the event. The signe is, that the earth, heaven, and the things that are in them for horror of the finnes of the world upon their most heave foretellings of God, & complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and looking

1 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the government of all things. Of this part there are generally 3. members, the foretelling, the caution, and the execution of all the evils which God powreth out upon this world, which hath most hardly deserved of him. The foretelling is set down in this chap. the caution for preserving the Church, is in the next chap. and the execution is described chap. 8. 9. In every part of the foretelling, there are three branches: the severall and expresse calling of S. John, to prepare himself to take knowledge of the things that were to bee

shewed unto him in the opening of the seales: the signe and the word expounding the signe: and albeit the expresse calling of S. John, be used only in foure of the signes, yet the same is also to be understood in the rest that follow. The anshour of the foretelling is the Lambe, as that word of the Father made the Mediatour, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. John, to make the opening of the first seale. 2 The first signe: joyned with declaration, is that God for the sins, and horrible rebellion of the world, will invade the same and first of all will as a farr off, with his darts of pestilence most suddenly, mightily, and gloriously, beate downe the same, as judge and triumph over it as conquerour. 3 The second signe joyned with wordes of declaration (after the expresse calling of S. John as before) is that God being provoked unto wrath by the obduracy and hard hamednes of the world not repenting for the former plague, as setting upon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is that God will destroy the world with famine, withdrawing all provision: which is by the figure Spicedoeche comprehended in wheate, barley, wine and oyle. 5 A Herby is signified what great scarcity of come there was, for the word here used is a kind of measure of dry things, which is in quantity but the eight part of a bushell, which was an ordinary portion to be given to servants for their stint of meat for one day. 6 I had rather distinguish and reade the wordes thus, and the wine and the oyle thou shalt not deale unjustly. In this sense likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale unjustly, namely, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true, which the wise man saith, that who so withholdeth the corne shall be cursed of the people, Prov. 11. 27. 6 The fourth signe joyned with wordes of declaration, is that God will add the fourth part of the world indifferently, unto death and hell, or the grave by all those means at once, by which before severally and in order hee had recalled their mindes unto amendment. Unto these are also added the wilde and cruell beasts of the earth, out of Leviticus 26. 22. Thus doeth God according to his wisdom dispence the treasures of his power, justly toward all, mercifully towards the good, and with patience or long sufferance towards his enemies.

² That is, neither into the ayre, into which the tops of trees are advanced. ³ Now God provideth against the danger of his elect by commandment, verse 2. and 3. and by signe or figure, both for those of the nations of the Jewes, thence unto the 8. verse, & also of the Gentiles, verse 9.

⁴ Not onely another, or differing in number from the common Angels of God, but also in essence, office, and operation exceeding all Angels: that is, Christ Jesus the eternall Angell or word of God, and mediator of the covenant. So hereafter chapter 9. 3. and 10. 1. 6.

⁵ That is, of the Jewes, a number certaine in it self before God, and such as may be numbered of us: for which cause also the same is here set downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it self certain with God, but of us not possibly to be numbered, as God, Gen. 15. 5. and often elsewhere, and Ray figured most excellently, Chap. 19. and 20. This therefore is spoken with respect, when a certaine number is put for one uncertain. Conferre this with verse 6. ^b He skipped Dan, and reckoned Levi. ^c Of Ephraim, who was Josephs other sonne, and had the birthright given him, whereof he is called Joseph.

⁶ Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made Priests with them in Christ by his Priesthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1. Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people unto the part of the Gentiles, which evill many ages before Iacob foresaw, Gen. 49. 18. for which cause also there it is no mention made of this tribe in the first booke of the Chronicles. ⁷ See before upon the 4. verse. ⁸ As Priests, Kings, and glorious conquerors by martyrdom: which things are noted by their proper signes in this verse. ⁹ The praise of God celebrated first by the holy men, in this verse, then by the heavenly Angels in the two verses following. ¹⁰ A passage over unto the expounding of the vision, of which the Angell enquireth of S. John to sit him up withall, in this verse and John in the forme of speech, both acknowledgeth his owne ignorance, attributing knowledge unto the Angell, and also in most modest manners requesteth the expounding of the vision. ¹¹ The exposition of the vision, wherein the Angell telleth first the actes of the Saints, that is, their sufferings and worke of faith in Christ Jesus, in this verse. Secondly their glory, both present, which consisteth in two things, that they minister unto God, and that God protecteth them, verse 15. and to come in their perfect deliverance from all annoyances verse 16. and in participation of all good things which even the memory of former evils shall never be able to diminish verse 17. The cause efficient and which containeth all these things is onely one, even the Lambe of God, the Lord, the Mediator, and the Saviour Christ Jesus.

not blow on the earth, neither on the sea, neither on any tree.

² ³ And I saw ⁴ another Angell come up from the East, which had the seale of the living God, and he cryed with a loud voyce to the foure Angels to whom power was given to hurt the earth, and the sea, saying.

³ Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

⁴ And I heard the number of them, which were sealed, and there were sealed ⁵ an hundred and foure and fourtie thousand of all the tribes of the children of Israel.

⁵ Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

⁶ Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

⁷ Of the tribe of Simeon were sealed twelve thousand. ⁸ Of the tribe of ^b Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand.

⁸ Of the tribe of ^c Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

⁹ After these things I beheld, and loe, a great multitude, ⁷ which no man could number, of all nations, and kinreds, & people, and tongues ⁸ stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

¹⁰ ⁹ And they cried with a loud voice, saying, Salvation cometh of our God, that sitteth upon the throne, and of the Lambe.

¹¹ And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God.

¹² Saying, Amen. Praise and glory, and wisdom, and thanks, and honour, and power, and might be unto our God for evermore, Amen.

¹³ ¹⁰ And one of the Elders spake, saying unto me, What are these which are arrayed in long white robes? and whence came they?

¹⁴ And I said unto him, Lord, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their long robes, and have made their long robes white in the blood of the Lambe.

¹⁵ Therefore are they in the presence of the

throne of God, and serve him ^d day and night in his Temple, and he that sitteth on the throne will dwell ^e among them.

¹⁶ ^e They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

¹⁷ For the Lambe, which is in the mids of the throne, shall governe them, and shall leade them unto the lively fountaines of waters, and ^{*} God shall wipe away all teares from their eyes.

CHAP. VIII.

¹ After the opening of the seventh seale. ³ The Saints pray: ers are offered up with odours. ⁶ The seven Angels come fourth with trumpets. ⁷ The fourth first blow, and fire falleth on the earth. ⁸ The sea is turned into blood, ¹⁰ ¹¹ the waters waxe bitter, ¹² and the flaves are darkened.

^A And when hee had opened the seventh seale, there was silence in heaven about halfe an houre.

² ² And I saw the seven Angels, which ^a stood before God, and to them were given seven trumpets.

³ ³ Then another Angell came and stood before the Altar, having a golden censer, and much odours was given unto him, that he should offer with the prayers of all Saints upon the golden Altar, which is before the throne.

⁴ And the smooke of the odours with the prayers of the Saints, ^b went up before God, out of the Angels hand.

⁵ And the Angell tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

⁶ ⁴ Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

⁷ ⁵ So the first Angell blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

⁸ ⁶ And the second Angell blew the trumpet,

the execution of those evils wherewith God most justly determined to afflict the world. ³ Now followeth the third branch of the common history, as even now I said: which is the execution of the judgements of God upon the world. This is first generally prepared unto the 6. verse, then by severall parts expounded according to the order of those that administered the same unto the end of the Chap. following. Unto the preparation of this execution are declared three things first, who were the administrators and instruments thereof in this verse. Secondly, what is the work both of the Princes of Angels giving order for this execution, thence unto the 5. verse, and of his administrators in the 6. verse. The administrators of the execution are said to be seven Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commandment of God. They are propounded seven in number, because it pleased God not at once to powre out his wrath upon the rebellious world, but at divers times, and by piece meale, and in flow order, and as with an unwilling minde to exercise his judgements upon his creatures, so long called upon both by word and signes, if happily they had learned to repent. ⁶ Which appeare before him as his ministers. ³ This is that great Emperour, the Lord Jesus Christ our King and Saviour: who both maketh intercession to God the Father for the Saints, filling the heavenly Sanctuary with most sweete odour, and offering up their prayers, as the Calves and burnt-sacrifices of their lips, in this verse in such sort as every one of them (so powerful is that sweet favour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made most acceptable unto him, verse 4. And then also out of his treasury, and from the same Sanctuary powreth forth upon the world the fire of his wrath, adding also divine tokens there unto: and by that meaner (as of old the Heralds of Rome were wont to doe) he proclaimeth warre against the rebellious world. ⁵ Our prayers are nothing worth, unless that true and sweet favour of that onely oblation be especially and before all things with them, that is to say, unless wee bring first of all justified through faith in his Sonne, be acceptable unto him. ⁴ This is the worke of the administrators. The angels the administrators of Christ, onely by sounding trumpet and voyce (for they are onely as Heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have bene things general. Now followeth the narration of things particular, which the Angels fix in number wrought in their order set out in the 19. verse of the next chap. and is concluded with the declaration of the event which followed upon these things done in the world, and in the 10. and 11. Chap. ⁵ The first execution at the found of the first Angell upon the earth, that is, the inhabitants of the earth (by Metonymie) and upon all the fruits thereof: as the comparing of this verse with the second member of the 9. verse doth not obscurely declare. ⁶ The second execution, upon the sea in this verse, and all things that are therein in the next verse.

^d He alludeth to the Levites, which served day and night, for else there is no night in heaven. ^e Or, upon them, whereby is meant Gods defence and protection, as it were towards them, who are as safe, as men in the Lordrens. ^{*} Esai. 49. 10. ^{*} Esai. 25. 8. chap. 11. 9.

¹ He returned to the history of the scales of the book, which the lambe openeth. The seventh seale is the next forefiguration, and a precise commandment of the execution of the most heavy judgement of God upon this wicked world: which forefiguration bring under stood by the scale, all things in heaven are silent, and in horror thorow admiration untill commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member of which I spake before in Chap. 6. verse 1. which is of

and.

and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heaven, burning like a torch, and it fell into the third part of the rivers, and into the fountaines of waters.

11 And the name of the star is called wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middles of heaven, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 11 And I beheld, and heard one Angel flying thorow the middles of heaven, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 And spoiling locusts come out. 13 The first Angel bloweth, 26 and bringeth forth hostesmen, 30 to destroy mankind.

AND the first Angel blew the trumpet, and I saw a starre fall from heaven unto the earth, and to him was given the key of the bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoake of the pit, as the smoake of a great furnace, and the sunne, and the ayre were darkened by the smoake of the pit.

3 5 And there came out of the smoke Locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

7 The first execution upon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernall powers, is declared in this place unto the eleventh verse. And after the first execution thence unto the nineteenth verse. And lastly

is showed the common event that followed the former execution in the world, in the two last verses. 2 That is, the Angel of God glittering with glory, as a starre fell downe from heaven. Whether thou take him for Christ, who hath the keyes of hell of himself, and by Princely authority, Chap. 1. verse 18. or whether for some inferiour Angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministry, here, and Chap. 21. so the word falling is taken, Gen. 14. 50. and 24. 64. and Heb. 6. 6.

3 The key was given to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse: and are there kept unto damnation, unless God for a time doe let them loose. 2. Pet. 2. 4. Jude 6. and of this booke, Chap. 20. 20. the historie of which chapter hath agreement of time with this present chapter. 4 By the bottomlesse pit, hee meaneth the deepest darknesse of hell.

5 Unto this is added, the smoke of the hellish and infernall spirits, all darke, and darkening all things in heaven and in earth. The spirituall darkenesse are the causes of all disorder and confusion. For the devill at a time certaine (whereof verse the first) sent these darkenesse into his kingdomes, that he might at once and with one impression overthrow all things, and pervert if it were possible the elect themselves. By this darknesse all spirituall light, both active as of the Sunne, and passive, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves.

6 A description of the malignant spirits invading the world, when from their nature, power, forme and order. From their nature, for that they are like unto certaine locusts, in quicknesse, subtiltie, hurtfulnessse, number, and such like in this verse. From their power, for that they are as scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Ephel. 6. 12. This place of the power of the Devils generally noted to this verse, is particularly declared afterwards in the three next verses.

6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which have not the seale of God in their foreheads.

7 And to them was commanded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that commeth of a scorpion when he hath stung a man.

8 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

9 And the forme of the locusts was like unto horses prepared unto the battell, and on their heads were as it were crownes, like unto gold, and their faces were like the faces of men.

10 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

11 And they had habbergions, like unto habbergions of yron, and the sound of their wings was like the sound of charrets when many horses runne unto battell.

12 And they had tailes like unto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

13 And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, that is, destroying.

14 One woe is past, and behold, yet two woes come after this.

should not slay, but torment the wretched world. The time is for five moneths, or for an hundred and fiftie dayes, that is, for so many yeeres in which the devils have indeed mightily perverted all things in the world: and yet without that publike and unpunished licence of killing, which afterward they usurped when the sixth Angel had blownen his trumpet, as shalbe said upon the 13 verse. Now this space is to be accounted from the end of that thousand yeeres mentioned Chap. 20. 3. and that is from the Popedome of that Gregory the seventh, a most monstrous Necromancer, who before was called Hildebrandus Sacerdos: for this man being made altogether of impiety and wickednesse, as a slave of the devil, whom he served, was the most wicked Hildebrand of the world: he excommunicated the Emperour Henry the fourth: went about by all manner of trecherie to set up and put downe empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon over the Empire in stead of Henry before named, sending unto him a Crowne with this verse annexed unto it, *Petrus dedit Petro, Petrus dedit Rodolpho*: that is, The Rocke to Peter gave the crowne, and Peter Rodolpho doth renewe. Finally, he so finely bestirred himselfe in his affaires, as hee miserably set all Christendome on fire, and conveyed over unto his successeours the burning brand of the same: who enraged with like ambition, never ceased to nourish that flame, and enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eares amongst themselves by most expert cutthroats, came to ruine, whiles they miserably wounded one another. This time of an hundred and fiftie yeeres, taken end in the time of Gregory the ninth, or Hugelinus Augustinus (as he was before called) who caused to be compiled by one Raymond his chaplaine and confessor, the body of Decretals, and by suffrage of the Kings and Princes to be published in the Christian world, and established for a law. For by this sleight at length the Popes arrogated unto themselves licence to kill whom they would, whiles other were unware and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the sixth Angel had expressly forbidden, and had hindered until this time. The effects of the bloody actions are declared upon the sixth verse: that the miserable world languishing in so great calamities, should willingly run together unto death, and preferre the same before life, by reason of the grievousnesse of the miseries that oppressed them. * Chap. 6. 16. Eia. 2. 29. Hofe. 10. 8.

7 The forme of these hellish spirits and admitters, is shewed out by signes and visible figures in this sort: that they are very expert and swift: that wheresoever they are in the world, the kingdom is theirs: that they manage all their affaires with cunning and skill, in this verse, that making shew of mildnesse and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to doe hurt, Ver. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and sacred authoritie of privilege, that they fill all things with horror, ver. 9. that they are fraudulent: that they are venomous and extremely noisome, though their power be limited, ver. 15. All which things are properly in the infernall powers, and communicated by them unto their ministers and vessels.

8 The order of the powers of maliciousnesse: that they are subject to one infernall King, whom thou mayest call in English, The destroyer: who driveth the whole world both Jewes and Gentiles into the destruction that belongeth unto himselfe. And I cannot tell whether this name belongeth unto the Rymologicall interpretation of Hildebrand, by a figure often used in the holy Scripture: which albeit it may otherwise be turned of the Germanes (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, he chargeth on fire those that be faithfull unto him.

9 A passage unto the next point, and the historie of the time following.

10 The first execution done upon the world by they radical powers thereof, working in the four parts of the earth, that is in most cruell manner executing their tyrannous domination through the whole world, and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed upon the fourth vers. This narration hath two parts: a commendement from God, in the 14. vers. and execution of the commendement, in the verse following.

11 The commendement given by Christ himselfe, who is governor over all.

12 Hee alludeth to the altar of incense, which stood in the Court which the Priests were in, over against the Ark of the Covenant, having a vail between them.

13 As if he should have said, These hitherto have bene so bound by the power of God, that they could not freely run upon all men as themselves lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spirituall Babylon (for this is a Periphrasis of the spirituall Babylon by the limits of the spirituall Babylon long since overthrown) that they might not commit those horrible slaughters which they long breathed after. Now goe to: let loose those four Angels, that is, administrators of the wrath of God, in that number that is convenient to the slaughtering of the four quarters of the world: strike them up and give them the bridle, that ruffing of that Babylon of theirs, which is the seat of the wicked ones, they may flie upon all the world, therein to rage, and most licentiously to exercise their tyrannie, as God hath ordeined. This was done when Gregorie the ninth by publicke authoritie established for law his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that seeth not that the lawes Decretall most of them are as snares to catch soules withall? Since that time (O good God!) how great slaughters have there bene? how great massacres? All histories are full of them, and this our age aboundeth with most horrible and monstrous examples of the same.

14 The execution of the commendement is in two points: one, that those butchers are let loose, that out of their tower of the spirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt unto all assayes, in this verse: as their multitudes, both most scilous, of which a number certaine is named for a number infinite, Verse 16. and in themselves by all meanes fully furnished to hide and to hurt, Verse 17. as being armed with fire, smoake and brimstone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and have the strength of Lyons to hurt withall, from which (as out of their mouth) the serie, smoake, and stinking darts of the Pope are shut out, Verse 18. The other point is, that these butchers have effected the commendement of God by fraud and violence, in the two verses following.

14 That is, they are harmful every way: on what part soever thou put thine hand unto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verse 3.

15 Now remaineth the event (as I said upon the first verse) which followed of so many and so grievous judgements in the most wicked world: namely an impenitent obfirmation of the ungodly in their impietie and unrighteousness, though they feele themselves most vehemently pressed with the hand of God: for their obdurate ungodlinesse is shewed in this verse: and their unrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to bee done universall in the whole World: which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is wove, as they say with a slight hand. Also there is none other cause why the historie of the seventh Angel is passed over in this place, then for that the same more properly appertaineth unto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11. and 16. as shall appeare upon those places.

¶ Psal. 115. 4. and 135. 17.

13 ¶ 10 Then the first Angel blew the trumper, and I heard a voyce from the four hornes of the golden altar, which is before God.

14 Saying to the first Angel, which had the trumper, Loose the four Angels, which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fire habergions, and of jacyth, and of brimstone: and the heads of the horses were as the heads of Lyons, and out of their mouthes went fourth fire, and smoake, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, and of the smoake, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tails: for their tails were like unto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worship devils, and idols of gold, and of silver, and of brasie, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their forcerie, neither of their fornication, nor of their theft.

And I sawe another mightie Angel come downe from heaven, clothed with a cloud, and the rainebow upon his head, and his face was as the sunne, and his face as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right foote upon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders uttered their voyces.

4 And when the seven thunders had uttered their voyces, I was about to write: but I heard a voyce from heaven, saying unto me, a Seale up those things which the seven thunders have spoken, and write them not.

5 And the Angel which I sawe stand upon the sea, and upon the earth, lift up his hand to heaven,

6 And swore by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when hee shall begin to blow the trumper, even the myserie of God shall be finished, as hee hath declared to his servants the Prophets.

8 And the voyce which I heard from heaven, spake unto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth upon the sea, and upon the earth.

9 So I went unto the Angel, and sayd to him, Give mee the little booke. And hee said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it up, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And hee said unto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

ly, that he brought not by chance, but out of a booke, this open Revelation, for fourth unto the eye, to signifie the same unto the sea and land, as Lord over all, Verse the second. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a loud voyce unto them which sleepe, and with a lionist and terrible noyse roused up the secure: the very thunders themselves giving testimony thereunto, Verse the third. Lastly, for that hee confirmed all by an oath, Verse 5, 6, 7.

3 Christ Jesus, see the seventh Chapter, and the second verse. 3 Namely, a specially booke of the affaires of Gods Church. For the booke that concerneth things belonging unto the whole world, is said to bee kept with the Creatour, the fifth Chapter and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse.

4 A godly care is laudable, but must bee joynt with knowledge. Therefore nothing is to bee taken in hand, but by calling: which must bee expected and waited for of the godly.

5 Neither time is selfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

6 There shall never bee any more time. 7 Whereof Chap. 11, 15, and 16, 17.

7 The other part of this Chapter, concerning the particular calling of Saint John to the receiving of the prophetic following which is enjoined him, first by figure in three verses, then in plaine words in the last verse. Unto the setting forth of the figure belong these things: That Saint John is taught from heaven to demand the booke of the Prophesie, in this verse: for these motions and desires God doeth inspire: that demanding the booke, hee is charged to take it in a figurative manner, the use whereof also is expounded, verse the ninth. (as in the second Chapter of Ezeckiel and the ninth verse) whence this similitude is borrowed: Lastly, for that Saint John at the commendment of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most sweet, but in that it foreteller the afflictions of the Church it was most bitter unto his spirit.

8 A simple and plaine declaration of the signe before going, witnessing the divine calling of S. John, and laying upon him the necessity thereof.

1 Now Saint John passeth unto the other Prophetic historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1 This storie reacheth hence unto the two and twentieth Chapter. And this whole Chapter is but a transition from the common historie of the world unto that which is particular of the Church. There are in this transition or passage two preparatives as it were, unto this Church storie comprised in this whole Chapter. One is the authoritie of Christ revealing his myseries, and calling his servants, unto the seventh verse. The other is Saint Johns calling, proper unto this place, and repeated from before unto the end of this chapter. Authoritie is given unto this Revelation by these things: First, by the appearing from heaven in this habite and countenance, strong, ready, glorious, surveying all things by his providence, and governing them by his omnipotence, verse the first, secondly,

CHAP. X.

¶ As the Angel appeared clothed with a cloud, 2 holding a booke open, 3 and crieth out, 4 A voyce from heaven commaundeth John to take the booke, 10 He eateth it.

C H A P. XI.

1 The temple is commanded to be measured. 2 The Lord stirred up two witnesses. 3 Whom the beast murdereth. 4 And no man burieth them. 5 God raise them to life. 6 And calleth them up to heaven. 7 The wicked are tormented. 8 By the trumpets of the seventh Angel the resurrection. 9 and judgement is described.

1 The authority of the intended revelation being declared, together with the necessity of that calling, which was particularly imposed upon Saint John: hereafter followeth the historie of the estate of

Christ his Church both confiding or warfaring, and overcoming in Christ. For both the true Church of Christ is said to fight against that which is falsly so called, over which Antichrist ruleth, Christ Jesus overthrowing Antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously until he shall slay the Antichrist by the appearance of his coming, as the Apostle excellently teacheth, 2. Thess. 2. 8. So this historie hath two parts. One of the state of the Church confiding with temptations, unto the 16. Chapter. The other of the state of the same Church obtaining victory, thence unto the 20. Chapter. The first part hath two members most conveniently distributed into their times, whereof the first containeth an historie of the Christian Church for 1260 yeeres, what time the Gospell of Christ was as it were taken up from amongst men into heaven; the second containeth an historie of the same Church unto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For we understand the state of the Church confiding out of Chap. 12. & 13. and of the same growing out of afflictions, out of the 14, 15, and 16 Chapter. Neither did Saint John at unaware joyne together the historie of these two times in this Chapter, because there is spoken of prophetic, which all confesse to be but one iust and immutable in the Church, and which Christ commanded to be continuall. The historie of the former time reacheth unto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things, the calling of the servants of God in 4. verses: the conflicts which the faithfull must undergo in their calling, for Christ and his Church, thence unto the 10. verse, and their resurrection and receiving up unto heaven unto the 14. verse. In the calling of the servants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commanded unto S. John by signe and by speech: the signe is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same unto a new forme: because the Gentiles are already entred into the Temple of Jerusalem, and shall shortly defile and overthrow the same utterly. 2 Either that of Jerusalem which was a figure of the church of Christ, or that heavenly example, whereof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The sense thereof is, Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and that not onely the citie of Hierusalem, but also the court of the Temple is trampled under foot of the nations, and of prophane men whether Jewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truly worship God doe now remaine, whom God doth sanctifie and consume by his presence. Measure therefore this, even this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very lile center, and the Church of Antichrist as the circle of the center, every way inlength and breadth compassing about the same, that by way of prophetic thou maist fo declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing unto thee to judge those which are without, 1. Cor. 15. 12, which be innumerable: looke unto those of the household onely, or unto the house of the living God.

4 Hee speaketh of the outward court, which was called the peoples court, because all men might come into that. 5 That is counted to be cast out, which in measuring is refused as prophane. 6 To prophane persons wicked and unbelievers, adversaries unto the Church. 7 Or a thousand, two hundred and threescore dayes, as is sayd in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundred and threescore yeeres, wee account from the passion of Christ, whereby (the partition wall being broken down) wee were made of two one, Ephes. 2. 14. I say one flocke under one Shepheard, John 10. 16. and the end of these yeeres precisely falleth into the Popedome of Boniface the eight, who a little before the end of the yeere of Christ a thousand two hundred and threescore yeeres, entred the Popedome of Rome, in y^e feast of S. Lucie (as Bergomenus saith) having put in prison his predecessor Calixtus, whom by fraud, under colour of oracle, he deceived: for which cause, that was well said of him, *Intravit ut dulpes, egredietur ut leo, mortuus est ut canis*. That is, he entred like a foxe, raigned like a lyon, and died like a dogge. For if from a thousand two hundred and threescore yeeres thou shalt take the age of Christ which he lived on the earth, thou shalt finde there remaineth just 1260 yeeres, which are mentioned in this place and many others, 6 I had rather translate it *illud* then *illam*, the Temple then the citie: for God saith, I will give that Temple, and commit it unto my two witnesses, that is unto the Ministers of the word, who are few indeede, weak and contemptible: but yet two, that is, of such a number as one of them may beate another, and one confirme the testimony of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men, 2. Cor. 13. 1.

nesses, & they shal 7 prophetic a thousand two hundred and threescore dayes cloathed in sackcloth.

4 These 8 are two olive trees, and two candlesticks, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and devoureth their enemies: for if any man would hurt them, thus must hee be killed.

6 These have power to shut heaven, that it raine not in the dayes of their prophesying, and have powers over waters to turn them into blood, and to smite the earth with all maner plagues, as often as they will.

7 10 And when they have 6 finished their testimony, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 overcome them, and kill them.

8 And their corpses shall lie in the 13 streets of the great citie, which 4 spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles, shall see their corpses 15 three dayes and an half, and shall not suffer their carkeises to be put in graves.

10 And they that dwell upon the earth, 16 shall rejoyce over them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwell on the earth.

mightily shewing it self forth in heaven, earth and the sea, vers. 6. as it is described, 2. Cor. 10. 4. according to the promise of Christ, Mark. 16. 17. And this is the second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the thing that follow the same combats. In the combats or conflicts are these things: to overcome, in these two verses: to be overcome and killed, vers. 7. After the slaughter follow these things, that the carkeises of the godly are laid abroad, vers. 8. being unburied, are made a matter of scorn, together of cursing and bitter execrations, vers. 9. and that therefore gratulations are publicly and privately made, vers. 10. 10 That is, when they have spent those thousand two hundred and sixty yeeres, mentioned vers. 2. and 3. in publishing their testimonie according to their office.

11 Of which after, chap. 13. &c. That beast is the Roman Empire made long agoe of civill, Ecclesiasticall: the chief head whereof was then Boniface the eight, as I said before: who lifted up himself in so great arrogancy (saith the author of *Papiculus temporum*) that he called himself Lord of the whole world, as well in temporall causes as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ca. unam sanctam, extra de majoritate et obedientia*, and in the first of the Decretals (which is from the same author) many things are found of the same argument. 12 He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with curfings both their names and writings. And that this was done by very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was a most great concourse of people, the yeere of Jubile being the first ordained by Boniface unto the same end, in the yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de penitentis et remissionibus*. So by one act he committed double injurie against Christ, both abolishing his truth by the restoring of the type of Jubile, and triumphing over his members by most wicked superstitions. O religious heart! Now that wee should understand the things of Rome, Saint John himself is the author both after in the seventeenth Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is spiritually termed Sodom and Egypt: that spiritually (for that must here againe be repeated from before) Christ was there crucified: For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious impiety and injustice: Egypt most cruell persecution of the people of God: and Jerusalem signifieth the most confident glorying of that citie, as it were in true religion, being yet full of falsehood and ungodlinesse. Now who is ignorant that these things doe rather, and more agree unto Rome, then unto any other cities: The commendations of the city of Rome for many yeeres past, are publicly notorious, which are not for me to gather together. This onely I will say that he long since did very well see what Rome is, who taking his leave thereof, used these verses,

Roma vale, vidi, scias est vidi: reversar

Quam leno, meretrici, scurra cladus ero.

Now farewell Rome, I have thee seene: It was inough to seee)

I will returne when as I meane, baud, harlot, knave to be.

4 After a most secret kinde of meaning and understanding.

14 Namely in his members, as also he said unto Saul, Acts 9. 5. 15 That is, for three yeeres and a half: for so many yeeres Boniface lived after his Jubile, as Bergomenus witnesseth 16 So much the more shall they by this occasion exercise the jolity of their Jubile. 17 The Gospell of Christ, is the affliction of the world, and the ministry thereof, the favour of death unto death to those that perish, 2. Cor. 2. 16.

18 The third place as I noted before, is of the rising again of the Prophets from the dead, and their carrying up into heaven. For their resurrection is shewed in this verse: their calling and lifting up into heaven, in the verse following.

19 That is, what time God shall destroy that wicked Boniface. 20 That is, the Prophets of God shall in a sort rise againe, not the same in person (as they say) but in spirit, that is in the power and efficacy of their ministry, which S. John expressed before, ver. 5. & 6. And so the prophetic that is spoken of Elias, is interpreted by the Angel to be understood of John the Baptist, Luke 1.17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministry sheweth & exhibiteth) devoured and died miserably in prison, by the endeavour of Sarra. Columenis, and

11 But after 19 three dayes & an half, 20 the spirit of life coming from God, shall enter into them, and they 21 shall stand up upon their feet: and great feare shall come upon them which saw them.

12 And they shall heare a great voyce from heaven, saying unto them, 22 Come up hither: And they shall ascend up to heaven in a cloude, 23 and their enemies shall see them.

13 24 And the same houre shall there be a great earth-quake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in number seven thousand: and the remnant were fore feared, 25 and gave glory to God of heaven.

14 26 The second woe is past, and behold, the third woe will come anon.

15 27 And the seventh Angel blew the trumpet, and there were great voyces in heaven, saying, 28 The kingdomes of the world are our Lords, and his Christs, and he shall reigne for evermore.

16 29 Then the foure and twenty Elders which sate before God on their seates, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, Lord God Almighty, Which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy kingdom.

18 30 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the Prophets, & to the Saints, and to them that feare thy Name, to small and great, and shouldst destroy them, which destroy the earth.

19 Then the Temple of God was 31 opened in heaven, and there was seene in the Temple the Arke of his covenant: and there were lightnings, and voyces, and thundrings, and earthquake, and much baile.

20 That is, the most grievous heat of afflictions and persecution shall stay for a while, for the great amaze that shall arise upon that sudden and unlooked for judgement of God.

21 They were called by God into heaven and taken out of this malignant world, into the heavenly Church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was unworthy, Heb. 11.38. For the Church of the wicked is by comparison called the earth or the world: and the Church of the godly heaven. So in ancient time among the godly Israelites: so amongst the Jewes in the dayes of Manasses and other Kings, when the earth refused the hefts of heaven, we read that they lay hidden as heaven in the earth.

22 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 38.4.) but they that went on forward in his worke.

23 Bergomensis faith, in the yeere of our Lord 1301. this yeere a blasing Rarre foretelling great calamity to come, appeared in heaven, in which yeere upon the feast of S. Andrew, so great an earthquake arose, as never before: which also continuing, by times, for many dayes, overthrew many stately houses. This faith he of the yeere next following the Jubile: which S. John so many ages before, expressed word for word.

24 They were indeed broken with preface astonishment of mind, but did not earnestly repent as they ought to have done. e Glorified God by confessing his name. 25 Hee passeth unto the second historie: which is the second part of this Chapter. S. John calleth these the second and third woe, having respect unto Chap. 9.12.

26 Of whose sounding the trumpet Christ expressly foretold, Chap. 10.7. and this the second part of this Chapter, containing a generall historie of the Christian Church, from the time of Boniface 8. unto the consummation of the victorie declared by voyce from heaven. In this historie there are three branches: a preparation by the sound of the Angels trumpet: a narration by the voyces of heavenly Angels and Elders: and a confirmation by signe.

27 The narration hath two parts: an acclamation of the heavenly creatures, in this verse, and both an adoration by all the Elders, ver. 16. and also a most ample thanksgiving, ver. 17.18. The sense of the acclamation is, Now the Lord is entered on his kingdom, and hath restored his Church, in which most mightily recovered from the profanation of the Gentiles, he may glorifie himself. Namely, that which the Lord obtained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished.

28 As before, 7.11. This giving of thanks is altogether of the same consent with the words going before. 29 A speech of the Hebrew language, as much to say, as, Gentiles being angry thine inflamed wrath came upon them, and shewed it self from heaven, occasioned by their anger and furie. 30 This is the confirmation of the next prophetic before going by signes exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the Temple, the Arke of the covenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull senses which beare witness in heaven and in earth to the truth of the judgements of God.

CHAP. XII.

1 A woman 2 appeareth travelling with child, 4 whose child the dragon would devour, 7 but Michael overcometh him, 9 and casteth him out, 13 and the more he is cast downe and vanquished, the more surely he is exalted in his subtiltie.

And there appeared a great wonder in heaven: A woman clothed with the Sun, and the Moone was under her feete, and upon her head a crowne of twelve Starres.

2 And she was with childe, and cried travelling in birth, and was pained ready to be delivered.

3 And there appeared another wonder in heaven: 4 for behold, a great red dragon having 7 seven heads, and ten 6 hornes, and seven crowns upon his heads:

4 7 And his taile drew the third part of the Starres of heaven, and cast them to the earth. And the dragon 8 stood before the woman, which was ready to be delivered, 9 to devour her child, when she had brought it forth.

5 10 So she brought forth a man 11 child, which should rule all nations with a rod of yron: and that her child was taken up unto God and to his throne.

6 12 And the woman fled into the wilderness, where she hath a place prepared of God, that 13 they should feed her there a thousand, 2 two

beginning of the Christian Church, we define to be from the first moment of her conception of Christ, untill that time wherein this Church was as it were weined and taken away from the breast or milke of her Mother: which is the time when the Church of the Jewes with their citie and Temple was overthrowne by the judgement of God. So we have in this chapter the story of 60 yeeres and upwards. The parts of this chap. are three. The first is, the historie of the conception and bearing in womb, in 4. verse. The second, an history of the birth from the 5. verse unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And these severall parts have every one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in womb, in two verses: and another of the lying in wait of the Dragon against that should be brought forth, in the next 2. verses. In the first point are these things, the description of the mother, verse 1. and the dolors of child-birth, verse 2. all shewed unto John from heaven. 2 A type of the true and holy Church, which then was in the nation of the Jewes. This Church (as is the state of the holy Church Catholike) did in it self shine about with glory given of God, trod under feet mutability and changeableness, and possessed the kingdom of heaven as the heire thereof. 3 For this is that barren woman that brought forth, of which Esa. 45. 1. and Galat. 4. 27. Hee cried out for good cause, and was tormented at that time, when in the judgement for all she seemed neere unto death, and in meanes ready to give up the ghost by reason of her weakness and poverty. 4 That is the devill or Satan (as is declared verse 9.) mighty angry, and full of wrath. 5 Thereby to withstand those seven Churches spoken of, that is the Catholike Church, and that with kingly furniture and tyrannical magnificence: signified by the crownes set upon his heads, and if the same without controversie belonged unto him by the proper right: as also he boasted unto Christ, Math. 4.9. See after upon chap. 13.1. 6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himself to be, unto all manner of mischief. 7 After the description of Satan followeth this action, that is, his battell offered unto the Church partly to the which is visible wherein the wheat is mingled with the chaffe, and the good sith with that which is evil: a good part thereof, though in appearance it thinned as the Starres shine in heaven, he is said to thrust down out of heaven, and to pervert: for if it were possibly he would pervert even the elect, Math. 24.24. and partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (saith S. John) be overthrow and triumphed upon them. 8 He withstand that elect Church of the Jewes which was now ready to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole body is compared unto a woman: and a part of the Church unto that which is brought forth, as we have noted at large upon Cant. 7.6. 9 Christ mysticall (as they call him) that is the whole Church, consisting of the person of Christ as the head, and of the body united thereunto by the Spirit, so is the name of Christ taken, 1. Cor. 12.13.

10 The 2. historie of the Church delivered of child: in which first the consideration of the child borne, and of the Mother is described in 2 verses: secondly the battell of the Dragon against the yong child, and the victory obtained against him 3. verses following: last of all is sung a song of victory, unto the 12. verse. Now S. John in consideration of the child borne, noteth two things: for he describeth him, and his Nation or place in this verse.

11 That is, Christ the head of the Church (the beginning, root and foundation whereof is the same Christ) endowed with kingly power, and taken up into heaven out of the jaws of Satan (who as a serpent did bite him upon the crosse) that sitting upon the celestial throne he might reigne over all. 12 The Church of Christ which was of the Jewes, after his assumption into heaven, hid it self in the world as in a wilderness, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the Apostles. 13 Namely the Apostles, and servants of God ordained to feed with the word of life, the Church collected both of the Jewes and Gentiles, unless that any man will take the word *alereur* impersonally after the use of the Hebrews, instead of *alereur*, but I like y first better. For he hath respect unto those two Prophets of whom chap. 11.3. as for the meaning of the 1260 dayes, look the same place.

hundredeth.

1 Hitherto hath been the generall prophecy comprehended in 2. parts, as I shewed upon Chap. 11. Now shall be declared the first part of this prophecy, in this & the next cha. & the latter part in the 14. 15. and 16. chap. unto the first part, which is of y continuing or militant Church belong 2. things. The beginning and the progress of the same in conflicts and Christian combats. Of which two, the beginning or upspring of the Church is described in this Chap. and the progress thereof in the Chap. following. The

14 Christ is the Prince of Angels, and head of the Church, who beareth that yron rod verse the 15. See the notes upon Daniel chap. 12. 7. In this verse a description of the battell and of the victory in the two verses following. The Psalmist had respect unto this battell, Psal. 68. 9. and Paul Ephesians 4. 8. and Colossians 2. 15.

15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gaue nothing in heaven, but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God. 4 They were cast out, so that they were no more scene any more in heauen.

16 The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory: secondly,

it containeth a reason of the same proposition taken from the effects, as that the enemy is overcome in battell in this verse, and that the godly are made conquerours (and more then conquerours, Rom. 8. 37.) verse 11. Thirdly, a conclusion wherein is an exhortation unto the Angels, and the Saints, and unto the world, a prophetic of great miserie, and of destruction procured by the devil against mankind, least himselfe should shortly be miserable alone, verse 11.

17 The third part: an history of the woman delivered, consisting of two members, the second battell of Satan against the Christian Church of the Jewish nation, in foure verses: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses. 18 That is, being strengthened with divine power: and taught by oracle, she fled swiftly from the assault of the devil, and from the common destruction of Jerusalem, and went into a solitary Citie beyond Jordan called Pella, as Eusebius telleth in the first Chapter of the third booke of his Ecclesiasticall historie, which place God had commanded her by Revelation.

19 That is, for three yeeres and a half: so the same speech is taken, Dan. 7. 25. This space of time is reckoned in manner from that last and most grievous rebellion of the Jewes, unto the destruction of the citie and Temple, for their destruction of falling away, began in the twelfth yeere of Nero, before the beginning whereof, many foreignes and predictions were shewed from heaven, as Josephus writeth, lib. 7. chap. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable, that in the feast of Pentecost, not only a great found and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary which cried out unto all, Let us depart hence. Now three yeeres and a half after this defection was begun of the Jewes, and those wonders happened, the Citie was taken by force, the Temple overthrowen, and the place forsaken of God: and this compaignie of time Saint John noted in this place.

20 That is, he enshamed the Romanes and nations, that they persecuting the Jewish people with cruell armes, might by the same occasion invade the Church of Christ, now departed from Jerusalem and out of Judea. For it is an usuall thing in Scripture, that the raging tumults of the nations, should be compared unto waters.

21 That is, there was offered in their place other Jewes, unto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saved whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Jewes.

hundreth and threescore dayes.

7 And there was a battell in heaven. 14 Michael and his Angels, fought against the dragon, and the dragon fought and his angels;

8 15 But they prevailed not, neither was their place found any more in heaven.

9 And the great dragon that olde serpent, called the devill and Satan, was cast out, which deceiveth all the world: hee was even cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heaven, saying, 16 Now is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimony, and they loved not their lives unto the death.

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come downe unto you, which hath great wrath, knowing that he hath but a short time.

13 And when 17 the dragon saw that he was cast unto the earth, hee persecuted the woman which had brought forth the man child.

14 18 But to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place where she is nourished for a 19 time, and times, and halfe a time, from the pefence of the serpent.

15 20 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be caried away of the flood.

16 21 But the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon had cast out of his mouth.

17 22 Then the Dragon was wroth with the woman, and went and made warre with the remnant of her feede, which keepe the commandments of God, and have the testimonie of Jesus Christ.

18 23 And I stood on the sea sand.

Church of the Jewish remnant was come to nought, hee resolved to fall upon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said upon the 13 verse in which the purpose of Satan is shewed, verse 17. and his attempt verse 18. 23 That is, a most mighty tempest, that he rushed upon the whole world (whose prince hee is) to raise the floods and provoke the nations, that they might with their furious bellows roste up and down, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God refuted his attempt, that he might favour the Church of the Gentiles, yet tender and as it were gentle. The rest of the story of the Dragon is excellently profected by the Apostle S. John hereafter in the twentieth chapter. For heere the Dragon endeavouring to doe mischief, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described. 23 which draweth the most part of the world to idolatry. 23 The other beast rising out of the earth, 25 giveth power unto him.

And I saw a beast rise out of the sea, having seven heads, and ten horns, and upon his horns were ten crownes, and upon his head the name of blasphemie.

2 And the beast which I saw was

taketh her beginning, doeth now passe unto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church and the battels thereof, is set downe in this Chapter, but distinctly in two parts, one is of the civill Roman Empire, unto the tenth verse. Another of the body Ecclesiasticall or prophetically, thence unto the ende of the chapter. In the former part are shewed these things: First the state of that Empire, in foure verses: then the actes thereof in three verses: after the effect, which is exceeding great glory, verse 2. And last of all is commended the use: and the instruction of the godly against the evils that shall come from the same, verse 9. 10. The historie of the state containeth a most ample description of the beast, first entire, verse 1. 2. and then restored after hurt, verse 3. 4. 3 On the sand whereof flood the devill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissensions, and was mightily tolled, having ever and an one new heads, and new Emperours. See in the seventeenth chapter and the eight verse. 3 Having the same instruments of power, providence, and most expert government which the Dragon is said to have had in the 13 chapter and in the verse 3. 4 We read in the twelfth chapter and third verse, that the Dragon had seven crownes set upon seven heads: because the thief avoucheth himselfe to be proper Lord and Prince of the world: but this beast is said to have ten crowns set upon severall, not heads, but horns: because the beast is beholden for all unto the Dragon, verse 2. and doth not otherwise raigne them by law of subjection given by him, namely that he employ his horns against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute kings did wear the diademe upon their heads: but their vessels and such as raigned by grace from them, wore the same upon their hoods: for so they might commodiously lay downe their diademes when they came into the pefence of their Sovereignes: as also their Elders are said, when they adored God which sate upon the throne, to have cast downe their crownes before him, chap. 4. verse 10.

4 Contrary to that which God of old commanded should be written in the head peece of the hie Priest, that is, Sanctus Iohova, Holiesse unto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul sayeth in the 2. chapter of his 2. Epistle to the Thessalonians, the 4. verse, He sitteth as God, and boasteth himselfe to be God. For this name of blasphemie both the Romane Emperour did then challenge unto themselves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profess the same of themselves, when they chalenged unto themselves sovereignty in holy things: of which kind of sayings the sixt booke of the Decretals, the Clementines, and the Extravagants, are very full. For these men were not content with that which Anglicus wrote in his Poetria (the beginning whereof is, Paps super mundi.) The Pope is the wonder of the world. Nec Deus es, nec homo, sed mentis et loci victricem. Thou art not God, ne art thou man, but neuter mixt of both: as the glossie witnesseth upon the sixt booke: but they were bold to take unto themselves the very name of God, and to accept it given of other: according as almost an hundred and twentie yeeres since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed upon the gate of the citie he should enter at, having written upon it this blasphemous verse,

Oraculo vocis mundi moderaris habenas,
Et merito in terris crederis esse deus,

By oracle of thine owne voyce the world thou governst all,
And worthily a god on earth, men thinke, and doe thee call.

These and sixe hundred the like who can impute unto that modestie whereby good men of old would have themselves called the servants of the servants of God, verily either this is a name of blasphemie, or there is none at all.

6 Swift as the Leopard, easily clapping all things, as the Beare doth with his foote, and rearing and devouring all things with the mouth as doth the Lion.

7 That is, hee lent the same unto the beast to use, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 20. yet did not he abandon the same utterly from himselfe, but that hee might use it as long as he could.

8 This is the other place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was

wounded as it were unto death, and was healed againe, as from heaven, in the sight of all men. This head was Nero the Emperour, in whom the race of the Cæsars fell from the imperiall dignitie, and the government of the Common-weale translatid unto others in whose handes the Empire was cured and recovered unto health, as he seemed unto all so much the more deeply rooted and grounded fast, then ever before. And hence followed those effects, which are next spoken of: First on admiration of certaine power, as it were sacred and divine, sustaining the Empire and governing it: Secondly the obedience and submission of the whole earth in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of Devils, confirmed by the Roman Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was given unto him, verse the fourth. Now there were two causes which brought in the mindes of men this religion: the shew of excellencie, which bringeth with it reverence: and the shew of power invincible, which bringeth feare. Who is like (say they) unto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the actes of the beast, as I said verse 1. The historie of them is concluded in two points, the beginning and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God, and his immanitie and injustice against all men, especially against the godly and those that were of the household of faith, verse the first. The manner of the actes or actions done, is of two sortes, both impious in minde, and blasphemous in speech against God, his Church and the godly verse sixt: and also most cruell and injurious in deedes, even such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh. 10 Namely his actions and manner of dealing. As concerning those two and fourtie moneths, I have spoken of them before in the twelfth Chapter and second verse. 11 That is, the holy Church, the true house of the living God. 12 That is, the godly in severall who hid themselves from his crueltie. For this bloodie beast furcharged those holy foules most falsely with innumerable accusations for the Name of Christ, as wee read in Justine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the latter times followed most diligently in destroying the flocke of Christ, and wee in our owne memorie have found by experience, to our incredible grieve. Concerning heaven, see the eleventh Chapter, and the twelfth verse. 13 That is, such as are not from everlasting elect in Christ Jesus. For this is that Lambe slain, of which Chapter the fift, verse the first. These wordes I doe wish Aretas distinguish in this manner: *Whose names are not written even from the laying of the foundation of the world, in the booke of life of the Lambe slain.* And this distinction is confirmed by a like place hereafter, chap. 17, 8. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: and a foreshewing, which partly containeth threatnings against the wicked, and partly comforts for those, which in patience and faith shall waite for that glorious coming of our Lord and Saviour Christ, verse the tenth. * *Gen. 9, 6, Mat. 26, 32.*

6 like a leopard, and his feete like a beares, and his mouth as the mouth of a Lyon: and the dragon gave him his power and his throne, and great authoritie.

3 8 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast! who is able to warre with him!

5 9 And there was given unto him a mouth that spake great things and blasphemies, and power was given unto him, 10 to doe two, and fourtie moneths.

6 And hee opened his mouth unto blasphemie against God, to blaspheme his Name, 11 and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make warre with the Saints, and to overcome them, and power was given him over every kinred, and tongue, and nation.

8 Therefore all that dwell upon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slain from the beginning of the world.

9 14 If any man have an eare, let him heare.

10 If any leade into captivity, he shall goe into captivity: * if any kill with a sword, hee must be killed by a sword: heere is the patience and the faith of the Saints.

11 15 And I behelde, another beast coming out of the earth, 16 which had two hornes like the Lambe: but hee spake like the dragon.

12 17 And hee did all that the first beast could do before him, and he caused the earth, and them which dwell therein, 18 to worship the first beast, whose deadly wound was healed.

13 19 And hee did great wonders, so that hee made fire to come downe from heaven on the earth, in the sight of men.

14 And deceived them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the 20 image of the 21 beast, which had the wound of a sword, and did live.

15 22 And it was permitted to him to give a spirit unto the image of the beast, so that the

beast is first described in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a Sonne of the earth (as they say) obscurely borne, and by little and little creeping up out of his abject estate, 16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the servant of the servants of God) but in deede hee played the part of the Dragon, and of the Wolfe, Matth. 7, 15. For even Satan changeth himselfe into an Angel of light, 2. Corint. 11, 14, and what should his honest disciples and servants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrisie, the witness of miracles, and tyrannie: of which the first is noted in this verse, the second in the 3 verses following: the third in the sixteenth and seventeenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning as it were by time, made of the former beast a most miserable σκῆλυστον, or anatomic, usurped all his authoritie unto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet hee carieth himselfe so, as if hee honoured him with most high honour, and did in very truth cause him to be honoured of all men. 18 For unto this beast of Rome, which of a civill Empire is made an Ecclesiasticall hierarchie, are given divine honour, and divine authoritie: so farre as he is beleevd to bee above the Scriptures, which the glosse upon the Decretals declareth by this devilish verse,

Articulos solvit synodumque facit generalem.

That is,

He changeth the Articles of faith, and giveth authoritie to generall Councils.

Which is spoken of the Papal power. Soe the beast is by birth, foundation, seate and finally substance, one: onely the Pope hath altered the forme and manner thereof, being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath been taken unto himselfe, and thereunto hath added this cunning devise. Now these words, *whose deadly wound was cured*, are put here for distinctions sake, as also sometimes afterwards: that even at that time the godly readers of this prophetic might by this signe bee brought to see the things as present: as if it were said, that they might adore this very Empire that now is, whose head wee have seene in our owne memorie to have bene cut off, and to bee cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impie: of which signes some were given from above, as it is said, that fire was sent downe from heaven by false forcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceive foules, which part 5. John setteth forth, beginning (as they say) at that which is last, in this manner: First the effect is declared in these words, *He deceiveth the inhabitants of the earth.* Secondly the common manner of working in two sortes, one of miracles. For the signes that were given him to doe to the presences of the beasts: the other of the words added to the signes, and teaching the idolatrie confirmed by those signes, *Saying unto the inhabitants of the earth, that they should make an image unto the beast, which liveth.* Thirdly, a speciall manner is declared: *That it is given unto him to put life into the image of the beast: and that such a kind of quickening, that the same both speaketh by answer unto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Devil, have bin effected and wrought in images.* The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the devil in images: as of old in the serpent, Gen. 3, 1. By which examples is confirmed, not the authoritie of the beast, but the truth of God, and of these prophecies.

20 That is, images by enallage or change of the number: for the worship of them ever since the second Council of Nice, hath bene ordained in the Church by publike credit, and authoritie contrary unto the Law of God. 21 In the Greeke the word is of the Darive cause, as much to say, as unto the worship, honour and obeying of the beast: for by this maintenance of images this Pseudopropheticall beast doeth mightily profane the beast of Rome, of whom long ago hee received them. Wherefore the same is hereafter very filly called the image of the beast, for that images have their beginning from the beast, and have their forme or manner from the will of the beast, and have their end and use fixed in the profit and commoditie of the beast. 22 And of this miracle of the images of the beast (that is, which the beast hath ordained to establish to idolatry) which miraculously speake and give judgement, or rather marvelously, by the fraud of the false prophets, the Papists books are full fraught. 23 To the life of Iannes and Jambres imitated the wonders that Moses wrought.

image

image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receive a b marke in their right hand or in their foreheads,

17 And that no man might buy or sell, save he that had the marke or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundreth threescore and sixe.

33 The third place is a most wicked and most insolent tyranny as was said before, usurped over the persons of men in this verse: and over their goods and actions, in the next verse. For he is said, both, to bring upon all persons a tyrannous

servitude, that as bond slaves they might serve the beast: and also to exercise over all their goods and actions, a pedlerlike abuse of indulgences and dispensations (as they terme them) amongst their friends, and against other to use most violent interdictions, and to shoot out curses, even in naturall and civill, private and publique contracts, wherein all good faith ought to have place.

24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves, the persons and doings of men signing them in their forehead and hands: and as for the signe left by Christ (Of which Chapter 7, 3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath joynted unto himself by Baptisme, this beast maketh challenge unto them by her greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authoritie and in efficacie.

25 That is, have any trafficke or entercourse with men, but they onely which have this anointing and consecration of Clearly tounsure, as they call it. Read Gratian de Consecratione, distict. 5. c. omnis. cap. spiritus, &c. of these matters.

26 Here the false Prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name and the number of the name. The meaning is, that man that hath not first their annoynting and clerical tounsure or shaving: secondly holy orders, by reserving whereof is communicated the name of the beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law, (as they call it) Canonically, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

27 That is in this number of the beast consisteth that Popish wisdom, which unto them seemeth the greatest of all others. In these words S. John expoundeth that saying which went before of the number of the beast, what it hath above his marke or cognifiance and his name. These things, sayth S. John, the marke and name of the beast, doe easily happen unto any man: but to have the number of the beast, is wisdom: that is, onely the wise and such as have understanding, can come by that number, for they must be most illuminate doctours that attaine thereunto, as the words following doe declare.

28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, S. John declareth these words, Doeft thou demand how great it is? it is so great, that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doth attaine unto it. Askest thou of what denomination it is? verily it standeth of fixe throughout, and perfectly arifeth of all the parts thereof in their severall denominations (as they terme them) it standeth of fixe by unities, tennes, hundreds, &c. so as there is no one part in the learning, and order Pontificall, which is not either referred unto the head, and as it were the top thereof, or contained in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doth commend by the number of fixe those Decretals which hee perfected, in the proeme of the sixt booke. Which booke (sayth he) being to be added unto five other booke of the same volume of Decretals, we thought good to name Sextum the sixth: that the same volume by addition thereof containing a senarie, or y number of six booke (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behaviour. Here therefore is the number of the beast, who powreth from himself all his parts, bringeth them all backe againe unto himself by his discipline in most wise and cunning manner. If any man desire more of this, let him reade the glosse upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my due tie, with the good favour of all, and without the offence of any to propound mine opinion in this point. And for this cause especially, for that it seemed unto mee neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giveth out, imprinteth, as a publique marke of such as be his, and esteemeth that marke above all others as the marke of those whom he loveth best. Now those other expositions seeme rather to be farre removed from his proprietie and condition of that number: whether you respect the name *Latinus*, or *Thian*, or another. For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth, hee approveth not these, but reprooveth them: and hateth them that thinke so of this number, with an hatred, greater then that of *Phisimus*.

CHAP. XIV.

1 The Lambe standeth on mount Sion: 4 with his chaffe worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be avoided. 13 A voyce from heaven pronounceth them happy who die in the Lord. 16 The Lords sickle thrust into the harvest: 23 and into the vintage.

Then I looked, and lo, a Lamb stood on mount Sion, and with him an hundreth fourtie and foure thousand, having his Fathers Name written in their foreheads.

2 And I heard a voyce from heaven as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoever he goeth: these are bought from men, being y first fruits unto God, & unto y Lamb.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angel fly in the mids of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people,

7 * Saying with a loud voyce, Feare God, and give glory to him: for the houre of his judgement is come: and worship him that made * heaven and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, * Babylon that great citie is fallen, it is fallen: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, 7 If any man worship the

1 The history of the Church of Christ being finished for more then a thousand and three hundred yeeres, at which time Boniface the eight lived, as before hath bene said, there remaineth the rest of the historie of the confiding or militant Church, from thence unto the time of the last victorie in three chapters. For first of all as the foundation of the whole history, is described the standing of the lambe with his armie and retinue in five verses, after his worthie acts which he hath done, and yet doth in most mightie manner, whilst hee overthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Unto the description of the Lambe are propounded three things: his situation, place and

attendance: for the rest are expounded in the formes visions, especially upon the fifth chapter. 1 As ready gird to doe his office (as A& 5. 56) in the mids of the Church, which afore time mount Sion did prefigure. 2 As before 7, 2. This retinue of the Lambe is described first by divine mark (as before 7, 3) in this verse. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2) doe glorifie the Lambe with a speciall song before God and his elect Angels: which song flesh and blood cannot heare, nor understand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins pure from spirituall and bodily fornication, that is, from impietie and unrighteousnes, that they followed the Lambe as a guide unto all goodnes, and cleaved unto him that they are holy unto him as of grace redeemed by him: that in truth and in simplicitie of Christ, they have exercised all these things, sanctimony of life, the direction of the Lambe, a thankfull remembrance of the redemption by him: Finally (to conclude in a word) that they are blameles before the Lord, verse 4. 5. The other part (as I said on the first verse) is of the acts of the Lambe, the manner whereof is delivered in two sorts of his speech, and of his facts. His speeches are set forth unto the 13 verse of this chapter, and his facts unto the 16 chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place, these things: The service of the godly consisteth inwardly of reverence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The overthrowing of wicked Babylon, verse 8. and the fall of every one of the ungodly which worship the beast, verse 9. 10, 11. Finally, the state of the holy servants of God both present verse 12. and to come most blessed, according to the promise of God, verse 15. 5 This Angel is a type or figure of the good and faithfull servants of God, whom God especially from that time of Boniface the eight, hath raised up the publishing of the Gospel of Christ, both by preaching and by writing. So God first, neere unto the time of the same Boniface, used Peter Cassiodorus an Italian, after Arnold de Villanova a French man, then Ockan, Dante, Petrarch, after that Johannes de Rupe casta, a Franciscane: after againe, John Wicklife an Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and judgement of God: the execution whereof S. John describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God. * Psal. 14. 5, 6. * A& 1: 14. 15. * 1 Jo. 23. 9. Ier. 51. 3. chap. 18. 2. 4 Of her fornication, whereby God was provoked to wrath. 7 That is, shall not worship God alone, but shall transerre his divine honour unto this beast, whether he doth it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels. Math. 10. 32. And this is that voyce of the holy ministry, which at this time is very much used of the holy and faithfull servants of God. For having now sufficiently found out the publique obsequy of Babylon, they labour not any longer to thunder out against the same: but to save some particular members by terror (as S. Jude speaketh) and to plucke them out of the publique flame, or els by a vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush unawares, unless in good time they returne unto God, but the godly which are of their owne stocke, they exhort unto patientes, obedience and faith in the Lord Jesus, and charge them to give light by their good example of good life unto others.

beast

beast and his image, and receive his marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his image, and whosoever received the print of his name.

12 * Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Jesus.

13 Then I heard a voyce from heaven, saying unto mee, Write, The dead which die ^b in the Lord, ^c are fully blessed. Even so faith the Spirit: for they rest from their labours, and their ^c works follow them.

14 * And I looked, and behold, ¹⁰ a white cloud, and upon the cloud one sitting like unto the Sonne of man, ¹¹ having on his head a golden crowne, and in his hand ¹² a sharpe sickle,

15 ¹³ And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloud, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 ¹⁴ Then another Angel came out of the Temple, which is in heaven, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power over fire, and cryed with a loude cry to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, ¹⁵ and blood came out of the winepresse unto the horses bridles, by the space of a thousand and fixe hundredth furlongs.

8 The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heavenly fellowship of God and his Angels.

9 The second part of this Chapter, as I sayd verse 1. Of the acts and doings of Christ in overthrowing of Antichrist and his Church by the Spirit of his divine mouth: seeing that having been called back by words both publickely and privately unto his duetie, and admonished of his most certain ruine: he yet ceaseth not to maintaine and protect his own adherents, that they may do him service: and to assist the godly with most barbarous persecutions. Of those things which Christ doth, there are two kindes: one common or generall in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers in the 15 and 16 chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospell began to shine out, and since prophetic or preaching by the grace of God was raised up againe, how horrible warres have been kindled in the world? how much blood (alas for woe) hath overflowed for these hundred yeeres almost? all histories doe cry out, and this our age (if ever before) is now in horrow, by reason of that sickle which Antichrist callet for. In this place is the first type, that is, of the harvest.

10 Declaring his fiercenesse by his colour, like unto that which is in the white or milke circkle of heaven. b That is for the Lord. c By workes, is meant the reward which followeth good workes.

11 As one that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a most fit and commodious instrument of Execution, destroyed all by heaving and thrusting through, for who may stand against God? * Joel 3. 23. * Math. 13. 39. 13 Christ giveth a commandement in this verse. And the Angel executeth it in the next verse. 14 The other type (as I sayd verse 14) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape-gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grievous judgement, both because it succeedeth the other, and because it is understood to be executed with great diligence.

15 That is, it overflowed very deepe, and very farre and wide: the speech is hyperbolicall or excessive, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 The seven Angels having the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels. 7 Seven vials full of Gods wrath are delivered.

And ¹ I saw another signe in heaven, great and marvellous, seven ² Angels having the seven last plagues: for by them is fulfilled the wrath of God.

2 ³ And I saw ⁴ as it were a glassie sea, mingled with fire, and ⁵ them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, ⁶ stand at the glassie sea, having harpes of God.

3 And they sung ⁷ the song of Moses the ⁸ servant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ⁹ wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy judgements are made manifest.

5 ⁹ And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven.

6 And the seven Angels came out of the Temple, which had the ¹⁰ seven plagues, cloathed in ¹¹ pure and bright linen, and having their breasts ¹² girded with golden girdles.

7 And one of the ¹³ foure beasts gave unto the seven Angels seven golden vials full of the wrath of God which liveth for evermore.

8 And the temple was full of the smoke of the glory of God and of his power, and ¹⁴ no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

1 This is that other place of the acts of Christ, as I noted before 14. 14. Now therefore is shewed a singular work of the judgements of God belonging to the overthrow of Antichrist and his forces, of which divine worke the preparation is described in this Chapter: and the execution in the next. The preparation is first set downe generally and in type in this verse: and is after particularly set forth in the rest of the Chapter. 2 Of which Chap. 3.9. in powring forth in the plagues of the world: for even these plagues doe for the most part agree with those. 3 There are two parts of ⁷ narration: one the confession of the Saints glorifying God, when they saw that preparation of the judgements of God, unto the

4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgements in 4. other verses.

4 This part of the vision alludeth unto the sea or large vessell of brass in which the Priests washed themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to have been a sea of glasse, most lightsome and cleare, unto the commoditie of choise mixt with fire, that is, as containing the treasure of the judgements of God, which he bringeth forth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old: and out of this the ungodly are destroyed now, chap. 4.6. 5 That is the Godly martyrs of Christ, who shall not give place even in miracles unto that beast: of these see before Chap. 13. 17. and 14. 9. 10. 6 Glorified God, from the particular observation of the weapons and instruments of Gods wrath, shooting in the sea of glasse. 7 That song of triumph which is Exo. 15. 2. 4 So in Moses called for honours sake, as it is set forth, Deut. 34. 10. 8 This song hath two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it self, and most present unto the godly in that God is both holy, and all one God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbelieving, as Chap. 11. 2.) were to be brought unto the same state of happinesse, by the magnificence of the judgement of God, in the next verse. * Psal. 145. 17. b Thy doings. * Jer. 10. 7. 9 The second part of the narration (as was not verse 2.) wherein first the authoritie of the whole argument and matter thereof is figured by a forerunning type of a temple opened in heaven, as Chap. 11. 19. namely that all those things are divine and of God, that proceede from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments, verse 7. Finally, they are confirmed by testimonies of the visible glory of God, in the last verse. A like testimonie whereunto was exhibited of old in the law, Exo. 40. 34. 10 That is, commandments to inflict those seven plagues. Here is the figure called Metonymia. 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, girding was a signe of diligence, and the girdle of gold was a signe of sincerity, and truthines in taking in charge the commandments of God. 13 Of these before Chap. 4. 7. 14 None of those seven Angels might returne, till he had performed fully the charge committed unto him according to the decree of God.

CHAP. XVI.

2 And 17 the Angels powre out the seven vials of Gods wrath given unto them, and so divers plagues arise in the world, 18 so terrifie the wicked, 19 and the inhabitants of the great citie. And

¹ In the former Chapter was set downe the preparation unto the work of God: here is delivered the execution thereof. And in this discourse of the execution, is a general commandment, in this verse, then a particular recitall in order of the execution done by every of the seven Angels, in the rest of the chapter.

This speciall execution against Antichrist and his crew, doeth in manner agree unto that which was generally done upon the whole world, chap. 8. and 9. & belongeth (if my conjecture faile me not) unto the same time. Yet herein they doe differ one from another, that this was particularly effected upon the Princes and single leaders of the wickednesse of the world, the other generally against the whole world being wicked.

And therefore these judgements are figured more grievous then those. ² The history of the first Angel, whose plague upon the earth is described almost in the same words with ³ the sixth plague

of the Egyptians, Exod. 9. 9. But it doeth signifie a spirituall ulcer, and that torture or butcherie of conscience feared with an hore yron, which accuseth the ungodly within and both by truth of the word (the light whereof God hath now so long shewed forth) and by bitteres stirreth up and forceth out the sword of Gods wrath. ³ See chap. 13. 16.

⁴ The history of the second Angel who troubleth and molesteth the seas, that he may stirre up the conscience of men sleeping in their wickednes. See Chap. 8. 8. ⁵ The history of the third Angel striking the rivers, in this verse, who proclaiming the justice of God, commendeth the same by a most grave comparison of the finnes of men with the punishment of God: which is common to this place, and that which went before. Wherefore also this praising is attributed to the Angel of the waters, a name common to the second and third Angel according as both of them are said to be sent against the waters, all be it, the one of the sea, the other of the rivers, in two verses.

⁶ A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some of his Angels, for Christ also is called another Angel, Chap. 7. 2. 3. 8. and 12. 1. ⁷ The historie of the fourth Angel, who throweth the plague upon the heaven and upon the Sun, of which Luk. 21. 26. the effects whereof are noted two. The one peculiar, that it shall scorche men with heat, in this verse. The other proceeding accedently from the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderfull mercy and patience of God) all other creatures are first stricken often and grievously, by the hand of God before mankind by whom he is provoked: as the things before going do declare.

⁸ The story of the first Angel, who striketh the kingdom of the beast with two plagues abroad with darkenes, within with byles and dolours most grievous, throughout his whole Kingdome, that thereby he might wound the conscience of the wicked, and punish that most perverse obstinacie of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madness, raging against God and hurfall unto it self. ⁹ The story of the sixt Angel, divided into his act, and the event thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell and overflow (as Euphrates) were dried up by the counsell of God in this verse. The event is, that the meer madness wherewith the wicked are enraged, that they may scorn the judgements of God, and abuse them furiously to serve their owne turne, and to the executing of their owne wicked outrage.

¹⁰ The bound of the spirituall Babylon, and to the fortress of the same. Chap. 9. 14. ¹¹ So the Church of the ungodly and kingdom of the beast is said to be left naked, all the defences whereof, in which they put their trust, being taken away from it.

¹² That is, that even they which dwell furthest off, may with more commodity make haste unto that sacrifice which the Lord hath appointed.

And ¹ I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God unto the earth.

² And the first went and powred out his viall upon the earth: and there fell a noysome and a grievous sore upon ³ men which had the ³ mark of the beast, and upon them which worshipped his image.

³ And the second Angel powred out his viall upon the sea, and it ⁴ became as the blood of a dead man: and every living thing died in the sea.

⁴ And the third Angel powred out his viall upon the rivers and fountains of waters, and they became blood.

⁵ And I heard the Angel of the waters say, Lord, Thou art just, Which art, and Which wast: and Holy, because thou hast judged these things.

⁶ For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: for they are worthy.

⁷ And I heard another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy judgements.

⁸ And the fourth Angel powred out his viall on the sunne, and it was given to him to torment men with heate of fire.

⁹ And men boyled in great heat, and blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.

¹⁰ And the fifth Angel powred out his viall upon ⁵ throne of the beast, and the kingdom waxed darke, and they gnawed their tongues for forow.

¹¹ And blasphemed the God of heaven for their paines, and for their sores, and repented not of their workes.

¹² And the sixt Angel powred out his viall upon the great river ¹⁰ Euphrates, and the ¹¹ water thereof dried up, ¹² that the way of the Kings of the Earth should be prepared.

¹³ And I saw ¹³ three uncleane spirits ¹⁴ like frogs come out of the mouth of that ¹⁵ dragon, and out of the mouth of that ¹⁶ beast, and out of the mouth of that ¹⁷ false prophet.

¹⁴ For they are the spirits of devils, working miracles, to goe unto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

¹⁵ (* Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments. least he walke naked, and men see his filthinesse. y

¹⁶ And they gathered them together into a place called in Hebrew, ²⁰ Armageddon.

¹⁷ And the seventh Angel powred out his viall into the ²² aire: and there came a loud voyce out of the Temple of heaven from ²³ the throne, saying, ²⁴ It is done.

¹⁸ And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, even so mightie an earthquake.

¹⁹ And the great citie was divided into three parts: and the cities of the nations ²⁷ fell: and that great ²⁸ Babylon came in remembrance before God, * to give unto her the cuppe of the wine of the fiercenesse of his wrath.

²⁰ And every yle fled away, and the moun- taines ²⁹ were not ³⁰ found.

²¹ And there fell a great haille, like ³¹ talens out of heaven upon the men, and men blasphemed God, because of the plague of the haille: for the plague thereof was exceeding great.

also chap. 19. 20. and 20. 10.

¹⁸ A parenthesis for admonition in which God warneth his holy servants who rest in the expectation of Christ, always to addresse their minds unto his coming, and to looke unto themselves, that they be not shamefully made naked and circumvented of these uncleane spirits, and so they be miserably unprepared at the coming of their Lord, Matt. 24. 26. and 25. 13. Chap. 3. 3. Mat. 24. 44. Luk. 12. 39. ¹⁹ Namely the Angel, who holly according to the commandement of God was to do sacrifice: notwithstanding that those impure spirits do the same wickedly as servants not unto God, but unto that beast that hath seven heads.

²⁰ That is (to say nothing of other exposition) the mountaines it self, or mountaine places of Megiddon. Now it is certainly the holy Scripture, that Megiddon is a city and territory in the tribe of Manasse, bordering upon Issacar and Aser, and was made famous by that lamentable overthrow of King Josias, whereof 2. Reg. 22. 30. and 2. Chron. 35. 22. and Zach. 12. 11. In this mountaine country God saith by figure and type, that the kings of the peoples which serve the beast shall meet together: because the Gentiles did alwayes cast that lamentable overthrow in the teeth of the Church of the Jewes unto their great reproach: and therefore were perswaded that that place should be most fortunate unto them (as they speake) and unfortunate unto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the ungodly, shall by himself be taken away, in the self-same places where the nations perswaded themselves, they should mightily exult and triumph against God and his Church.

²¹ The story of the seventh Angel unto the end of the Chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution hereof in the verses following.

²² From whence he might moove the heaven above and the earth beneath. ²³ That is, from him that sitteth on the throne, by the figure called *Metonymia*. ²⁴ That is, Babylon is undone, as is shewed vers. 10. and in the Chapters following. For the first onset (as I might say) of this denunciation, is described in this Chapter: and the last containing a perfect victory, is described in those that follow.

²⁵ Now is declared the execution (as is said in vers. 27.) and the things that shall last come to passe in heaven and in earth, before the overthrow of the beast of Babylon: both generally, vers. 18. and particularly in the cursed citie, and such as have any familiaritie therewith, in the 3 last verses.

²⁶ That seat or standing place of Antichrist. ²⁷ Of all such as cleave unto Antichrist, and fight against Christ. ²⁸ That harlot, of whom in the Chapter next following. Now this phrase, to come into remembrance is after the common use of the Hebrew speech, but borrowed from men, attributed unto God. * *Ier. 35. 15.*

²⁹ That is, were seene no more, or were no more extant. A borrowed Hebraisme. ³⁰ Appeared not; *sic: ut the Hebrew: utter after this sort, were not, Rev. 5. 24.*

³¹ The manner of the particular execution, most evidently testifying the wrath of God by the original and greatest effect thereof: the event whereof is the same with that which is Chap. 9. 12. and that which hath been mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, vers. 9. and 11.

³² As it were about the weight of a talent, two thousand pound, that is sixe hundred groats, whereby is signified a marvellous and strange kind of weight.

CHAP. XVII.

¹ That great whore is described, ² with whom the Kings of the earth committed fornication. ⁶ She is drunken with the blood of Saints.

⁷ The mystery of the woman, and the beast that carried her, expounded. ¹¹ Their destruction.

¹⁹ The Lambs victory.

Then

¹³ That is, every of them beat their whole force, and conspired that by wonders, word and work, they might bring into the same destruction all Kings, Princes and Potentates of the world, curiously be witched of them by their spirits, and teachers of the vanity and impurity of ⁷ least that committed fornication with the kings of the earth. And this is a right description of our times. ¹⁴ Croking with al importunity, and continually day & night provoking and calling forth to armes, as the trumpets, and furies of warre: as is declared in the next verse.

¹⁵ That is, the devil, as chap. 11. 3.

¹⁶ Whereof Chap. 13. 1.

¹⁷ That is, of that other beast, of which chap. 13. 1. for so he is called.

1 The state of the Church militant being declared, now followeth the state of the Church overcoming and getting victorie, as I shewed before in the beginning of the 10. chapter. The state is set forth in 4. chapter. As in the place foregoing I noted, that in that historie the order of times was not always exactly observed, so the same is to be understood in this history, that it is distinguished according to the persons of which it treateth, and that in the severall stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed, in this and the next chap. (for this Babylon out of all doubt shall perish before the

2 beaſts and the Dragon.) Secondly is delivered the destruction of both the two beaſts. cap. 19. And lastly of the Dragon, cap. 20. in the story of the spirituall Babylon are distinctly set forth the state thereof in this chap. and the overthrow downe from God, chap. 18. In this verse and that which followeth is a transition or passage unto the first argument, consisting of a peculiar calling of the Prophet (as often heretofore) and a general proposition. That is, the damnable harlot, by a figure called *hypallage*. For S. John as yet had not seene her. Although another interpretation may be borne, yet I like this better. *A The sentence that is pronounced against this harlot.* 3 Henceforth is propounded the type of Babylon, and the state thereof in 4 verses. After a declaration of the type, in the rest of this chap. in the type are described two things, the beaſt (of whom chap. 13.) in the 3 verse. and the woman that sitteth upon the beaſt, verſ. 4, 5, 6. The beaſt in proceſſe of time hath gotten somewhat more then was expressed in the former vision. First in that it is not read before that he was appearell in scarlet, a robe imperiall and of a triumph. Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy only in his head. So God did teach that this beaſt is much increased in impiety and injustice, and doeth in this last age triumph in both these more insolently and proudly then ever before. *A Scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergy were so much delighted with this colour.* 4 That harlot, the spirituall Babylon, which is Rome. Shee is described by her attire, profession and deeds. 5 In attire most glorious, triumphant, most rich, and most gorgeous. 6 In profession, the nourisher of all, in this verse, and teaching her mysteries unto all, verſ. 5. setting forth all things most magnificently: but indeed most pernicious begetting miserable men with her cup, and bringing upon them a deadly giddines. 7 Deceiving with the title of religion, and publike inscription of mystery: which the beaſt in times past did not beare. 8 An exposition: in which S. John declareth what manner of woman this is. 9 In manner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbued with the blood of his enemies, Isa. 53. 7. 10 A passage unto the second part of this chapter, by occasion given of S. John, as the words of the Angel do shew, in the next verse. 11 The second part or place, as I sayd verſ. 1. The enarration of the vision, promised in this verse, and delivered in the verse following. Now there is delivered first an enarration of the beaſt, and his story, unto the 14 verse. After, of the harlot, unto the end of the chap. 12 The story of the beaſt hath a triple description of him. The first is a distinction of this beaſt from all that ever hath been at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beaſt by things present, by which he might even at that time be known of the godly, and this delineation is according to his heads, verſ. 9, 10, 11. The third is an historical foretelling of things to come, and to be done by him: and these are ascribed unto this hornes, verſ. 12, 13, 14. This beaſt is that Empire of Rome, of which I spake chap. 13. 11. according to the mutations and changes whereof which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beaſt from all others in these words. The beaſt which thou sawest, was and is not. For so I expound the words of the Apostle for evidency sake, as I will further declare in the notes following. 13 The meaning is, that beaſt which thou sawest before (chap. 13. 1.) and which yet thou hast now seene, was, (I say was) even from Julius Caesar in respect of beginning, rising up, Ration, glory, dominion, matter and rocke, from the house of Julius, and yet is not now the same, if thou looke unto the house and rock: for the dominion of this family was translated unto another, after the death of Nero, from the other unto a third, from a third unto a fourth, and so forth, was varied and altered by innumerable changes. Finally the Empire is one, as it were one beaſt: but exceedingly varied by kinreds, families and persons. It was therefore (saith S. John) in the kinred or house of Julius: and now it is not in that kinred, but translated unto another.

Then there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come: I will shew thee the damnation of the great whore that sitteth upon many waters.

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a scarlet coloured beaſt, full of names of blasphemy, which had seven heads, and ten hornes.

4 And the woman was arrayed in purple and scarlet, and gilded with gold, and precious stones, and pearles, and had a cup of gold in her hand full of abomination, and filthineſſe of her fornication.

5 And in her forehead was a name written, A mystery, that great Babylon that mother of whoredomes, and abominations of the earth.

6 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of JESUS: and when I saw her, I wondered with great marvel.

7 Then the Angel sayd unto me, Wherefore marvellest thou? I will shew thee the mystery of that woman, and of that beaſt that beareth her, which had seven heads and ten hornes.

8 The beaſt that thou hast seene, was, and

is not, and shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

9 Here is the minde that hath wisdom, The seven heads are seven mountaines, whereon the woman sitteth: they are also seven Kings.

10 Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.

11 And the beaſt that was, and is not, is even the eight, and is one of the seven, and shall go into destruction.

12 And the ten hornes which thou sawest,

remaining still, but tossed with so many and often alterations, as no man can but marvelle that this beaſt was able to stand and hold out, in so many mutations. Verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever contended so long. 13 That is as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes, when they shall consider, the self-same beaſt, which is the Roman Empire, to have bin, nor to be, and to be and still molested with perpetual mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civil became Ecclesiastical, is not obscurely signified in these words: of which two, the first exercised cruelty upon the bodies of the Saints: the other also upon their souls: the first by humane order and policie, the other under the colour of the law of God, and of Religion, ragged and imbrued it self with the blood of the godly. 14 An exhortation preparing unto audience by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a mind.* 15 So the Angel passeth fully unto the second place of this description, a very children know what that seven killed citie is, which is so much spoken of, and whereof Virgil thus reporteth. And compasseth seven towres in one wall: that citie is, which when Iohn wrote these things had rule over the kings of the earth: *It was and is not, and yet it remaineth this day, but it is declining to destruction.* 17 This is the painting out of the beaſt by things present (as I sayd before) whereby S. John endeavoured to describe the same, that he might both be known of the godly in that age, and be further observed and marked of posteritie afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature of it self, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that fleeteth, is from the seven kings, verſe 10, 11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good unto the holy Ghost to expresse either one thing by divers types, or divers things by one type. So I noted before of the seven spirits, cap. 3. 4. Now this woman that sitteth upon seven hills, is the city of Rome, called intimes part of the Grecians *ἑπτὰ ὀρεῖς*, i. of seven tops or crests, and of Varro *Septiceps*, i. of her seven heads (as here) of seven heads and of others *Septicollis*, i. standing upon seven hills. 18 The beginning of these Kings of Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 11. 2. Namely from the year 35. after the passion of Christ, what time the Temple and Church of the Jewes were overthrowen. In which yeere it came to passe by the providence of God that that saying, *The beaſt was and is not*, was fulfilled before that the destruction of the Jewes immediately following came to passe. That was the yeere from the building of the city of Rome 809. from which yeere S. John both numbered the Emperours which hitherto had been, when he wrote these things, and foretelleth of two other next to come: and that with this purpose, that when this particular prediction in the Church, might be the more confirmed, which signe God of old mentioned in the Law, Deut. 18. and Jeremie confirmeth chap. 23. 19 Whose names are these: the first *Servilius Sulpicius Galba*, who was the seventh Emperour of the people of Rome, the second *Marcus Salvius Otho*, the third *Aulus Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his sonne of his owne name. 20 *Flavius Domitian* sonne of the first *Vespasian*. For in the latter end of his dayes S. John wrote these things: as witnesseth Irenaeus lib. 5. *adversus haereses*. 21 Nerva. The Empire being now translated from the family of *Flavius*. This man reigned onely one yeere, four moneths, and nine dayes, as the history-writers do tell. 22 This is spoken by the figure synecdoche, as much to say, as that head of the beaſt which was and is not, because it is cut off, and Nerva in so short time extinguished. How many heads there were, so many beaſts there seemed to be in one. See the like speech in the 3. verse of the 13 chap. 23 Nerva Trajanus, who himself in divers respects is called here the seventh and eight. 24 Though in number and order of succession hee be the eight, yet he is reckoned together with one of these heads, because Nerva and he were one head. For this man obtained authoritie together with Nerva, and was Consul with him, when Nerva left his life. 25 Namely to molest with persecutions the Churches of Christ, as the histories do accord, and I have briefly noted chap. 2. 10. 26 The third place of this description, as I said verſe 8. is a propheticall prediction of things to come which the beaſt should doe, as in the words following S. John doeth not obscurely signifie, saying, *which have not yet received the kingdom.* 27. For there is an Antithesis or opposition, betweene these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

27 That is, arising with their kingdoms out of the Roman Empire: as that time as that political Empire began by the craft of the Popes greatly to fall.

28 Namely, with the second beast whom we called before a false prophet, which beast, ascending out of the earth got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said Chapter 4, 11.

29 For when the political Empire of the West began to bowe downwards, there both arose those ten kings, and the

second beast took the opportunitee offered to usurpe unto himself all the power of the former beast. These kings long ago many have numbered and described to be ten and a great part of the events plainly testified the same in this our age. 29 That is, by consent and agreement, that they may confire with the beast, and depend upon his becke. Their storie is divided into three parts, counsels, actes, and events. The counsellers some of them consist in communicating of judgements and afflictions: and some in communicating of power which they are said to have given unto this beast in this verse.

30 With Christ and his Church, as the reason following doth declare, and here are mentioned the fiftes and the events which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. * Chap. 19, 16. 1. tim. 4, 15. 31 This is the other member of the enarration, as I said verse 7. belonging unto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3 things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen unto her in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should have been the first, is therefore made the last, because it was more fit to be joyned with the next Chap.

32 That is, as unconstant and variable as are the waters. Upon this foundation stith this harlot as Queene, a vaine person upon that which is vaine. 33 The ten Kings as verse 12. The accomplishment of this fall and event, is dayly increased in this our age by the singular providence and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following.

34 A reason rendered from the chief efficient cause, which is the providence of God, by which alone S. John by inversion of order affirmeth to have come to passe, both that the Kings should execute upon the harlot, that which pleased God, and which hee declared in these verse next before going: and also that by one consent and counsell they should give their kingdom unto the beast &c. verse 13, 14. For as these being blinded have before depended upon the becke of the beast that listeth up the harlot, so it is said that afterward it shall come to passe, that they shall turne backs, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God.

35 That is, Rome that great Citie, or onely Citie (as Justinian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 The horrible destruction of Babylon see out. 17, 18, 19 The merchants of the earth, who were enriched with the pompe and luxuriousse of it, weep and wayle: 20 but all the clef joyce for that just vengeance of God.

1 The second place (as I said before 17, 1.) of the history of Babylon, is of the wooll fall and ruine of that whore of Babylon. This historical prediction concerning her, is threefold. The first a plaine and simple foretelling of her ruine in three verses, the second a figurative prediction by the circumstances, thence unto the 20. verse. The third, a confirmation of the same by figure or wonder, unto the end of the Chapter.

1 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed unto his service: but thoroughly furnished with greatnesse of power, and with light of glory, as the ensigne of power.

2 The prediction or foretelling of her ruine, containing both the fall of Babylon in this verse, and the cause thereof intred by way of allegory concerning her spirituall and carnall wickednesse, that is, her most great impietie and unjustice in the next verse: her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed here by the events, when he sayth it shall be the seat and habitation of devils, of wilde beastes and of cursed foules, as of old Babel, 13, 21. and often elsewhere. * Chap. 14, 3. Iesay, 21, 9. Iere. 51, 3.

1 And after these things, I saw another Angel come down from heaven, having great power, so that the earth was lightened with his glory. 2 And hee cryed out mightily with a loud voice, saying, * It is fallen, it is fallen, Babylon

that great city, and is become the habitation of devils, and the hold of all foule spirits, and a cage of every uncleane and haresfull bird.

3 For all nations have drunken of the wine of the wrath for her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heaven say, Go out of her, my people, that ye be not partakers of her sinnes, & that ye receive not of her plagues: for her sinnes are come up into heaven, and God hath remembered her iniquities.

5 Reward her, even as shee hath rewarded you: and give her double according to her works, and in the cup that she hath filled to you, fill her the double.

6 In as much as she glorified her self, and lived in pleasure, so much give ye to her torment & sorow: for she hath bin in her heart, I fir being a queen, and am no widow, and shall see no mourning.

7 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

8 And the Kings of the earth shall bewaile her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see that smoke of that her burning.

9 And shall stand as farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy judgement come.

10 And the merchants of the earth shall weep and wayle over her: for no man buyeth their ware any more.

11 The ware of gold, and silver, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of Thynewood, and of all vessels of yvorie, and of all vessels of most precious wood, and of bras, and of yron, and of marble,

12 And of cinnamon, and odours, and oynments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charers, and servants, and foules of men.

13 And the apples that thy foule lust after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.

14 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling.

7 The provocation of the godly, and the commandment of executing the judgements of God, stand upon three causes which are here expressed: the unjust wickednes of the whore of Babylon, in this verse her cursed pride opposing it self against God, which is the fountaine of all evil actions, verse 7: and her most just damnation by the sentence of God, verse 8. b With her selfe. c I am full of people and mightie. d I shall taste of more. e Shortly and at one instant. 8 The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them, verse 4,) are two, Namely the lamentation of the wicked unto the 19. verse; and the rejoycing of the godly, verse 20. This most sorrowfull lamentation, according to the perofes of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence unto the 16. verse. The third is the wailing of those that merchandise by sea, verse 16, 17, 18. In every of these the cause and manner of their mourning is described in order, according to the condition of those ymagine with observation of that which best agreeth unto them. 9 The lamentation of those that trade by land, as I distinguished immediately before. 10 An apostrophe or turning of the speech by imitation, used for more vehemencie, as if those merchants, after the manner of mourners, should in passionate speech speake unto Babylon, though now utterly fallen and overthrowen. So Iesai. 22, 9. and in many other places. f By this is meant that season which is next before the fall of the case, as what season fruits ripen, and the word signifieth such fruits as are longed for.

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds; one going before it: as that before hand the godly are delivered unto the ninth verse: the other following upon her ruine, namely the lamentation of the wicked and rejoycing of the godly, unto the twentieth verse.

5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chapter 12, to have been done in time past, before the destruction of Jerusalem: this charge is given here, and in the next verse. The other is, that every one of them occupy themselves in their owne place, in executing the judgments of God, as it was commanded the Levites of old Exod. 32, 27. and that they sanctifie their hands unto the Lord, verse 6, 7, 8.

6 Of his commandment there are two causes to avoid the contagion of sinne, and to shun the participation of those punishments that be long thereunto.

a He speaketh a word which signifieth the following of sinne one after another, and rising one of another in such sort, that they grow at length to such an heap, that they come up even to heaven.

11 The master of mourning used by them that trade by sea.

12 The other consequence upon the other ruine of Babylon, is the exaltation or rejoycing of the godly in heaven and in earth, as was noted, verse 9.

13 The third prediction, as I said verse 1, standing of a signe, and the interpretation thereof is in a forts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the events in the verses following.

* *Ier. 31. 63.*

14 The events are two, the one of them opposite unto the other for amplification sake. There shall be, faith he, in Babylon no mirth nor joy at all, in this and the next verse, but all heavy and lamentable things from the bloody slaughters of the righteous and the vengeance of God coming upon it for the same. 15 That is, shed by bloody massacres and calling for vengeance. 16 That is, proved and found out, as if God had appointed a just enquire, concerning the impiety, unnaturalness and unjustice of those men.

CHAP. XIX.

1 The heavenly company praise God for avenging the blood of his servants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not be worshipped. 11 That mighty King of Kings appeareth from heaven. 12 The battell. 13 Wherein the beast is slain, 21 and cast into the burning lake.

1 This chapter hath in summe two parts, one transitory of passage unto the things that follow unto the 10. verse, another historical of the victorie of Christ gotten against both the beastes unto the end of the chapter, which I sayd was the second historie of this argument. chap. 17. 1. The transitory hath two places, one of praising God for the overthrow done unto Babylon in 4. verses, and another likewise of prayse, and Prophetical, for the coming of Christ unto his kingdome, and his most royall marriage with his Church, thence unto the tenth verse. The former praise hath three branches distinguished after the ancient manner of those that sing: *αὐτοψαλμός*, that is, an invitation or pro- vokement in two verses, *ἀντιψαλμός*, a response or answers in the third verse, and *εὐνοψαλμός*, a close or joyning together in harmonie all which I thought good of purpose to distinguished in this place, lest any man should with Porphyrius, or other like dogs, object to Saint John of the heavenly Church, a childish and idle repetition of speech. 2 Praise the Lord. 3 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 4 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetual and most certaine testimony of his divine judgement as was done at Sodome and Gomorrah, Gen. 19.

And after these things I heard a great voyce of a great multitude in heaven, saying, 2 Hallelu-jah: salvation, and glory, and honour, and power be to the Lord our God.

3 For true and righteous are his judgements: for he hath condemned the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants shed by her hand.

4 And againe they sayd, 3 Hallelu-jah: and that her smoke rose up for evermore.

5 And the foure and twenty Elders, and the

16 And saying, Alas, alas that great citie, that was, clothed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles.

17 For in one houre so great riches are come to desolation, And every shipmaster, and all the people that occupie ships and shipmen, and who- soever traffike on the sea, shall stand a farre off:

18 And cry, when they see that smoke of that her burning, saying, What city was like unto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 O heaven, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be revenged on her for your sakes.

21 Then a mighty Angel tooke up a stone, like a great millstone, and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 And the voyce of harpers, and musicians and of pipers, and trumpeters shall bee heard no more in thee, and no craftsman, of whosoever craft he bee, shall be found any more in thee: and the found of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voice of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine enchantment were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slain upon the earth.

foure beastes fell downe, and worshipped God that sat on the throne, saying, Amen, Hallelu-jah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his servants, and yee that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-jah: for the Lord that God that Almighty one hath reigned.

7 Let us be glad and reioyce, and give glory to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

8 And to her was granted, that shee should be arrayed with pure fine linnen and shining, for the fine linnen is the righteousness of Saints.

9 Then he said unto me, Write, * Blessed are they which are called unto the Lambes supper. And he said unto me, These words of God are true.

10 And I fell before his feet, * to worship him, but he said unto me, See thou do it not: I am thy fellow servant, and one of thy brethren, which have the testimony of Jesus, Worship God: for the testimony of Jesus is the Spirit of prophesie.

11 And I saw heaven open, and behold a white horse, and he that sat upon him was called faithfull and true, and he judgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name was called, THE WORD OF GOD.

14 And the hostes which were in heaven, followed him upon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall rule them with a rod of yron, for he it is that treadeth the wine-press of the fiercenes and wrath of Almighty God.

16 And he hath upon his garment, and upon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angel stand in the sunne, who cryed with a loud voyce, saying to all the soules that did sit by the mids of heaven, Come,

floweth upon us, as upon his spouse. b Good works which are lively testimonies of faith. * *Matth. 12. 3.* 10 Namely the Angel, as appeareth by the next verse.

11 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint John might make a publike example of his owne infirmities, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the divine honours, and recalled all the servants of God, unto the worship of him alone: as also 23. 8. * *Chap. 23. 8.* c Which are commanded to beare witness of Jesus. d For Jesus to shew that all the prophesies were at.

12 The second place of this Chapter (as I said verse 1.) is of the victory gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, unto the 16. verse, then is shewed the battell to be begun, thence unto the 18. verse: lastly is set forth the victorie unto the end of the Chapter. In this place doe shine most excellent properties of Christ as our heavenly Judge and revenger, according to his person, companie, effects, and names.

13 Properties belonging to his person that he is heavenly, judge, faithfull, true, just, in this verse, searching out all things, ruling over all, to be searched out of none, verse 12. The trumpet, and the very essentiall word of God, verse 13. 14 The companie or multitude of Christ, holy, innumerable, heavenly, judiciall, royall and pure. 15 The effects of Christ prepared unto battell, that with his mouth he striketh the Gentiles, ruleth and destroyeth. * *Psalm. 2. 9.* 16 The name agreeing unto Christ according to the former properties, expressed after the manner of the Hebrewes.

* *Chap. 17. 14. 1. Tim. 6. 15.* 17 The second member as I sayd verse 11. A reprochfull calling forth of his enemies unto battell: in which not themselves (for why should they be called forth of the King of the world, or provoked being his subjects? for that were not comely) but in their bearing, the birds of the ayre are called to eate their carcasses. 18 That is openly, and in fight of all, as Num. 31. 4. and 2. Sam. 18. 17. 19 That is, through this inferiour heaven, and which is nearer unto us: an Hebrew phrase.

and gather your selves together unto the supper of the great God.

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bound men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that sat on the horse, and against his armie.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby he deceived them that received the beasts marke, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth upon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand yeeres. 3 Being loosed, hee stirreth up Gog and Magog, that is, priuie and open enemies against the Saints, 11 but the vengeance of the Lord cutteth off their iniquities. 12 The bookes are opened, by which the dead are judged.

And I saw an Angel come downe from heaven, having the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the devill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shut him up, and sealed the doore upon him, that hee should deceive the people 4 no more till the thousand yeeres were fulfilled: for after that he must bee loosed for a little season.

4 And I saw a 7 seates: and they sat upon them, and judgement was given unto them, and I saw the soules of them that were beheaded for the winnesse of Jesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke upon their forehead, or on their hands: and they lived, and

reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not live againe, untill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison.

8 And shall goe out to deceive the people, which are in the four quarters of the earth: even * Gog and Magog, to gather them together to battell, whose number as the sand of the Sea.

9 And they went up into the plaine of the earth, and they compassed the tents of the Saints about, and the beloved citie: but fire came downe from God out of heaven, and devoured them.

10 And the devill that deceived them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall bee tormented even day and night for evermore.

11 And I saw a great white throne, and one that sat on it, from whose face fled away both the earth and heaven, and their place was no more found.

12 And I saw the death, both great and small stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were judged of those things, which were written in the bookes, according to their workes.

13 And the sea gave up her dead, which were in her, and death and Hell delivered up the dead, which were in them: and they were judged every man according to their workes.

14 And death, and Hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

the finnes of men unto whom the faithfull shall have associated themselves more then was meete, talking with them of their impietie of doctrine and life. 16 The worke or acte of Satan (which is the first member as I distinguished in the verse before going) to deceive the whole world, even unto the uttermost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppress the Church, with his whole strength, in the verse following. * Ezech. 39, 2. b As if he said in so much that the whole face of the earth, how great soever it is, was filled.

17 The wrath of God, consuming the adversaries, and overthrowing all their enterprises, Heb. 10, 27. And this is the second member mentioned verse 7. the overthrow of Satan. 18 The third member, eternal destruction against those that are overcome: as I noted in the same place. 19 The second part of this Chapter, in which is described the judge, in this verse, and the last judgement in the verse following.

20 That is, a tribunall seate most Princelike and glorious: for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he cometh unto judgement, heaven and earth shall perish for the greatness of his majestie, a Peter 2, 3, 7, 20, 22.

22 That is, Christ the judge, 1. Cor. 5, 10. 23 As it were, our books of reckoning or accounts: that is, the testimonie of our conscience, and of our workes, which by no meanes can be avoided. This is spoken after the manner of men. * Chap. 3, 5. and 21, 17. phil. 4, 3.

24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according in the manner of men. 25 This is a prevention or an answer to an objection: for happily some man will say, but they are dead, whom the sea, death and the grave hath consumed, how shall they appeare before the judge? S. John answereth by resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as Dan. 12.

26 The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) 1. Cor. 15, 26. and death shall feede upon the reprobate in hell for evermore, according to the righteous judgement of God, in the next verse.

CHAP. XXI.

1 He describeth new Hierusalem descending from heaven: 6 The bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones, 22 whose Temple the Lamb is.

And

30 The 3. member (as was sayde verse 11.) of the victory obtained by Christ. Unto this appertaineth two things: his buckling with the beast and his forces in this verse: and the event most magnificent, described after the manner of men, in the verses following. All these things are plaine.

31 Namely, that beast with seven heads, of which before, Chapter 13, 1. and 17, 3. 32 That is, that beast with two heads, of which 13, 11. Looke more Chap. 16, 14.

33 Now followeth the 3 place of the propheticall historie, which is of the victory whereby Christ overcame the dragon, as I noted Chap. 7, 1. This place most needfully bee joynt with the ende of the 12. chapter, and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome, unto the 10. verse, the other of the resurrection & last judgement unto the end of the chapter.

The history of the dragon is double: First of the first victory after which he was bound by Christ, unto the 6. verse. The second is of the last victory whereby he was thrown downe into everlasting punishment, thence unto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon thrown downe from heaven by Christ, went about to molest the new birth of the Church in the earth, Chap. 12, 17, 18. For which cause I gave warning, that this story of the Dragon must bee annexed unto that place. 1 That is of hell, whither God threw downe the Angels which had sinned and bound them in chains of darkenesse to be kept unto damnation, a Pet. 2, 4. Jude 6. 2 The first whereof (continuing this history with the end of the 12. chapter) is the 36 yeere from the passion of Christ, when the Church of the Jewes being overthrowen, Satan assayed to invade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12, 17. The thousand yeere falleth precisely upon the times of that wicked Hildebrand, who was called Gregorie the seventh, a most damnable Necromancer and sorcerer, whom Satan used as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with dissensions, and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten over the dragon in the earth. 3 Namely, with that publique and violent deceit which he attempted before, Chap. 12, and which after a thousand yeeres (a lacke for woe) he most mightily procured in the Christian worlde. 4 Which being once expired, the second battell and victory shall be, of which verse 7, 2. 5 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the devill was in bonds: in which first the autoritie, life, and common honour of the godly, is declared, verse 4. Secondly, newnes of life is preached unto others by the Gospel, after that space, vers. 5. Finally, he concludeth with promises, vers. 6. a For the same was committed to them, as to the members joyned to the head, not that Christs office was given over them. 7 This was a type of the autoritie of the good and faithfull servants of God in the Church, taken from the manner of men. Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen up, Chap. 13. for these three things are expounded.

10 Whosoever shall lie dead in sin, and not know the truth of God. 11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospel of the glory of Christ. For this is the first resurrection, by which the soules of the godly doe rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is addicted and delivered unto eternal death. So chapter 2, 11. 13 A returne unto the intended history, by resuming the words which are in the end of the fourth verse.

14 The second history, of the latter victorie of Christ, as was said verse 1. In which are summarily described the worke, overthrow and eternal punishment of Satan. 15 Of which I spake verse 2. Then therefore shall be given unto him liberty to rage against the Church, and to molest the Saints for

1. Now followeth the second part of the history prophetic (as I said Chap. 1. and 11. 1.) of the future estate of the Church in heaven after the last judgement, unto the fifth verse of the next chapter, in this are two things briefly declared. The station, seat or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shall be a new heaven, and a new earth, as Esay. 65. 17. and 66. 22. and a. Pet. 3. 13. and this is the seat or place of the Church, in which righteousnes shall dwell, * Isay. 65. 17. and 66. 22.

* 1. Pet. 3. 13. a The state of this glorious Church is first described generally, unto the 8. verse, and then specially and by parts in the verse following. The general description consisteth in a vision shewed a farre off, ver. 1. and in speech spoken from heaven. In the general these things are common that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

3. The Church is described by speech first of an Angel, in two verses, then of God himselfe, in 4. verses. The Angels speech describeth the glory of the Church by the most familiar cohabitation of God therewith, by communicating of all manner good things according to the covenant, in this verse: and by removing or putting far away of all evil things in the verse following. * Chap. 7. 17. csa. 15. 8. 4. In the speech of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same in 9. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. John unto the writing of these things in this verse. * Esay. 43. 19. 2. Cor. 5. 17. * Chap. 1. 8. and 21. 13. 5. The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall and by the communication of all good things with the godly, verse 6. If so bee they shall strive manfully, verse 7. But the reprobate are excluded from thence, verse 8. a Their lot, and inheritance as it were. 6. A transition unto the particular describing of the heavenly Church by the expresse calling of Saint John in this verse, and his rapturing up by the Spirit, in confirmation of the truth of God in the verse following. 7. Hee meaneth the place and stately seat of the Church shadowed out in a mountaine. 8. A type of that Church which is one, ample, or Catholike, holy, celestiall, built of God, in this verse and glorious in the verse following. This type propounded generally, is after particularly declared, verse 11. &c. 9. A particular description (as I noted, verse 3) of the celestiall Church. First, by the essentiall parts of the same under the similitude of a citie to verse 12. Secondly, by fouraine accidents, unto the end of the chapter. Thirdly, by the effects in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole worke: of these the superficies and foundation of the wall are entire parts. (as they use to bee called) which parts are first described in figure, unto the 14. verse and afterward more exactly. 10. According to the number of the tribes, of which chap. 7. For here the outward part is attributed unto the old Testament, and the foundation of the new Testament. 11. Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2. And I John saw the holy citie new Hierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3. And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God is with men, and hee will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4. And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5. And he that sat upon the throne, said, Behold, I make all things new, and he said unto me, Write: for these things are faithful and true.

6. And he sayd unto mee, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the well of the water of life freely.

7. He that overcometh, shall inherit all things, and I will be his God, and he shall be my Sonne.

8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

9. And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10. And thee caried mee away in the spirit to a great and high mountaine, and he shewed me that great city, that holy Hierusalem, descending out of heaven from God,

11. Having the glory of God, and her shining was like unto a stone most precious, as a jasper stone cleare as crystal.

12. And had a great wall and high, and had twelve gates, and at the gates twelve Angels, and the names written which are the twelve tribes of the children of Israel:

13. On the East part there were three gates, and on the North-side three gates, on the South-side

three gates, and on the West-side three gates.

14. And the wall of the citie had twelve foundations, and in them the names of the Lambes twelve Apostles.

15. And he that talked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

16. And the citie lay foursquare, and the length is as large as the bredth of it, and he measured the citie with the reed, twelve thousand furlongs: and the length, and the bredth, and the height of it are equall.

17. And he measured the wall thereof an hundred forty and four cubits, by the measure of man, that is of the Angel.

18. And the building of the wall of it was of jasper: and the citie was pure golde, like unto cleare glasse.

19. And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was jasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20. The fifth of a Sardonix, the sixth of a Sardius: the seventh of a Chrysolite: the eight of a Beryll: the ninth of a Topaz: the tenth of a Chrysolite: the eleventh of a Jacynth: the twelfth an Amethyst.

21. And the twelve gates were twelve pearles, and every gate was of one pearle, and the street of the citie is pure gold, as shining glasse.

22. And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23. And their citie hath no neede of the Sunne, neither of the Moone to shine in it, for the glory of God did light it: and the Lambe is the light of it.

24. And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour unto it.

25. And the gates of it shall not be shut by day: for there shall be no night there.

26. And the glory and honour of the Gentiles shall be brought unto it.

27. And there shall enter into it none uncleane thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes booke of life.

glorious, verse the last. * Esay. 60. 3. * Esay. 60. 11. * Chap. 2. 3. and 20. 12, phil. 4. 3.

CHAP. XXII.

1. The river of water of life is shewed, 2. and the tree of life: 6. 7. Then followeth the conclusion of this prophesie, 8. where John declareth, that the things herein contained are most true, 13. and now the third time repeateth the foreward, All things come from him, who is the beginning and the end.

And hee shewed me a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2. In the middes of the streete of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruits every moneth: and the leaves of the tree served to heale the nations with.

3. And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his servants shall serve him.

dwelleth in the Church are these: the everlasting grace of God in this verse, the eternall living of the godly, as chap. 2. 7: the eternall fruits which the godly bring forth unto God, themselves and others, verse 3. freedom and immunity from all evil, God himselfe taking pleasure in his servants, and they likewise in their God, verse 3. The beholding and sight of God, and seeing of the faithful from all eternity, verse 4. The light of God, and an everlasting kingdom and glory, verse 5.

12. That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13. A transition unto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14. The measure and forme most equall in 2. verses.

15. A foursquare figure hath equal sides, and entrie corners, and therefore the Grecians call by this name these things that are steady, and of continuance, and perfect.

16. He addeth this, because the Angel had the shape of a man.

17. The matter most precious and glittering which the presence of God maketh most glorious.

18. By these, he meaneth the broadest place of the citie.

19. Esay. 10. 19. 20. The second forme of particular description (as I said verse 13) for to raise and outward accidents which are these.

21. Light from God himselfe, in this verse, glory from men, verse 24, perfect security from all harme, verse 25.

22. Finally, such truth and incorruption of glory (verse 26) as can beare and abide with it, nothing that is in-

1. Here is abolished and finished the description of the celestiall Church (as I shewed before chap. 21. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who

* Esa. 69. 19.
This whole booke is concluded and made up by a confirmation, and a salutation. The confirmation hath three places: The words of the Angel unto the 15. verse, the words of Christ: verse 16. 17. and the obtestation made by S. Iohn from diuine authority, thence unto the 20. verse. By the speech of the Angel this prophecie is confirmed, unto the 8. verse, and then he speaketh of the use of this booke in the verses following. The prophecie is first confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly, from the nature of the efficient cause, both principall which is God, and instrumentall, which is the Angel in this veric.

Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, verse 7. Fourthly, from the testification of S. Iohn himself, verse 8. The rest of the speech of the Angel tending to the same, and S. Iohn interrupted or brake off by his unadvised act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be given not to him, but onely to God, as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like maner done. Chap. 16. 10. * Chap. 19. 10. 3 The Angel returneth unto his former speech: in which hee teacheth the use of this booke, both towards our selves, in this and the next vers. and in respect of God for declaration of his truth, thence unto the 15. verse. 4 That is, propound this prophecie openly unto all, and conceale no part of it. The contrary whereunto is commanded, Esa. 2. 6. and Dan. 8. 26. 5 An objection prevented. But there will be some that will abuse this occasion unto euill, and will writ this Scripture unto their owne destruction, as Peter saith. What then sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more and more vile in themselves, whom this Scripture doth not please: yet others shall be further comforted thereby unto righteousness and true holiness. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others. 6 The second place belonging unto the use of this booke, as I sayd, verse 10. Also (sayth God by the Angel) though there should be no use of this booke unto men: yet it shall be of this use unto me, that it is a witnesse of my truth unto my glory, who will come shortly to give and execute iust judgement, in this verse: who have taught that all these things haue their being in mee, in the 13. ver. and have denounced blessednesse unto my seruants in the Church, verse 14. and reprobation unto the ungodly, verse 15.

4 And they shall see his face, and his Name shall be in their foreheads.

5 * And there shall be no night there: and they need no candle, neither light of the Sunne: for the Lord God giveth them light, and they shall reigne for evermore.

6 2 And hee sayd unto mee, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew unto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene. * I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said unto me, See thou doest not: for I am thy fellow seruant, and of thy brethren the Irophets, and of them which keepe the words of this booke: worship God.

10 3 And hee sayd unto mee, 4 Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 5 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And beholde, I come shortly, and my re-

ward is with mee, * to give to every man according as his worke shall be.

13 I am † Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may be in the tree of Life, and may enter in through the gates into the Citie.

15 For without shall be dogs and inchanters, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh lies.

16 8 I Iesus have sent mine Angel, to testifie unto you these things in the Churches: I am the root and the generation of David, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and * let whosoever will, take of the water of life freely.

18 9 For I protest unto every man that heareth the words of the prophecie of this booke, If any man shall addenot these things, God shall addenot unto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 10 Hee which testifieth these things, sayth, Surely I come quickly, Amen. Even so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ be with you all, AMEN.

THE END.

unto the participation of the good things of God, verse 17.

9 The obtestation: of Saint Iohn (which is the third place of the confirmation, as was noted verse 6) joyned with a curse of execration, to preserve the truth of this booke entire and uncorrupted, in two verses.

10 A diuine confirmation or sealing of the obtestation: first from Christ avouching the same and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from Saint Iohn himself, who by a most holy prayer calleth Christ to take vengeance of them.

11 The salutation Apostolicall, which is the other place of conclusion, as I said verse 6. and is the end almost of every Epistle: which we wish unto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, woult his coming to judgement, Come Lord Iesus, and doe it, Amen, againe, Amen.

* Rom. 2. 6.

† Chap. 1. 8.

and 21. 6.

Esa. 41. 44.

and 34. 6.

7 The blessed-

nes of the godly

set downe by their

title and interest

thereunto: and

their fruit in the

same.

8 The second

place of confirma-

tion, as I sa. de.

is the speech of

Christ, testifying

the vocation of

S. Iohn, and the

authority of his

calling and testi-

monie, both from

the condition of

his owne person

being God and

man, in whom all

the promises of

God are Yea and

Amen, 2. Cor. 1. 20.

and also from

the testification

of other persons,

by the acclama-

tion of the holy

Ghost, who here

is as it were an

honourable as-

sistant of the

marriage of the

Church as the

spouse: and of

every of the god-

ly as members:

and finally from

that of their

owne knowledge

and accord they

are called forth

* Esa. 55. 1.



A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

W Hereas the wickednesse of time, and the blindness of the former age had bene such, that all things together have bene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures, have bene forgotten, and now seeme strange unto us, and the names of infants, that should ever have some godly advertisements in them, and should be memorials and markes of the children of God received into his household, have been hereby also changed, and made the signes and badges of idolatrie and heathenish impietie: we have set forth this Table of the Names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are within that saintfull familie, that in all their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancy: and have occasion to praise him for their workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysterie of the holy Ghost shall better be understood. We have medled rarely with the Greeke names, because their interpretation is uncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annotations: at least so many as may seeme to make for any edification, and understanding of the Scriptures.

Abdia

Abdiel

Abdai

Abdi and

Abdias

Abdenago

Abagatha

Abagtha

Abijam

Abisaph

Ebi.saph

Abigal

Abiu

Abiud

Aminadab

Ahiroom

Abirom

Abshalon

Abshalom

Abfalom

A

Aron, or Aharon, a teacher, Exod.

4.14

Auda, a servant, 1.Kings Chap.

4.verse 6.

Abdel, a servant of God, Jerem.

36.26

Audi, my servant, 1.Chron.6.7

Ab'ish, a servant of the Lord, 1.Kings 18.3 and

Obadiah, one of the twelve prophets.

Abdiel, the same, 1.Chron.5.15

Abdenago, servant of shining, Dan.1.7

Abel, mourning, the name of a citie, Judg.11.33

1.Sam.6.18. but Habel, the name of man, doth

signifie vanitie, Gen.4.2

Abgartha, father of the winepresse, Ester 1.10

Abiah, the will of the Lord, 2.Chron.29.1

Abiam, father of the Sea, 1.Kings 14.31

Abiasaph, a gathering father, 1.Chro.6.23. Exo.

6.24.

Abiathar, father of the remnant, or excellent

father, 1.Sam.22.21

Abida, father of knowledge, Gen.25.4

Abidan, father of judgement, Num.1.11

Abiel, my father is God, 1.Sam.9.1

Abiezer, the fathers helpe, Josh.17.2

Abigail, the fathers joy, 1.Kings 25.3

Abihail, the father of strength, Num.3.35

Abihu, he is a father, Exod.6.23

Abihud, the father of praise, 1.Chron.3.3

Abilene, lamentable, Luke 3.4

Abimael, a father from God, Gen.10.28

Abimelech, the Kings father, or a father of

counsell, or the chief king, Gen.20.3

Abinadab, a father of a vow or of a free minde,

or prince, 1.Sam.16.8

Abinoam, father of beaurtie, Judg.4.6

Abiram, an high father, 1.Kings 16.34

Abihag, the fathers ignorance, 1.Kings 1.3

Abihai, the fathers reward, 1.Sam.26.6

Abihalom, the father of peace, or the peace of

the father, 2.Sam.15.2

Abishua, the father of salvation, 1.Chron.6.4

Abithur, the father of a song, or of a wall, or of

righteousnesse, 1.Chron.2.29

Abital, the father of the dew, 2.Sam.3.4

Abitob, the father of goodnesse, 1.Chron.8.11

Abner, the fathers candle, 1.Sam.13.50

Abram, an high father, Gen.11.31

Abraham, a father of a great multitude, as the

name was changed, Gen.17.5

Abshalom, a father of peace, or the fathers

peace, or reward, 2.Sam.3.3

Achan, troubling, Joshua 7.1 who is called

Achar, 1.Chron.2.7

Adadezer, reade Adarezer, beautifull helpe,

2.Sam.8.3. and 1.Chron.18.3

Adaiah, the witness of the Lord, 1.Chron.6.41

Adaliah, povertie, Ester 9.8

Adam, man, earthly, reade Gen.5.2

Adiel, the witness of the God, 1.Chron.4.36

Adoniah, the Lord is the ruler, 2.Sam.3.4

Adonibezek, the Lords thunder, Judg.1.5

Adonikam, the Lords risen, Ezra 2.13 and 8.13

Adoniram, the high Lord, 1.Kings 4.6

Adonibezek, the Lords justice, Josh.10.1

Agabus, a grasshopper, Acts 11.28

Agar, a stranger, Gen.16.1, Gal.4.24

Ahaz, taking or professing, 2.Kings 16.1

Ahasueros, a prince, or head, Dan.9.1

Ahban, a brother of understanding, 1.Chron.2.

29

Ahijah, brother of the Lord, 1.Chron.2.25

Ahimaaz, brother of counsell, 1.Sam.14.50

Ahiman, brother of the right hand, Num.13.75

Ahimelech, a kings brother, 1.Sam.21.1

Ahimoth, a brother of death, 1.Chron.6.25

Ahinoam, the brothers beaurtie, 1.Sam.14.15

Ahior, the brothers light, Judeth 5.5

Ahilab, an hearty brother, Indeth 1.31

Ahiab, a sweet favouring medow, 1.Chron.8.1

Ahikam, a brother arising, or avenging, 2.Kings

2.12

Ahiezer, the brothers helpe, Num.1.12

Q q q 2

Aholah,

Abisui

Ahitub

Abirub

Abefalom

Abessalom

Abfalom

Hadadezer

Adaias

Adalia

Adonias

Adonijah

Hagar

Achas

Ahasueros

Achior

Ahalab

Ahlab

Ahara

Achiam

The first Table.

| | | | |
|------------|---|---|--------------|
| Aod | Abolah, a mansion, or dwelling in her self. | Baanah, in affliction, 2.Sam.4.2 | Babylon |
| Alvan | Aholibah, my mansion in her, Ezek.23.4 | Babel, confusion, Gen.10.10 and 11.9 | |
| | Ahud, praying, or confessing, Iudg.3.15 | Bacchides, one that holdeth of Bacchus, or a drunkard, 1.Mic.7.8 | |
| | ¶ Alian, high, 1.Chron.1.40 | Bachenor, and Baceror, the same, 2.Mac.12.35 | |
| | ¶ Amalek, a licking people, Gen.36.12 | Badaiah, the Lord alone, Ezra.19.37 | Baddaias |
| | Amariah, the Lord said, or the lambe of the Lord, Zeph.1.1 | Baladan, ancient in judgement, 2.Kings 20.12 | Bediah |
| | Amasa, sparing the people, 2.Sam.17.25 | Baldad, olde love, or without love, Job 8.1 | Bildad |
| | Amasai, the gift of the people, 1.Chron.6.35 | Barachel, blessing God, Job 32.2 | |
| | Amashfi, the treading of the people, Ne.11.12 | Barachiah, blessing the Lord, Zech.1.1 | Berechiah |
| | Amashah, the burden of the Lord, 2.Chron.17.16 | Barionah, sonne of a dove, Mat.16.17 | |
| | Amithi, true or fearing, 2.Kings 14.25 | Barnabas, the sonne of consolation, Acts 4.36 | |
| | Ammiel, a people of God, or God with mee, 1.Chron.3.5 | Barabbas, the sonne of confusion, Mat.27.16 | |
| | Ammishaddai, the people of the Almighty, Num.1.21 | Baruch, blessed, Jerem.32.12 | Bethsabe |
| Amnon | Ammon, a people, Gen.19.38 | Bathscha, the seventh daughter, or the daughter of an oathe, 2.Sam.11.3 | |
| Aminon | Amon, faithfull, 2.Kings 21.18 | Bathshua, the daughter of salvation, 1.Chro.3.5 | |
| | Amos, a burden, one of the twelve Prophets. | ¶ Belhathsar, without treasure, or searcher of treasure, Dan.5.1 | Baltasar |
| | Amoz strong, the father of Ithai, Isa.1.1 | Benaiah, the Lords building, 1.Chron.4.36 | Belrethazzar |
| Annas | Amzi, strong, 1.Chron.6.46 | Benjamin, sonne of the right hand, who was first called Benoni, the sonne of sorow, Gen.35.18 | Belrethazzar |
| | ¶ Anah, afflicting, answering, or singing, Ge.36.2 and Hanna, gracious, or mercifull, 1.Sam.1.2 | Baraiah, the Lords creature, 1.Chron.8.21 | Barak |
| | Ananiah, the cloud of the Lord, Acts 5.1 | Berak, lightning, Judges 4.6 | |
| | Andreas, manly, Mat.4.18 | Bered, baile, 1.Chron.7.20 | Phathoviah |
| | Anub, a grape, 1.Chron.4.8 | Berthiah, the Lords daughter, 1.Chron.4.18 | Bezeleel |
| Aphdeno | Antipas, for all, or against all, Revel.2.13 | Bezaleel, in the shadow of God, Exod.31.2 | Balaam |
| | ¶ Apadno, the wrath of his judgement, or the tabernacles of his palace, Daniel 11.46 | ¶ Bileam, the ancient of the people, Num.22.5 | |
| Apollos | Apollo, destroyer, Acts 18.24 the name also of an idole. | Bilhah, old, or fading, Gen.29.29 | Boos, Boaz |
| | | ¶ Boas, in power, or strength, Ruth 2.2 | |
| Ram | Apphia, bringing forth, or increasing, Phile.2 | C | |
| Aran, Oren | ¶ Aram, height, or their curse, Gen.10.23 | Caiaphas, a searcher, Mat.26.57 | |
| | Arbel, Bel, or God hath avenged, Hof.10.14 | Calcol, nourishing, 1.Kings 4.31 | Chaicol |
| | Archelaus, a prince of the people, Mat.2.22 | Caleb, as an heart, Num.13.7 | |
| | Arel, the altar of God, Gene.46.16 | Canaan, a merchant, Gene.9.18 | |
| | Areras, veruous, 2.Mac.5.8 | Carmi, my vine, Gen.46.9 | |
| | Artashastre, fervent to spoile, Ezra 7.21 | Canseluhim, as pardoned, Gen.10.14 | Chafelon |
| | ¶ Asa, a physician, 1.Kings 15.8 | ¶ Cephas, a stone, John 1.42 | Chafsonijm |
| Astriel | Asael, God hath wrought, 2.Sam.2.18 | Cepirah, a lionesse, Ezra 2.25 | Chafuhim |
| | Asaph, gathering, 1.Chron.6.39 | ¶ Cherub, as a childe, Ezra 2.59 | Chephirah |
| | Asharelah, the blessednesse of God, 1.Chron.25.2 | Chileab, the restraint of the father, 2.Sam.3.3 | |
| Asael | Ashbel, an old fire, Gen.46.21 | Chilion, perfit, or all like a dove, Ruth 1.2 | |
| | Asher, blessednesse, Gen 30.13 | ¶ Cilion, hope, or confidence, Num.34.21 | Chiflon |
| | Athiel, the worke of God, 1.Chron.5.35 | ¶ Clemens, meeke, Phil.4.3 | |
| | Ashur, blessed, or travailing, Gen.10.22 | Cleopatra, the glory of the countrey, 1.Macca.10.57 | |
| | Asmodeus, a destroyer, Tobit.3.8 | ¶ Col-hozeh, seeing all, Nehe.3.15 | Col-hazeh |
| Ararias | Astages, governour of the citie, Dan.13.65 | Coneniah, the stabilitie of the Lord, 1.Chro.31.13 | Conaniah |
| | ¶ Atarah, a crowne, 1.Chron.2.26 | Cozbi, a lyar, Num.25.18 | Cozbi |
| Uzza | Athaiash, the time of the Lord, Nehe.11.4 | ¶ Cusan, Cusi, blacke, or an Ethiopian, 2.Samuel 18.21 | Cushi |
| Azarias | Athaliah, time for the Lord, 2.Kings 8.26 | D | |
| | ¶ Aza, strength, Ezra 2.49 | DAlaiah, the poore of the Lord, 1.Chro.3.24 | Dilaia |
| | Azaniah, hearkenung the Lord, Nehe.10.9 | Dalilah, a bucket, or consumer, Iudg.16.4 | Delaia |
| Afarias | Azareel, the helpe of God, 1.Chron.12.6 | Damaris, a little wife, Acts 17.43 | Delaiah |
| | Azariah, helpe of the Lord, 2.Kings 14.21 | Dan, a judgement, Gene.14.14 | Deliiah |
| Azmoth | Azarikam, helpe rising up, Nehe.11.15 | Daniel, judgement of God, Dan.1.6 | |
| | Azmaverth, strength of death, 2.Sam.23.31 | Dathan, stature or law, Num.16.1 | |
| | Azubah, forsaken, 1.Kings 22.42 | David, beloved, 1.Sam.17.12 | |
| | Azur, holpen, or helper Jere.28.1 | ¶ Deborah, a word or a bee, Gen.35.8 | Dalphon |
| Beel | B | Delphon, a dropping downe, Ester 9.7 | |
| | Baal, Bealm, lord, lords: the name of the idole of the Sidonians, or a general name to all idoles, because they were as the lords and owners of all that worshipped them, 1.Sam.7.3 Judges 2.13 and 3.7 | Demas, favouring the people, Col.4.14 | |
| Beelida | Baalida, a master of knowledge, 1.Chron.14.7 | Damophon, slaying the people, 2.Mac.12.2 | Duel |
| Beelmeon | Baal-meon, the lord or master of the mansion of the house, as also Baalzibul, signified the time, Luke 11.15 Num.32.38 | Devel know God, Num.1.14 | Debelaim |
| Beelmon | Baal-zebub, the master of flies, 2.Kings 1.2 | ¶ Diblaim, a cluster of figges, Hof.1.3 | Diblaim |
| | | Dydimus, a twinne, John 11.16 | Dina |
| | | Dinah, judgement, Gene.30.21 | |
| | | Diotrephas, nourished of Jupiter, 3. John 9 | Difhon |
| | | Dathan, a threshing, Gen.36.21 | Dodanim |
| | | ¶ Dodanah, love, 2.Chron.20.37 | |

The first Table.

| | | | |
|------------|---|--|-------------|
| Rodanim | Dodanim, beloved, Gen. 10. 4 | Gad, a band or garison, Gen. 30. 11 | |
| Darda | Doeg, carefull, 1. Sam. 21. 7 | Galal, a rolle, 1. Chron. 9. 15 | |
| | Dorcass, a Doe, Act. 9. 39 | Gamaliel, Gods reward, Acts 5. 34 | |
| | Dorda, generation of knowledge, 1. Kings 4. 31 | Gamaria, a consuming of the Lord, Jer. 29. 3 | Gamariah |
| | Dortheus, given to God, 2. Mac. 12. 19. | Gazabar, a treasurer, Ezra 1. 8 | Gemariah |
| | E | Gedaliah, the greatnesse of the Lord, Jer. 38. 1 | Godoliah |
| Elhanan | Eber, passing or passage, Gen. 10. 24 | Gedeon, a breaker, or destroyer, Judg. 6. 13 | Gideon |
| | Eden, pleasure, 2. Kings 19. 12 | Gehazi, valley of vision, 2. Kings 4. 12 | Giezi |
| | Eder, a flocke, 1. Chron. 23. 23 | Gera, a pilgrime, or stranger, Gen. 46. 21 | |
| | Edom, reddey or earthy, Gen. 25. 30 | Ginath, a garden, 1. Kings 16. 21 | |
| Elcad | Elchanan, the mercy of God, 2. Sam. 23. 24 | Gog, a roof of an house, Ezek. 38. 2 | |
| Eleazarus | Eldaah, the love of God, Gen. 25. 4 | Goliath, a captivitie, 1. Sam. 17. 4 | |
| Eliazar | Eldad, the love of God, Num. 11. 26. | Gomer, a consumer, Gen. 10. 2 | |
| Eli | Eleadah, witness of God, 1. Chron. 7. 21 | Gorgias, terrible, 1. Mac. 3. 38. | |
| Elias | Eleasah, the worke of God, 1. Chron. 32. 39 | H | Abakuk |
| | Eleazar, the helpe of God, Exod. 6. 23 | H Abakkuk, a wrestler, Hab. 1. 1 | Habazziniah |
| | Eliab, My God the Father, Num. 26. 8. | Habazaniah, the hiding of the Lords shield, Jer. 35. 3 | |
| | Eliab, God the Lord, 1. Chron. 8. 27 | Habiah, the hiding of the Lord, Nehe. 7. 63 | Habiah |
| | Eliakim, God ariseth, Isa. 22. 20 | Hacaliah, waiting of the Lord, Nehe. 10. 1 | Achaliah |
| | Eliam, the people of God, 2. Sam. 23. 34 | Hadad, joy, Gen. 25. 15. 2. Chron. 1. 30 | Hechaliah |
| Eliathas | Eliafaph, the Lord increaseth, Num. 1. 14 | Hagab, a grasshopper, Ezra 2. 46 | Hadai |
| Eliathah | Eliashib, the Lord returneth, 1. Chron. 3. 24 | Haggiah, the Lords feast, 1. Chron. 6. 30 | Hagaba |
| | Eliatha, thou art my God, 1. Chron. 25. 4 | Ham, Hamathi, indignation, or heat, Gen. 10. 18. | Aggia |
| | Elihoenai, to the Lord mine eyes, 1. Chron. 26. 3 | Hamdan, heat of judgement, Gen. 36. 26 | Amatha |
| Elmelech | Elidad, the beloved of God, Num. 34. 21 | Hamul, mercifull, Gen. 46. 12 | Abatha |
| | Elihu, he is my God, 1. Chron. 12. 20 | Hanamel, the mercy of God, Jer. 32. 7 | Anameel |
| Plionai | Elimelech, my God the King, or the counsell of God, Ruth. 1. 2 | Hananeel, the grace of God, Nehe. 3. 1 | Hamel |
| Elipeter | Elioenai, to him mine eyes, 1. Chron. 3. 23 | Hanani, gracious, or mercifull, 1. Kings 16. 7 | Ananias |
| Elihuza | Eliaphal, amiracle of God, 1. Chron. 11. 35 | Hananiah, grace of the Lord, Jer. 37. 13 | |
| Eliheus | Eliphalet, the God of deliverance, 2. Sam. 5. 16 | Harim, dedicate to God, 1. Chron. 24. 8. | Afadiah |
| Eliheus | Eliha, my God savorh, 1. King. 19. 16 | Hafadiah, the mercy of the Lord, 1. Chron. 3. 20 | Hazadiah |
| Eliha | Elishah, the Lambe of God, Gen. 10. 4 | Hattil, an howling for sinne, Ezra 2. 57 | Eva |
| Elishabeth | Elishaphat, my God judgeth, 2. Chron. 23. 1 | Havah, living, or giving life, Gen. 3. 20 | Azael |
| | Elishbea, the oathe of God, or the fulnesse of God, Exod. 6. 23 | Hazael, seeing God, 1. Kings 19. 17. | Ozea |
| Almodad | Blizur, the strength of God, Num. 1. 5 | Hazariah, seeing the Lord, Nehe. 11. 5 | Chobor |
| Elpaal | Elkanah, the zeale of God, Exod. 6. 24 | Heber, a companion, Gen. 46. 17 | Helchi |
| | Elmeded, God measureth, Gen. 10. 26 | Helkiah, the portion of the Lord, 2. Kings 18. 18 | Enoch |
| | Elnathan, Gods gift, Jer. 26. 22 | Henoch, taught or dedicate, Gen. 5. 18 | Hanoeh |
| Enosh | Elphaal, Gods worke, 1. Chron. 8. 11 | Hepher, a digger or deliver, 1. Chron. 4. 6 | Haphsiba |
| | Eluzai, God my strength, 1. Chron. 12. 5 | Hephzibah, my delight in her, 2. Kings 21. 1 | Epiba |
| | Elymas, a corrupter or forcerer, Acts 13. 8 | Heth, seare, or breaking, Gen. 23. 2 | Ezron |
| | Enos, man or miser able, Gen. 4. 26 | Hezro, or Hezro, Helron, Asar, Esri, Gen. 46. 12 | |
| | Epaphroditus, pleasant, Phil. 2. 25 | Hiel, the Lord liveth, 1. Kings 16. 34 | Huram |
| Gepher | Epeneus, laudable, Rom. 16. 5 | Hiram, the height of life, 2. Sam. 5. 11 | Ezechias |
| Ephron | Ephah, weary, Gen. 25. 4 | Hizkiah, strength of the Lord, 2. Kings 18. 1 | Obab |
| | Epher, dust, Gen. 29. 4 | Hobab, beloved, Num. 10. 29 | Hoshanaiah |
| | Ephraim, fruitfull, or increasing, Gen. 41. 52 | Hori, a prince, Gen. 36. 22 | Hosea |
| | Eraustus, amiable, Acts 19. 22 | Hoshai, salvation of the Lord, Jer. 42. 1 | Hofah |
| | Efau, working, Gen. 25. 25 | Hoshnea, salvation, Hof. 1. 1 | |
| Ethar | Ethcol, a cluster, Gen. 14. 24 | Hofa, trusting, 1. Chron. 26. 10 | Huziel |
| Hester | Ethek, violence, 1. Chron. 8. 39 | Hotham, a scale or signet, 1. Chron. 7. 32 | Haziel |
| | Ester, hid, Ester 2. 7 | Hoziel, seeing God, 1. Chron. 25. 9 | |
| | Ethan, strength, 1. King. 4. 31 | Hul, sorow or infirmite, Gen. 10. 23 | Oufa |
| | Eubulus, wife or of good counsell, 2. Tim. 4. 21 | Hur, liberrie, or prince, 1. Chron. 4. 1 | |
| | Eupolemus, a good warriour, 1. Mac. 8. 17 | Hushah, hasting, 1. Chron. 4. 4. | |
| Alsebon | Eurychus, fortunate, Acts 20. 9 | I | |
| Az-liah | Ezbon, hasting to understand, 1. Chron. 7. 7 | I Aakob, a supplanter, Gen. 25. 26 | Jacob |
| | Ezekiel, strength of the Lord, Ezek. 1. 3 | Jaakan, destroying, 1. Chron. 1. 13 | Joakam |
| | Ezeliah, neere the Lord, 2. Chron. 54. 8 | Jaafiel, the worke of God, 1. Chron. 11. 47 | Effiel |
| | Ezer, an helpe, 1. Chron. 4. 4. | Jazaniah, the hearkening of the Lord, Jer. 3. 3 | Jobel |
| Aziel. | Ezra, an helper, Ezra 7. 1 | Jabal, bringing or budding, Gen. 4. 20 | |
| | Ezriel, the helpe of God, Jer. 36. 26. | Jabesh, drought, 2. Kings 15. 10 | |
| | Ezrikam, an helpe arising, 1. Chron. 3. 23. | Jabez, sorow, 1. Chron. 4. 9 | |
| | G | Jabin, understanding, Josh. 11. 1 | |
| | Gaal, an abomination, Judg. 9. 35. | Jachin, stabilitie, Gen. 46. 10 | |
| | Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8. 16 | Jadiah, knowing the Lord, Ezra 2. 36 | Jelaiah |
| | | Jael, a Doe, or ascending, Judg. 4. 17 | Jahel |
| | | Jahleel praying God, 1. Chron. 4. 16 | Jaleleel |

The first Table.

Jalzeel
Aziel
Achoel, Ja-
huel
Jahleel
Jairus
Jambres
Ambri
Jamrah
Jemuel

Japhie
Irpeel

Jaafar
Jafub
Jathanael
Iether
Iethrai
Ionia
Iaaziel

Ibhar

Jaddo
Chonias
Jeddia

Jeddila
Jedidiah
Jediael
Jeliah
Jehiell
Ioadan
Johaas

Joas
Jonan, Jo-
hannes

Joacim

Jofaphat

Jofedec
Juda, Judah
Jacennua

Japhlet

Jared
Jeruel

Iehoram
Ioram
Ierobbaal
Efaiah, Ifa-
iah
Jefus
Igeal
Iobab
Ibnijah
Iochabed

Iahaziel, God hasteth, Gen. 46, 24
Iahaziel, seeing God, Ezra 8, 5
Iahel, hope in God, or beginning in God, Gen. 46, 14
Iair, lightened, Deut. 3, 14
Iakim, establishing, 1. Chron. 8, 19
Iambri, rebellious, 1. Mac. 9, 37
Iamin, right hand, Gen. 46, 10
Iamuel, God is his day, Gen. 46, 10
Ianoah, resting, Iosh. 16, 6
Ianum, deeping, Iosh. 15, 53
Iapher, persuading, and enticing, Gen. 5, 32
Iaphia, lightning, 2. Sam. 5, 15
Iarephel, health of God, Iosh. 18, 27
Iarib, fighting or avenging, 1. Chron. 4, 24
Iathen, ancient, 2. Sam. 23, 32
Iasher, righteous, Iosh. 10, 13
Iashub, a returning, 1. Chron. 7, 1
Iathniel, a gift of God, 1. Chron. 26, 2
Iattir, a remnant or excellent, Iosh. 15, 48
Ithri, Ithro, Ithron, the same.
Iavan, making sad, Gen. 10, 2
Iaziel, the strength of God, 1. Chron. 15, 18
Iaziz, brightnesse, 1. Chron. 27, 31
Ibhac, chosen, 2. Sam. 5, 15
Ichabod, where is glory, 1. Sam. 4, 21
Iddo, his confession, 1. Chron. 27, 21
Ieconiah, stabilitie of the Lord, 2. Chron. 3, 16
Iedaiah, the hand of the Lord, or confessing the Lord, 1. Chron. 4, 37
Iedidah, beloved, 2. Sam. 12, 25
Iediel, knowledge of God, 1. Chron. 7, 6
Ieduthun, confessing, 1. Chron. 9, 16
Iehiah, the Lord liveth, 1. Chron. 15, 24
Iehiel, God liveth, 1. Chron. 26, 22
Iehoadan, the Lords pleasure, 2. Kings 14, 3
Iehohas, the possession of the Lord, 2. Kings 23, 34
Iehoash, the fire of the Lord, 2. Kings 11, 21
Iehohanan, grace or mercy of the Lord, 1. Chron. 26, 3
Iehoiada, the knowledge of the Lord, 2. Kings 11, 15
Iehoiakim, the rising or avenging of the Lord, 2. Kings 23, 34
Iehosaphat, the Lord is the Iudg, 1. Chron. 3, 10
Iehoshua, the Lords salvation, Zech. 3, 1
Iehozadak, the justice of the Lord, 1. Chron. 6, 14
Iehudah, confession or Praise, Gen. 29, 35
Iekamiah, the Lord shall arise, establish, or avenge, 1. Chron. 2, 41
Iekodeam, the burning of the people, Iosh. 15, 56
Iephlet, delivered, 1. Chron. 7, 32
Iephuneth, beholding, Num. 13, 7
Ierahmeel, the mercy of God, 1. Chron. 2, 9
Iered, ruling, Gen. 5, 15
Ieriel, the feare of God, 1. Chron. 7, 2
Ierimoth, fearing death, 1. Chron. 7, 7
Ieroboam, increasing the people, 2. Kings 14, 23
Ierobam, high, 1. Chron. 6, 27
Ierubbaal, let Baal avenge, Iud. 6, 32
Ieshaiah, salvation of the Lord, Isa. 1, 1
Ieshua, a Saviour, Matth. 1, 16
Igal, redeemed, 1. Chron. 3, 22
Igdaiah, the greatnesse of the Lord, Iere. 35, 4
Ioab, willing, or voluntary, 1. Chron. 2, 16
Iob, sorrowfull or hated, Iob 1, 1
Iobamah, the building of the Lord, 1. Chron. 9, 8
Iochebed, glorious, Exod. 6, 20
Ioel, willing, or Beginning, Joel 1, 1

Iokhan, an offence, Gen. 25, 2
Iokran, a little one, Gen. 10, 25
Ionah, a dove, 2. Kings 14, 25
Ionadab, voluntary or willing, 2. Sam. 13, 5
Jonathan, the gift of the Lord, Iudges 18, 30
Ioseph, increasing, Gen. 30, 24
Ioshabeth, the fulnesse of the Lord, 2. Chron. 22, 11
Ioshiah, the fire of the Lord, 2. Kings 22, 3
Iotham, perfite, 2. Kings 15, 32
Iozabad, endowed, 1. Chron. 12, 10
Iphdiah, the redemption of the Lord, 1. Chron. 8, 25
Iprah, opening, Iudges 11, 1
Ira, a watchman, 1. Chron. 11, 28
Irad, a wilde ass, Gen. 4, 18
Iriah, the feare of the Lord, Iere. 37, 13
Irmeiah, exalting the Lord, 1. Chron. 5, 24
Irhachar, a wages, Gen. 13, 8
Irhai, a gift or oblation, Ruth 4, 17
Irhobeth, a man of shame, 2. Sam. 2, 12
Irhariot, an hireling, or man of death, Mat. 10, 4
Irhmael, God hath heard, Gen. 16, 11
Irhrob, a good man, 2. Sam. 10, 8
Israel, a Prince of God, or prevailing with God, Gen. 35, 10
Ithamar, woe to the change, Exod. 6, 23
Ittai, strong, 2. Sam. 23, 29
Itiel, God with me, Nehe. 21, 7
Iubal, bringing, or fading, Gen. 4, 21
Iucal, mighty, Iere. 38, 1
Iezebel, woe to the house, 1. Kings 16, 31
Izhak, laughter, Gen. 17, 19
Izrahiah, the Lord ariseth, or the clearenesse of the Lord, 1. Chron. 7, 3
Izreel, the seed of God, Iosh. 15, 56

K

K Ahath, a congregation, Gen. 46, 11
Kainah, a buyer, or owner, Gen. 5, 9
Kain, a possession, Gen. 4, 1
Kallaiah, the voyce of the Lord, Nehe. 12, 20
Kamuel, God is risen, Gen. 22, 21
Kareah, bald, Ier. 41, 11
Kedar, blacknesse, Gen. 25, 13
Kedem, East, Iere. 49, 28
Kerenhappuch, the horne of beauntie, Job 42, 14
Kilh, hard, or fore, 1. Sam. 9, 1
Kolaiah, the voyce of the Lord, Nehe. 11, 2
Korah, bald, Gen. 36, 5
Kore, crying, 1. Chron. 9, 19
Kushaiah, hardnesse, 1. Chron. 15, 17

L

L Aadah, to gather, or testifie, 1. Chron. 4, 21
Laadan, for pleasure, 1. Chron. 7, 26
Laban, white, Gene. 24, 29
Lael, to God, or to the mighty, Num. 3, 24
Lahad, to praise, 1. Chron. 4, 2
Lamuel, with whom is God? Fro. 3, 1, 4
Lappidoth, lightnings, Iudg. 4, 4
Lebabim, inflamed, Gen. 10, 13
Lemech, poore, or smitten, Gen. 4, 18
Lerufhim, hammer men, Gen. 25, 3
Levi, joyned, or coupled, Gen. 29, 34
Leah, painefull, or wearied, Gen. 29, 16
Lobin, whitenesse, Exod. 6, 17
Lot, wrapped, or joyned, Gen. 11, 27
Lud, a nativite or generation, Gen. 10, 22
Lyfias, dissolving, 1. Mac. 3, 32
Lyfimachus, dissolving battell, 1. Mac. 4, 29

Maacha

Iechfan
Iectan

Iehonadab
Iehonathro

Iehoshabat
Iehoshabeath
Iofiah
Iphedeiah

Iras

Irijah
Ieremias
Iffachar
Ieffai

Scariot
Iffariot

Itti, Iai
Ethai
Ithiel
Iehucal
Iucal
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Izhac
Izrahiah

Chath
Choth
Coharh
Cafaiah
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Chemuel
Kemuel

Coliah

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Lecadan

Laad

Lemuel

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Lamech

Libni

Loram

Ludin

The first Table.

| Maachah | M | N | Noeman
Naarah
Neariah
Nebo
Neboth |
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| Maasejah
Maala
Maasei
Maafias
Maafajos | M Achathi, broken, 2 Kings 25, 23
Mahazioth, seeing a figure, 1 Chron. 25, 4
Mahfeiah the protection of the Lord, Jer. 32, 12
Mahlah weaknesse or a dance, Num. 26, 33
Maafai, my worke, 1 Chron. 9, 12
Mahfeiah, the worke of the Lord, 1 Chro. 15, 18
Maaziah, the strength of the Lord, 1 Chro. 24, 18 | N Aamah, beautifull, Gen. 4, 22
Naaman, faire or beautifull, Gen. 46, 21
Naarah, a maide, or watching, Josh. 16, 7
Naariah, a childe of the Lord, 1 Chro. 3, 22
Nabaioth, buds, or prophecies, Gen. 25, 13
Nabal, a foole, 1 Sam. 25, 3
Nabab, a prince or liberall, Exod. 6, 23
Naggai, clearenesse, Luke 3, 25
Nahaliel, the inheritance of God, Num. 21, 19
Naham, Nahum, a comforter, or repentant, 1 Chro. 4, 19
Nahas, a serpent, 1 Chron. 4, 12
Nahor, hoarse, or angry, Gen. 11, 22
Naioth, beaurie, or a dwelling place, 1 Sa. 19, 18
Naphtali, wrestling, or comparison, Gen. 30, 84
Nathan, given, 2 Sam. 5, 14
Nebuchad-rezzar, which is written for the most part in Jeremie and sometime in Ezekiel, Nebuchad-rezzar, signified the morning of the generation, Jer. 27, 8 and 34, 1
Nepheg, weake, 2 Sam. 5, 15
Nephtum, an opening, Gen. 10, 13
Ner, a light, 1 Sam. 14, 51
Nethaneel, the gift of God, 2 Chro. 35, 9
Nethaniah, a gift of the Lord, 2 kings 25, 23
Nimrod, rebellious, Gen. 10, 8
Noadiah, the witnessing or testification of the Lord, Ezra 8, 33
Noah, rest, Gen. 5, 29
Nogah, brightnesse, 1 Chron. 14, 6
Nun, sonne, or posteritie, Num. 13, 9 | Nagge
Nahamani
Nahath |
| Machabani | Macaz, finishing, or watching, 1 kings 4, 9
Macbani, my poore sonne, 2 Chro. 12, 13
Machi poore, or a smiter, Num. 13, 16
Machir, selling or knowing, Gen. 50, 23
Madafia a measure or judging, Gen. 10, 2
Madan, strife, Gen. 25, 2
Magdalena, magnified, or exalted, Mat. 27, 10
Magdiel, preaching God, Gen. 46, 43
Magog, covering, or melting, Gen. 10, 2
Mahalah, infirmities, or sicknesse, 2 Chro. 11, 18
Maharai, hasting, 1 Chro. 11, 30
Maharh, wiping away, or fearing, 1 Chro. 6, 35
Malachi, my messenger, Mala. 1, 1
Mahaleel, praising God, Gen. 5, 12
Manzer, a bastard, Deut. 33, 2
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Manoach, rest, Judges 13, 2
Maon, dwelling place, Josh. 15, 55
Mordecai, bitter contrition, Ester 2, 5
Martha, bitter, or provoking, Luke 10, 38
Mattan, a gift, 2 Chro. 23, 27
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Mushi, departing, Exod. 6, 19 | O Badiah, servant of the Lord, 1 Chro. 3, 21
Obed, a servant, Judges 9, 26
Obed-edom, the servant of Edom, or a servant Edomite, 2 Sam. 6, 10
Obel, borne, or brought, 1 Chron. 27, 10
Omar, speaking, or exalting, Gen. 36, 11
Onam, sorow, strength, Gen. 36, 23
Onan, sorow, or iniquitie, Gen. 38, 4
Ohel, a tower, or darknesse, 2 Chro. 33, 14
Ophir, athes, Gen. 10, 29
Ornan rejoycing, 1 Chron. 21, 18
Orpah, a necke, Ruth 1, 4
Orthofias, rectified, 1 Mac. 15, 37
Othni, my time, 1 Chron. 26, 7
Otholiah, time to the Lord, 1 Chron. 8, 26
Othniel time of God, Josh. 15, 17
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Mushi, departing, Exod. 6, 19 | P Agiel, God hath mer. Num. 1, 13
Palal, praying, or judging, Neh. 5, 25
Palti, deliverance of God, Num. 13, 10
Paltiel, deliverance of God, Num. 34, 26
Palu, marvellous, Gen. 46, 9
Paroh, vengeance, Exod. 8, 1
Parvah, flourishing, or fleeing, 1 kings 4, 17
Pashur, increasing libertie, Jer. 20, 3
Pedahel, the redemption of God, Num. 34, 28
pedah zur, a mightie redeemer, Num. 1, 10
pedaiah, the Lords redeeming, 2 kings 22, 1
Pekahiah, the Lords opening, 15, 22
Pelaiah, the miracle of the Lord, 1 Chron. 3, 24
Pelaiah, a miracle of the Lord, Neh. 8, 7
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Peleg, a division, Gen. 10, 25
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Penuel, seeing God, 1 Chron. 4, 4 | Naphthum |
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Abdias
Ebed |
| Manoe
Maonathi
Mordecai | Mushi, departing, Exod. 6, 19 | Pereph | Omam
Aunan |
| Mattanah
Manthanaim | Mushi, departing, Exod. 6, 19 | Pereph | Ophrath |
| Mattathias
Mathias
Melchiel
Melchiah
Melchizedek | Mushi, departing, Exod. 6, 19 | Pereph | Athaliah
Othniel
Oziah
Azariah
Azriel |
| Aman | Mushi, departing, Exod. 6, 19 | Pereph | Phalati |
| Meltias | Mushi, departing, Exod. 6, 19 | Pereph | Phalarias
Phallu
Pharaoh |
| Manasse
Merari | Mushi, departing, Exod. 6, 19 | Pereph | Phadassur
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Phalarias
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| Pethathiah | Perez, a diſſion, Gen. 38.29 | Sheir, rough, or hairie, Gen. 36.20 | Salmiah |
| Phicol | Peruda, a diſſion, Ezra. 2.55 | Shelah, diſſolving, Gen. 38.5 | Salomon |
| Phinees | Pethaiah, the Lord openeth, Ezra. 10.23 | Shelah, ſending or ſpoiling, Gen. 10.24 | Iſhmaiah |
| Phinchas | Phicol, the mouth of all, Gen. 21.22 | Shelemiah, peace of the Lord, Ezra 10.39 | Shamariah |
| | Phinchas, a bold countenance, Num. 25.7 | Sheleph, deawing out, Gen. 10.26 | Shamed |
| | Puah, a mouth, Gen. 46.13 | Sheleth, a capraime, 1 Chron. 7.35 | Semuel |
| | R | Shelomith peaceable, Levit. 24.11 | Samuel |
| | Ramaiah, the thunder of the Lord, Nehe. 7.7 | Shelomoh, peaceable, 2 Sam. 5.14 | Scraiah |
| | Raddai, ruling, 1 Chron. 2.14 | Shelumiel, the peace of God, Num. 1.6 | Serug |
| | Rahab, proud or ſtrong, Joſhua 2.1 | Shemiah, hearing the Lord, 1 Chron. 4.37 | Seth |
| | Raham, mercie or compaſſion, 1 Chron. 2.44 | Shemariah, the keeping of the Lord, Eze. 18.32 | Sechia |
| | Rahel a ſheepe, Gen. 29.9 | Shemed, deſtroying, 1 Chron. 8.12 | Shimeah |
| | Ram, high, 1 Chron. 2.9 | Shemer, a keeper, 1 Kings 16.24 | Simon |
| | Ramiah, exaltation of the Lord, Ezra. 10.25 | Shemida, a name of knowledge, Num. 26.32 | Sampſon |
| | Rapha, releafe or medicine, 1 Chron. 8.2 | Shemuel, appointed of God, 1 Chron. 7.2 | |
| | Reaiah, a viſion of the Lord, 1 Chron. 5.5 | Shemuel, heard of God, 1 Sam. 1.20 | |
| | Reba, the fourth, Joſh. 13.21 | Shephatiah, the Lord judgeth, 2 Sam. 3.4 | |
| | Rechab, a rider, 2 kings 10.15 | Sheraiah, a prince of the Lord, 1 Chron. 4.14 | |
| | Reelaiah, a ſhepherd to the Lord, Ezra 2.2 | Sherug, a bough or plant, Gen. 11.20 | |
| Roboam | Rehabeam, dilating the people, 1 kings 11.43 | Sheth, ſet or put, Gen. 4.25 | |
| Rehoboam | Rehum pitifull, or pitied, Ezra 2.2 | Shethara remnant or hid, Eze. 1.14 | |
| | Remaliah, the exaltation of the Lord, 2 kings 15.27 | Sheva, vanitie, 1 Chron. 2.49 | |
| Raphael | Rephael, medicine of God, 1 Chron. 26.7 | Shichiah the protection of the Lord, 1 Chron. 8.10 | |
| | Rephaiah, medicine of the Lord, 1 Chron. 3.31 | Shimei, hearing or obedient, Exod. 6.17 | |
| | Reu, his ſhepherd, Gen. 11.19 | Shimeon, hearing or obedient, Gen. 29.33 | |
| | Reuben, the ſonne or viſion, ſo named, becauſe the Lord did ſee his mothers affliction, Ge. 29. | Shimſhon, there the ſecond time, becauſe the Angel appeared the ſecond time at the prayer of his father, Judges 13.24 | |
| Raguel | Revel, a ſhepherd of God, Exod. 2.18 | Shiptan, a Judge, Num. 34.24 | |
| | Rezon, a ſecretarie, or leane, 1 Kings 11.23 | Shiphrah, faire, Exod. 1.15 | |
| | Ribai, ſtrife or increaſed, 2 Sam. 23.29 | Shobab, returned, 2 Sam. 5.14 | |
| | Ribkah, fed, Gen. 22.23 | Shobab, a path, Gen. 36.20 | |
| Rebecca | Rinnah, a ſong or rejoycing, 1 Chron. 4.20 | Shobnah, a builder, 2 kings 18.18 | |
| Rebekah | Riphath, medicine or releafe, Gen. 10.3 | Shua, crying, or ſaving, Ge. 38.2 | |
| | Rogel, a footman, or an accuſer, Joſh. 15.7 | Shuah, praying or humiliation, Gen. 25.2 | |
| | Ruth, watered, or filled, Ruth 1.4 | Shubael, the returning of God, 1 Chron. 24.30 | |
| | S | Shubah a pit, 1 Chron. 4.11 | |
| | Sabrac, a compaſſe, or old age, Gen. 10.7 | Shumathi, renowned, 1 Chron. 2.53 | |
| Sabatha | Sabreca, the cauſe of ſmiring, Gen. 10.7 | Shumi, changed, or ſleeping, Gen. 46.16 | |
| Sabrecha | Sarah, a lady, or dame, Gen. 17.15 | Sithri, my ſecrer, Exod. 6.22 | |
| | Sarai, my dame, or miſtreſſe, Gen. 11.29 | Sodi, my ſecrer, Num. 13.11 | |
| Saba, Sheba | Seba, a compaſſe, Gen. 10.7 | Suah, rooting up, 1 Chron. 7.36 | |
| | Seled, affliction, 1 Chron. 2.30 | T | |
| | Semachiah, cleaving to the Lord, 1 Chron. 26.7 | Tabeel, good God, Iſa. 7.6 | |
| | Shal, Shaul asked, Ezra. 10.29. 1 Sam. 9.2 | Tahath, haſting, Gen. 22.24 | |
| Sheal, Saul | Shaaph, flying, or thinking, 1 Chron. 4.7 | Tahath, feare, 1 Chron. 6.37 | |
| Saaph | Shabbethai, My reſt, Nehe. 11.16 | Talmat, a farrow, Joſh. 15.14 | |
| | Shachir, wages, 1 Chron. 11.35 | Tamer a palme-tree, Gen. 38.6 | |
| Sacar | Shage, ignorant, 1 Chron. 11.34 | Tanhumeth, conſolation, Jer. 40.8 | |
| Shageh | Shalum, peaceable, 2 kings 15.10 | Talmon, dew prepared, 1 Chron. 5.17 | |
| Sellum | Shalman peaceable, Oſe. 10.14 | Taphath, a little one, 1 kings 4.11 | |
| Sallum | Shalmon peaceable, Ruth 4.21 | Tebah, a cooke, Gen. 22.24 | |
| Shalmah | Shamgar, deſolation, of the ſtranger, Judg. 3.31 | Tehinnah mercifull, or prayer, 1 Chron. 4.12 | |
| Shalua | Shammah, deſolation, deſtruction, 1 Sam. 16.9 | Terah, ſmelling, Gen. 11.24 | |
| Salmon | Shammua obedient, Num. 12.5 | Tiknah, hope, 2 Kings 22.14 | |
| Shamma | Shaphan, a conie, or one hid, 1 Chron. 5.12 | Tilon, murmuring, 1 Chron. 4.20 | |
| | Shaphat, a Judge, Num. 13.6 | Tiras, a deſtroyer, Gen. 10.2 | |
| Salathiel | Sharezer, a treaſurer, 2 kings 19.37 | Tirhanah, a ſearcher, of mercie, 1 Chron. 2.48 | |
| | Shealthiel, asked of God, Hag. 1.1 | Tiria, a ſearch, 1 Chron. 4.16 | |
| Shabi | Sheariah the gate of the Lord, 1 Chron. 8.38 | Toah, a dart, 1 Chron. 6.34 | |
| | Sheba, captivity, Gen. 10.7 | Tobiah, the Lord is good, Ezra 2.60 | |
| | Shebarim, hope, Joſhua 7.5 | Togarmah, ſtrong or borne, Gen. 10.3 | |
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